

## The Bishop's Visit.

BY MRS. EDNA HUNTINGTON NASON.

Tell you about it? Of course I will!  
I thought 'twould be dreadful to have him  
come,  
For mamma said I must be quiet and still,  
And she put away my whistle and drum—  
And made me unharness the parlour chairs,  
And packed my cannon and all the rest  
Of my noisiest playthings off upstairs,  
On account of this very distinguished guest.

Then every room was turned upside down,  
And all the carpets hung out to blow;  
For when the Bishop is coming to town  
The house must be in order, you know.

So out in the kitchen I made my hair,  
And started a game of hide and seek;  
But Bridget refused to have me there,  
For the Bishop was coming—to stay a  
week—

And she must make cookies and cakes and  
pies,  
And fill every closet and platter and pan,  
Till I thought this Bishop so great and wise,  
Must be an awfully hungry man.

Well! at last he came; and I do declare,  
Dear grandpapa, he looked just like you,  
With his gentle voice and  
his silvery hair,  
And eyes with a smile  
a-shining through.

And whenever he read or  
talked or prayed,  
I understood every  
single word;  
And I wasn't the least bit  
afraid,  
Though I never once  
spoke or stirred;

Till, all of a sudden, he  
laughed right out  
To see me sit quietly  
listening so;  
And began to tell us  
stories about  
Some queer little fel-  
lows in Mexico.

And all about Egypt and  
Spain—and then  
He wasn't disturbed by  
a little noise,  
But said that the greatest  
and best of men  
Once was rolicking,  
healthy boys.

And he thinks it is no  
matter at all  
If a little boy runs and  
jumps and climbs;  
And mamma should be  
willing to let me  
crawl  
Through the banister-rails in the hall some-  
times.

And Bridget, sir, made a great mistake,  
In straining up such a bother, you see,  
For the Bishop—he didn't care for cake,  
And really liked to play games with me.

But though he's so honoured in word and  
act—  
(Stoop down, for this is a secret now)—  
He couldn't spell Boston! That's a fact!  
But whispered to me to tell him how.

## LESSON NOTES.

## FOURTH QUARTER.

## STUDIES IN JEWISH HISTORY.

B.C. 1095.] LESSON VI. [Nov. 10.]

## SAUL CHOSEN KING.

1 Sam. 10. 17-27. Memory verses, 24, 25.

## GOLDEN TEXT.

The Lord reigneth; let the earth rejoice.—  
Psalm 97. 1

## OUTLINE.

1. God Rejected, v. 17-19.
2. Saul Chosen, v. 20-27.

TIME.—B.C. 1095.

PLACES. Mizpah, in the tribe of Benjamin, a  
"holy place," which shared with Gilgal and  
Bethel the reverence of the people.RELIGION.—The "period of the judges" was  
now drawing to its close. Down to this date

the social order of the nation had been pre-  
served primarily by the priesthood and  
hereditary "elders," chiefs of clans. Now  
and then a "man of God" appeared to call  
idolatrous backsliders to the true worship.  
And now and then a strong-willed hero  
liberated some portion of the Holy Land from  
cruel invaders, whom God had used as instru-  
ments of punishment. But there was yet  
"no king in Israel," and "every man did that  
which was right in his own eyes."

## HOME READINGS.

- M. Saul chosen king.—1 Sam. 10. 17-27.  
Tu. The people's desire.—1 Sam. 8. 1-9.  
W. Saul indicated.—1 Sam. 9. 15-22.  
Th. Anointing of Saul.—1 Sam. 10. 1-9.  
F. Samuel's exhortation.—1 Sam. 12. 6-15.  
S. Laws for the king.—Deut. 17. 14-20.  
Su. Christian loyalty.—1 Peter 2. 11-17.

## QUESTIONS FOR HOME STUDY.

1. *God Rejected*, v. 17-19.  
What assembly did Samuel call?  
Whose message did he give to Israel?  
What had the Lord done for them?  
How had they treated him?  
When had they first rejected the Lord?  
1 Sam. 8. 4-7.  
What were they commanded to do?  
What King now rules the earth? (Golden  
Text.)



THE BISHOP'S VISIT.

