

most intimate associates had decided to withdraw. At a meeting of stockholders in London, when the proposition came up to equip the "Great Eastern," several of the gentlemen present, including a leading officer of the company, retired from the room, preferring by that act to signify their total disapproval, rather than to express themselves in a manner that must have pained Mr. Field, whose whole existence seemed bound up in the enterprise. He thereupon announced his intention of sacrificing his entire fortune and taking up one-fourth of the new stock. Had it miscarried, he would have been a beggar; but his trust in God's blessing resting on the project was abundantly rewarded, and when the cable was laid, his first act, even before telegraphing the news to the world, was to fall on his knees on the floor of his cabin and with tears of joy pour out his tribute of thanks to the Lord for his goodness.

The latter years of this noble life were darkened with sorrow. Misfortunes came heavily upon him, through the wrongdoing of a very near member of his own household, and the man who, for his services to the commercial world, might have heaped up riches, was really poor. In his recent illness, a pathetic passage was reached when, in his delirium, he imagined himself again laying the Atlantic cable. He conceived that there was something wrong, and ordered to "Stop the ship!"

Mr. Field has been in many enterprises, and at times it seemed as though everything he touched turned to gold. Yet, although the world has robbed him of the rewards with which it allures men, and although for all his services in its behalf he has reaped only a harvest of care and anxiety, the name of Cyrus W. Field will endure, and his ardent, self-sacrificing generosity and Christian nobleness of soul will be remembered throughout the world.—*Christian Herald.*

HOW THE TENTH SAVED A MAN.

Mrs. N. M. Claffin, relates in the Chicago Interior this telling incident illustrative of the influence of a good habit early formed:—Returning from one of our large missionary gatherings, several years ago, I found myself seated with a woman whose very expressive face I had several times noticed during the sessions of the meeting. We naturally spoke of subjects of especial interest presented, and I said it hardly seemed consistent for us now to have no higher standard of giving than that of the Mosaic law—when a Christian and all that he has belongs to Christ for his service—to say a tenth should be the standard, seems like levying a tax, instead of giving a free-will offering. "Oh," she replied, "if we know anything of the blessedness of giving, we will not stop at the tenth. Why, when last fall I had forty dollars to help pay the debt of the American Board, I am sure no one got more real pleasure out of forty dollars than I did out of that; but my experience has made me love the old law, and I will tell you why. My father was a New England pastor, and we children were brought up to regard a tenth of the little we had as belonging to the Lord—given to us that we might have the privilege of giving it back to him, and we would have considered it stealing from the Lord to have used a penny of that tenth for ourselves. When I was old enough to teach, a tenth of my wages belonged to the Lord; I never questioned it. I married and came West with my husband, and in a few years the war came. My husband enlisted, and just five weeks from the time he left us the message came that he was shot in the battle of Antietam—killed instantly, and I could not even know where he was buried. But I could not sit down with my sorrow. I had two boys, the elder four years and the baby three months old, and I must take care of them. I had our home and that was about all. I must do some work that could be done at home, and I finally decided on taking in washing and ironing. The Lord helped me, and I brought up my children as I was brought up. They each had their little to divide, and we put the Lord's tenth by itself as sacred to this service, and under no circumstances to be used for ourselves. When Charlie was about eighteen years old I began to realize what real trouble was. He seemed to change all at once—was dissatisfied with

everything, and wanted to go West and make his fortune. Nothing that anyone could say or do seemed to have any influence with him, and I had to let him go. Sometimes I would not hear from him for weeks, and I knew he was not doing well. I lived through the five years he was gone. Then he came home without the fortune he went for, but he was a Christian man. In telling me of his life while away, he said: "Mother, it was the habit of giving the tenth that saved me. It was so natural to put it aside whenever I received money that at first I did it almost without thinking; then afterward I was angry with myself for being bound by a habit, though I could not quite make up my mind to break away from it. One night, being unusually reckless, I said to myself: Now I am going to get rid of that superstitious notion once for all; the money is mine; I'll take this tenth and pay it for a drink of brandy and that will end it. I went into a saloon, called for the liquor and was in such a hurry to carry out my resolution that before the waiter could get the brandy I threw the money on the counter. That instant I was seized by such a horror—a something I never could describe—I don't know what it was, but I know I shall never need any other proof that there is such a place or state as hell than I had then. I caught up the money and rushed out and did not stop till I was away from everybody and everything but the earth and the sky, and then I sat down and did some serious thinking. I felt sure that another step in the direction I had been going was destruction, and that my only choice of escape was to turn back, and I did it." You may be sure Charlie's experience set me to thinking, and I wondered that I had never before realized the value of the habit of tithing." The train stopped, and she was hastily gathering her belongings to leave. I said: "Why did you not relate this when the subject was being discussed; it is more to the point than anything that was said?" "Me tell it!" she exclaimed. "Why, I never spoke in meeting in my life."

