

Our Young Folks.

Harmony.

Booze water and oil,
One day had a broil,
As down in a glass they were dropping;

The Priest and the Boy.

A parent asked a priest his son to bless,
Who, forthwith told him he must just confess.

Do Something.

"Don't be impertinent!" said a toad to a grasshopper that hopped unceremoniously over his back.

A Science Lecture for Boys and Girls.

On Tuesday afternoon, the 1875-76 session of the Royal Institution, London, began with the delivery of the first of the annual Christmas series of six lectures.

Professor Tyndall said it was fifty years since the managers of the Royal Institution proposed to give a course of Christmas lectures on astronomy.

Human life is not usually along the high plane of dignified leisure, or scientific proficiency. It has its hills and its valleys, its days of light, and its days and nights of gloom.

Christ and Current Controversies.

A significant anecdote is related of the celebrated Bishop of Leighton, which belongs to the earlier period of his ministry.

This anecdote has been brought to mind by a discourse by Rev. R. W. Dale, successor of John Angel James, of Birmingham, England, republished here by T. Whitaker.

Among the controversies of the day which challenge attention, he names those excited by the materialist unbelievers in Christianity; those which originated in Romanism; and those which concern the relations of the labouring classes to political institutions and social organizations.

We are not prepared to insist as strenuously as the author of the discourse, on the limitations to pulpit liberty or discretion, which he would impose. But the general truth which he emphasizes, is unquestionable.

But there are limits to opportunity as well as capacity, and the attempt to acquire universal knowledge, is sure to break down somewhere. A man wants knowledge outside of his proper profession, as he wants tools, to have them at command when the occasion requires.

The sum of £20,000 has just been given by Mr. Francis Wyse, a wealthy Cork merchant, to the Protestant cathedral at Cork, which was built, all but the three towers, five years ago.

The sum of £20,000 has just been given by Mr. Francis Wyse, a wealthy Cork merchant, to the Protestant cathedral at Cork, which was built, all but the three towers, five years ago.

Sabbath School Teacher.

LESSON VII

SAUL AND HIS SONS SLAIN. 1 Sam xxix. PARALLEL PASSAGES.—1 Chron. x. 1, 14; Judg. ix. 54.

SCRIPTURE READINGS.—With v. 1, read 1 Sam. xxviii. 4, 11; with v. 2, read 1 Chron. viii. 33; with v. 3, read 1 Sam. xxviii. 25; with v. 4, read Lev. xxvi. 36; with v. 5, compare 1 Chron. x. 5; with v. 6, compare 1 Sam. xxviii. 19.

GOLDEN TEXT.—The wicked is driven away in his wickedness.—Prov. xiv. 32.

CENTRAL TRUTH.—Transgressors' ways are hard.

In this concise account of the close of Saul's life there is not much that demands explanation, and the main efforts of the teacher ought to be directed to the character of Saul's life and the great lessons from it, and from its tragical close.

THE SITUATION.

V. 1 takes up the record from 1 Sam. xxx. 11—"the Philistines went up to Jezreel"—which had been interrupted to give an account of David's course.

Seven or eight miles from Gilboa, to the north of the Philistines camp, was a village, the name of which, Endor, Robinson found still in use. It belonged to Manasseh (Josh. xvii. 11). In this place was a professed sorceress—a ventriloquist, who lived on the superstitious fears and hopes of the people, as the zeal has always done.

Saul's position—enemies—fears—expedient—the which—her character—power—place—message to Saul—how gained probably—like on Saul—the battle—its result—Saul's condition—fear—wherefore—quest—result—his own action—the other story—probable history of—the complete overthrow—the lessons of Saul's life—and death—his natural qualities—his defects—one thing lacking—his place—duty in consequence—laurel—willfulness—evil of run visible and real, though invisible.

THE TRAGEDY.

The facts are few and sad. The battle clearly went against Israel from the beginning. The men fled and fell. In all ancient battles it was an object to capture or kill the leaders, who sometimes turned the fortunes of the day by their single valor.

V. 2 followed hard upon Saul and his sons, three of whom being in the fight, including the good and chivalrous Jonathan, they slew. Over him we may well, like David, drop our tears. (See 1 Chron. viii. 33, and 1 x. 2.)