2. *Saul Chosen*, v. 20-27.  
What tribe of Israel was chosen?  
Out of this tribe what family was chosen?  
What person was selected at last?  
How had Saul been before pointed out?  
Verses 1-6.  
What inquiry was made of the Lord? Why?  
What answer was given?  
What was Saul's personal appearance?  
What said Samuel to the people?  
What was their answer?  
What record did Samuel make?  
Who went home with Saul?  
How did the sons of Belial treat him?  
Of what would gifts have been a proof?  
1 Kings 4. 21.  
What did Saul do?

## TEACHINGS OF THE LESSON.

- Where in this lesson are we taught—
1. That government is ordained of God?
  2. That civil rulers are God's servants?
  3. That we should honour those in authority?

## THE LESSON CATECHISM.

1. Who was the first king of Israel? Saul, the son of Kish.
2. By whom was he appointed king? By the Lord.
3. By whom was he anointed? By the prophet Samuel.
4. Where was his appointment made known? At an assembly of the people.
5. What was his appearance? He was the tallest among the people.
6. What did the people say when they saw him? "God save the king."
7. Repeat the Golden Text: "The Lord reigneth," etc.

DOCTRINAL SUGGESTION.—The kingdom of  
God.

## CATECHISM QUESTIONS.

- What is prayer?  
Prayer is an offering up of our desires to

God, in the name of Christ, for things agree-  
able to his will.  
Psalm 62. 8.

What must always accompany prayer?  
Confession of our sins, and thankful ac-  
knowledgegment of God's mercies.

## A LETTER FROM CHINA.

ABOUT two months ago we placed some  
provisions in our cart and started off on a  
missionary tour, during which we rode  
over 700 miles. It was a long cart-ride.  
The mules that draw our carts are har-  
nessed, not side by side, but one in front of  
the other, and they are guided by the  
voice and the snap of the whip, instead of  
reins.

I am going to tell you about the girls'  
school and the boys' school here in Peking.  
There are nearly fifty girls and about  
thirty boys, and of course they are all  
Sunday-school scholars. We are studying  
the Sunday-school lessons. These are trans-  
lated into Chinese, and the pupils have their  
lesson leaves just as you have. We have  
our hymn book, with many of the hymns  
you have to sing, and if you could step into  
our Sunday-school in the chapel here, and

come to see that their own religion must  
be false.

She said, "You don't really mean to say  
you are a Christian?"

Yes, that was what he was. She ran  
away to the little box, the one private  
thing that belonged to her, in which she  
kept her treasures, and, bringing out a  
Bible, she said, "I, too, have been reading  
this book, and have come to the conclusion  
that it contains the true religion. A few  
days after that both husband and wife pro-  
fessed their faith together and were pub-  
licly baptized in the name of Christ.

## Sowing.

"ANGEL of the Spring-time," said she,  
"Show me where to sow my grain.  
Shall I plant it round my door-step,  
Or afar there on the plain?"

"At thy feet!" the angel answered,  
"Sow at once the nearest field!  
First, thy dooryard, then beyond it,  
Let new fields new furrows yield.

"Fill the nearest spot with gladness,  
Fill thy home with goodness sweet;  
Wider fields shall ask thy sowing,  
It thou first sow at thy feet!

"Thus for thee shall widening harvests  
Wave their manifold grain,  
Till the sixty-fold, the hundred,  
Gild the dooryard and the plain!"

## THE TRUTHFUL BOY.

SAYS Robert Burdette. "How people  
do trust a truthful boy! We never worry  
about him when he is out of our sight. We  
never say, 'I wonder where he is; I wish  
I knew what he is doing; I wonder whom  
he is with; I wonder why he doesn't come  
home.' Nothing of the sort. We know  
he is all right, and that when he comes  
home we will know all about it, and get it  
straight. We don't have to ask him where  
he is going and how long he will be gone  
every time he leaves the house. We don't  
have to call him back and make him 'solemn-  
ly promise' the same thing over and over  
two or three times. When he says, 'Yes,  
I will,' or 'No, I won't,' just once, that  
settles it."

## THINK OF IT!!!

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"Matthew Mellowdew," "Nesle-  
ton Magna," "Simon Holmes,  
Carpenter," etc.

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## POWER OF THE BIBLE.

IN India when a man becomes a Chris-  
tian, he often meets great opposition from  
his family. But we have lately heard of  
one case in which it was not so.

There was a young Hindu who was do-  
termined, at whatever cost, to profess his  
faith; so he went home to tell his wife.  
He began with so much fear and hesitation  
that she was a little alarmed, and asked,  
"What is it?" He said he had been  
reading the book of the Christians, and had