MAKE USE OF OLD LIBRARIES.

Send unused books to needy districts. There are many places where they would be prized and serve useful purposes. The *Pilgrim Teacher* tells of a Sunday-school at Flint, Mich., which "sent two hundred volumes of their library to a school in Kansas, and intend to build up a first-class library by adding a few good books from time to time. The best libraries are built up in this way and do not need to be exchanged. This school sent their primary teacher to a summer school to learn kindergarten methods of Sunday-school work. They think it a good plan and recommend it to others."

WORK FOR THE CHILDREN.

Get the children to working for the missionary cause, and see how their interest in it will be increased, and how their gains will multiply! As an illustration, we give the following statement contained in one of our exchanges: "The school at South Britain, Conn., took some ten-cent shares last spring in the Five Points Mission, New York. All sorts of investments were made by the scholars, some putting the money into garden seeds, and others doing some trading, &c. At the harvest festival the various sums were called in, and were found to have aggregated one hundred dollars. But then, it is missionary money that has this capacity for reproducing itself sixty to an hundredfold."—*Presbyterian Observer.*

DON'T BE TOO SENSITIVE.

Teachers should guard against an oversensitiveness in their work. It is right and proper to be sensitive to just criticism and to improve upon it; but there is a kind of criticism against which one must be proof. The judgment of ignorance, prejudice, envy, hastiness and uncharitableness is beneath a conscientious and intelligent teacher's notice, and should not be allowed to worry, distract, or discourage him. A little philosophy, as well as a proper Christian independence and fidelity, will help amazingly at times to lift the sensitive above the annoyance and distress engendered by what others say of them.

Have regard to the truth and justice of what is said, as well as to the source of the remarks made. Utilize what is good and right in what you hear, but reject what is little and unworthy in the suggestions offered. None of us are above criticism, but we can use what is said about our spirit, methods and results in a way to display a nobility of temper and conduct by making due allowances for human nature, and at the same time obtain personal profit by being all the more incited to faithful service for Christ in our spheres of labor.

SCHOLARS' NOTES.

(From Westminster Question Book.)  
LESSON XIII.—SEPTEMBER 25, 1892.  
THE LORD'S SUPPER PROFANED.

1 Cor. 11:20-31.

(Quarterly Temperance Lesson.)  
COMMIT TO MEMORY vs. 23-25.

GOLDEN TEXT.

"Let a man examine himself, and so let him eat of that bread, and drink of that cup."—1 Cor. 11:28.

HOME READINGS.

M. 1 Cor. 11:20-31.—The Lord's Supper Profaned.  
T. Lev. 10:1-11.—Offering Strange Fire.  
W. Exod. 12:1-14.—The Passover Instituted.  
Th. Matt. 26:20-35.—The Last Passover.  
F. Luke 22:10-20.—The Lord's Supper.  
S. 1 Cor. 10:11-33.—One Bread, One Body.  
S. Heb. 10:19-31.—One Sacrifice for Sin.

LESSON PLAN.

I. Profaning the Lord's Supper, vs. 20-22.  
II. Rightly Observing the Lord's Supper, vs. 23-25.  
III. Counsels Concerning the Lord's Supper, vs. 29-31.

TIME.—A.D. 57, early in the year; Nero emperor of Rome; Felix governor of Judea; Agrippa II, king of Chalcis.

PLACE.—Written from Ephesus, toward the close of Paul's three years' stay in that city.

OPENING WORDS.

The Lord's Supper was introduced into Corinth with the gospel. But it suffered a shocking profanation. According to an old Grecian usage, the idolaters made sacrificial feasts in their temples. Each of those participating brought with him food and wine for his own use, whereby the rich were surfeited, and the poor were left in hunger. The Corinthian Christians introduced this custom into the Lord's Supper, desecrating the holy ordinance by the selfishness, gluttony, pride and revelry of the rich, and the envy and resentment of the poor. This abuse gave rise to divisions in the church between the rich and the poor. 1 Cor. 11:18, 19. In the lesson to-day Paul rebukes this profanation of holy things, points out the right method of celebrating the Lord's Supper, and gives appropriate cautions and warnings.