V. 3 contains words capable of a double rendering. Either he was hit or found wounded, as in the text—or, as high authority renders it, "he was sore afraid." It is impossible not to pity him, great as his sins had been. His terror is explained in

V. 4. The natural pride shrinking—in a warrior's mind—from the humiliations of the victorious enemy. So he begged his armor-bearer to kill him. But he would not—partly from his own terror, partly from deference to his dignity. Saul fell on his own sword, and died by his own hand; for while it is possible that the story of the Amalekite, in 2 Sam. i. 8-10, may have been true, and that he despatched the wounded king, it is far more likely that he was an adventurer—one of those human vultures that follow an army and strip the slain—and coming on Saul's body, he hoped with his story to magnify and ingratiate himself with David. He could get the particulars from an Israelite prisoner, as an excited rumor of battle details.

V. 5 shows us how much David escaped by being in exile from Saul's court at the time. His life would have been in danger. This incident is quite in keeping with the methods of ancient war, and the bonding together feudal chiefs and their retainers.

V. 6 describes the decisive character of the defeat—the death of Saul, his three sons, his armor-bearer, and "all his men," i. e., either of his immediate retinue, or a general strong expression of complete destruction, so that no organized force remained.

The life must have been singularly unworthy that God marked by such a disastrous close. Let us turn to

(1) The substance of it was ungodly.

One can point to many evil deeds in David's life, but as a king he distinctly felt that God's will was to be done, and his penitential sorrow is keen and sincere. Both these elements are wanting in Saul. He had good, amiable, strong qualities. He was at first simple, modest and brave. But these merely natural qualities failed him, so soon as temptation began. So long as natural inclination ran with duty, he did duty; but as soon as duty opposed natural inclination, he disregarded it.

Religious light is one thing. Religious principles are another. Saul had light. He prophesied. But this made his end the worse. So it is now. Many "enemies of the cross of Christ" were instructed in the truth.

A merchant may be honest, upright, punctual, industrious, and yet be very wicked. A boy may be "sternly" courageous, and above meanness, and yet be ungodly. A girl may be gentle, kind, modest, and yet be a "careless daughter."

There are two plans of life. The right one is doing the will of God. The wrong one is willfulness, or doing our own will. Saul took the latter. Run follows it. And this run would be just as real, if we did not see it in present disaster. (See Ps. l. 16, 22.)

Saul's position—enemies—fears—expedient—the which—her character—power—place—message to Saul—how gained probably—like on Saul—the battle—its result—Saul's condition—fear—wherefore—quest—result—his own action—the other story—probable history of—the complete overthrow—the lessons of Saul's life—and death—his natural qualities—his defects—one thing lacking—his place—duty in consequence—laurel—willfulness—evil of run visible and real, though invisible.

SUGGESTIVE TOPICS.

Saul's position—enemies—fears—expedient—the which—her character—power—place—message to Saul—how gained probably—like on Saul—the battle—its result—Saul's condition—fear—wherefore—quest—result—his own action—the other story—probable history of—the complete overthrow—the lessons of Saul's life—and death—his natural qualities—his defects—one thing lacking—his place—duty in consequence—laurel—willfulness—evil of run visible and real, though invisible.

Things that Last.

Let us now look at those things that "will never wear out."

I have often heard a poor blind girl sweetly sing, "Kind Words will never Die." Ah! we believe that these are among the things that "will never wear out." And we are told in God's tender book to be "kind to one another, tender-hearted, forgiving one another."

The Word of the Lord will never wear out. Though the grass shall wither, and the flowers fall away, the Word of the Lord endureth forever, (1 Peter i. 24, 25.)

The life of the righteous will never wear out. They will live in the world to come as long as God shall live; but the death of the wicked will last forever.

The joys of the kingdom of heaven will never wear out. The people of this world soon die; but the enjoyments of that world will never end.

The crown of glory will never wear out. The crown of the winner in the Olympic games soon faded; the crowns of kings all wear out; but the crown of glory will never fade away (1 Peter v. 4.)

The "new song" will never wear out. We hear sometimes that some of our tunes are worn threadbare; but that will never be said of the new song.

Which will you choose? The lasting, or that which wastes away? The things of life, or eternity? Will you choose wealth, honor, fame? or the joys of heaven, eternal life, the crown of glory, and the "new song."

May God enable us to make a wise choice; and, with Joshua, may we choose to serve the Lord.—Christian Treasury.

God's Care Over Us.

The Lord is good and merciful. He watches over us, and guides us in the way we should walk. If we obey him, he will protect us in the midst of dangers. How he keeps us through trials and afflictions. Sometimes he lets us see, after it is passed, how he had been with us, and protected us. Perhaps, like Christian, in the "Valley and Shadow of Death," we were not at the time fully aware of the real dangers through which we were passing, but God knew all, and by his own hand, led us safely through. He is continually on the look-out for our welfare, and why, then, should we not follow him where he leads us?

Be what you are; this is the step toward becoming better than you are.

To Adam, paradise was a home; to the good among his descendants, home is a paradise.—Julius Hare.

Use of Wine.

A gentleman, who came to me for a long talk, said, "I have a conscientious objection to total abstinence, and it is this: our Saviour made wine at the marriage of Cana in Galilee."

"I know he did." "He made it because they wanted it." "So the Bible tells us." "He made it of water." "Yes." "Well, he performed a miracle to make the wine." "Yes." "Then he honored and sanctified wine by performing a miracle to make it. Therefore," said he, "I feel that if I should give up the use of wine, I should be guilty of ingratitude, and would be reproaching my Master."

"Sir, said I, 'I can understand how you should feel so; but is there nothing else that you put by, when our Saviour has honored?'"

"N, I don't know that there is." "Do you eat barley bread?" "No," and then he began to laugh.

"And why?"

"Because I don't like it." "Very well, sir," said I, "our Saviour sanctified barley bread just as much as he ever did wine. He fed five thousand people on barley loaves manufactured by a miracle. You put away barley bread from the low motive of not liking it. I ask you to put away wine from the higher motive of bearing the infirmity of your weaker brother, and so fulfilling the law of Christ. I wish to say that the man signed the pledge three days afterward.—John B. Gough.

BRITISH AND FOREIGN NEWS.

The Bishop of Gloucester has inhibited the Rev. Mr. Mackenzie from officiating in his diocese.

The new press law passed by the French Assembly is so liberal in its provisions that several prominent papers which were suppressed have resumed publication.

Forty-two tons of beef shipped from New York were sold in London a few days since. The meat was in good condition and sold at an average of six pence per pound.

The Sultan of Turkey has 800 wives, and devotes to his own and their use £2,000,000 out of the £7,000,000 that constitutes the whole income of the Turkish Empire.

The rich and powerful Rajah of Gwalior is on his way to England to marry the daughter of Colonel Decker, his former minister. The children are to be reared in the Brahmin religion.

The Prince of Wales has carried with him to India eight fire-engines, and presents to the native princes whom he expects to visit. The Prince of Wales will be as great a spender of cold water as if he were the prince of whales.

Nubar Pacha, financial minister of the Khedive of Egypt, and one of the ablest members of that Government, has resigned his position. He is but fifty years of age, but has for many years been prominent in public affairs. He is an Armenian Christian, and was educated in England.

The two nuns at Breisach, in the Grand Duchy of Baden, accused of having attempted to prepare a young lady for the fraudulent exhibition of the Saviour's wounds, have been forbidden by the Baden government to act as nurses or to attend upon invalids.

The Scotch Church at Rome, Italy, will be supplied during the ensuing winter by the Rev. Alexander Cusin, of Lady Glenorchy's, Edinburgh, for the first three months, beginning in November, and the Rev. Dr. Hugh Macmillan, Glasgow, for the quarter commencing in February.

CANON LIDDON lately said: "I should be the last to deny that no Scotch churchman only, but Christendom at large, is morally indebted to the splendid example of self-denying energy which has been set before them by the Free Church of Scotland."

The term for which Archbishop Ledochowski was imprisoned for disregarding the German ecclesiastical laws terminates on the 3rd of February. The Catholics are preparing to celebrate his release in "an appropriate manner." He is still obstinate, and it is probable will be favored with still further "persecution" by the Government.

It having been asserted by semi-official German newspapers that the Ultramontane opposition to the ecclesiastical laws of the Government was abating, the organ of the Ultramontanes declares that "submission to the State in the sense demanded by Prussia is contrary to the fundamental principles of the Church, and can never be accorded."

The Jews and Christians in European Turkey are exempt from military service, and pay a tax for the privilege from a very early age, but it is a great boon to them nevertheless. The recruiting of Mahomedan troops only from Mahomedan subjects, is sensibly diminishing the Moslem population in some Provinces.

GREAT STAGNATION prevails in the grain trade in northern Russia. Russian agriculture and commerce are threatened with a collapse. Chief among the causes is the keen competition of America. In 1867 Russia sent out forty-four hundredths of the total British import, and the United States only fourteen. In 1873 the United States sent out forty-four hundredths, and Russia only twenty-one.

The Turkish Government is foundering about in an awkward and fruitless manner in endeavoring to suppress the Herzegovinian revolt. It has requested the Pope to lend it a helping hand, in the way of moral suasion, of course, but declines to consent to intervention by other European Governments. It seems quite likely that the latter will be the upshot of the matter yet. It is said that Austrian occupation of the territory has really been determined upon, and that it is absolutely necessary to prevent a massacre of the Christians.