HELPS IN STUDYING.

20. *This is not to eat the Lord's Supper*—Revised Version. "It is not possible to eat the Lord's Supper." The next verse gives the reason why. 21. *Every one taketh*—he eats and drinks by himself what he has brought. One does not wait for another. *One is hungry*—has nothing to eat. *Another is drunken*—over-full, perhaps intoxicated. There is nothing like a communion or a solemn religious service. It is a selfish revel, in which the rule is, "every man for himself." 22. *Have you not houses*—if you intend to have a mere feast, give it at home. Do not thus desecrate this holy ordinance by your selfishness, gluttony, pride and intemperate revelry. 23. *For I have received*—not from the disciples who were present, but of the Lord—by direct revelation from the Lord Jesus, Gal. 1:12. *Which also I delivered unto you*—he had when preaching in Corinth explained orally the nature of the ordinance and the mode of administering it. *The same night*—this fact gave unusual solemnity to the ordinance and rebuked the sacrilege above described, as did everything pertaining to its right observance, as set forth in verses 23-25. 27. *Unworthily*—in an unworthy manner. This is explained in verses 20-22. To make a common feast of the Lord's Supper, to be greedy and drunken, to treat the poor saints with neglect or contempt, is to "eat and drink unworthily." *Guilty of the body, etc.*—treats the symbols of Christ's body, and so Christ himself, with indignity. 29. Revised Version, "He that eateth and drinketh, eateth and drinketh judgment unto himself, if he discern not the body."

QUESTIONS.

INTRODUCTORY.—What is the title of this lesson? Golden Text? Lesson Plan? Time? Place? Memory verses?

I. PROFANING THE LORD'S SUPPER, vs. 20-22.—For what did Paul reprove the Corinthian church? How did they profane the Lord's Supper? How had these abuses been introduced? What did they show as to the habits of those who were guilty of them? What lesson of temperance is here taught? How may we profane the Lord's Supper?

II. RIGHTLY OBSERVING THE LORD'S SUPPER, vs. 23-25.—From whom did Paul receive the account of the institution of the Lord's Supper? What two symbols are used in the ordinance? What is represented by the bread? By the breaking of the bread? By the wine? Meaning of *this is my body*? Of *this is my blood*? Why should we observe the Lord's Supper? What preparation should we make for it?

III. COUNSELS CONCERNING THE LORD'S SUPPER, vs. 29-31.—Why is self-examination in preparation for the Lord's Supper important? Explain verse 29. What calamities had the profanation of the Lord's Supper brought upon the Corinthian church? What counsels did the apostle give them? How did he enforce these counsels? What further directions did he promise?

PRACTICAL LESSONS LEARNED.

1. Self-indulgence, intemperance and revelry unfit those who are guilty of them for the Lord's Supper.  
2. What unfits us for the acceptable observance of the Lord's Supper should be avoided in our daily life.

3. We should be constant and consistent examples of Christian temperance.

REVIEW QUESTIONS.

1. How was the Lord's Supper profaned in the Corinthian church? Ans. It was made a feast of intemperate revelry.  
2. What did the apostle do in this matter? Ans. He rebuked the profanation and pointed out the proper mode of observing the Lord's Supper.  
3. What counsel did he give? Ans. Let a man examine himself, and so let him eat of that bread, and drink of that cup.  
4. With what reason did he enforce this counsel? Ans. For he that eateth and drinketh, eateth and drinketh judgment unto himself, if he discern not the Lord's body.

FOURTH QUARTER.

STUDIES IN ACTS.

LESSON I.—OCTOBER 2, 1892.

SAUL OF TARSUS CONVERTED.—Acts 9:1-20.

COMMIT TO MEMORY vs. 15-18.

GOLDEN TEXT.

"Except a man be born again, he cannot see the kingdom of God."—John 3:3.

HOME READINGS.

M. Acts 9:1-20.—Saul of Tarsus Converted.  
T. Acts 22:1-16.—Paul's Defence in Jerusalem.  
W. Acts 26:1-20.—Paul's Defence Before Agrippa.

Th. 1 Cor. 15:1-17.—"Seen of Me Also."  
F. Phil. 3:1-14.—All Things Loss.  
S. Eph. 2:1-10.—Saved by Grace.  
S. 1 Tim. 1:1-17.—The Chief of Sinners.

LESSON PLAN.

I. Saul as a persecutor, vs. 1, 2.  
II. Saul Meeting Jesus, vs. 3-9.  
III. Saul and Ananias, vs. 10-17.  
IV. Saul as a Christian, vs. 18-20.

TIME.—A.D. 34, midsummer. Caligula emperor of Rome; Vitellius governor of Syria, with Antioch for his capital; no successor of Pilate deposed, late governor of Judea; Herod Antipas governor of Galilee.

PLACE.—Near Damascus and in that city, 120 miles north-east of Jerusalem.

OPENING WORDS.

Our lesson today tells us of one of the most signal events in the history of the Church. Saul was of the tribe of Benjamin, a native of Tarsus, the capital of Cilicia, and a free-born Roman citizen. He was young, learned, ambitious, a member of the Sanhedrin, a strict Pharisee, and exceedingly violent in his hatred of the followers of Jesus. How this bold persecutor was converted to the faith he was trying to destroy we learn to-day. Parallel accounts, Acts 22:1-16; 26:1-20.

HELPS IN STUDYING.

1. *Letters*—calling him with authority from the council. *Damascus*—perhaps the oldest city known to history. It has a population of one hundred and fifty thousand. *Unto Jerusalem*—for imprisonment or death. 3. *A light*—the visible symbol of the divine presence. In the midst of that glory Christ was seen by Saul (1 Cor. 15:8). *I heard a voice*—he heard the words, which were for him alone. "The men with him heard the sound, but did not distinguish the words spoken (see vers 7). *Why persecutest thou me?*—Christ and his people are one; what is done to them is done to him. Matt. 25:40. 5. *Hard*—painful and useless. A proverbial expression denoting that a person's efforts against another will only injure himself. 6. *Shall be told thee*—no sincere inquirer will be left without direction. 7. *A voice*—the sound, but not the words. 8. *Saw no man*—saw nothing; blinded by the glory of that light. 11. *He preacheth*—spoken to reassure Ananias. 18. *Immediately*—by a miracle. 20. *Preached Christ*—Revised Version, "proclaimed Jesus, that he is the Son of God."

QUESTIONS.

INTRODUCTORY.—What part did Saul take in the martyrdom of Stephen? Of what cruelties was he guilty toward the disciples in Jerusalem? What was the result of this persecution? Title of this lesson? Golden Text? Lesson Plan? Time? Place? Memory verses?

I. SAUL AS A PERSECUTOR, vs. 1, 2.—What did Saul do? Why did he desire letters from the high priest? What did he propose to do?

II. SAUL MEETING JESUS, vs. 3-9.—What happened when he came near Damascus? What time in the day was this? What was the effect upon Saul? What did he hear? What answer did he give? What command was given to him? What is said of the men who were with him? What did Saul then do? How was his sight affected? How long was he blind?

III. SAUL AND ANANIAS, vs. 10-17.—Who was sent to Saul? What command was given to Ananias? Why was Saul expecting him? What did Ananias answer? What did the Lord say to him? What did Ananias then do? What did he say to Saul?

IV. SAUL AS A CHRISTIAN, vs. 18-20.—What immediately took place? How did Saul confess Christ? By whom was he baptized? ch. 22. What did Saul do after his baptism?

PRACTICAL LESSONS LEARNED.

1. Those who persecute the followers of Christ persecute Christ himself.  
2. His grace has power to subdue the stoutest and most stubborn of sinners.  
3. True Christians will always seek to do something for Christ.  
4. The Lord himself selects and prepares his servants to do his work.

REVIEW QUESTIONS.

1. What did Saul do in his hatred of the disciples of Jesus? Ans. He obtained authority to go to Damascus to arrest and bring them to Jerusalem.  
2. What changed his purpose? Ans. The Lord Jesus appeared to him by the way and changed his heart.  
3. What did Saul then do? Ans. He went to Damascus, and was there three days without sight and food.  
4. For what purpose was Ananias sent to him? Ans. That he might receive his sight and be filled with the Holy Ghost.  
5. What took place at the visit of Ananias? Ans. Paul received sight forthwith, and arose and was baptized.  
6. What did Saul do immediately after his conversion? Ans. Straightway he preached Jesus, that he is the Son of God.