

one responded. He preached on until the seventh night, but no one came and knelt at the altar.

The next morning he said: "Wife, I think I have found out the trouble: I think it is in me." She said: "You are getting blue. It is not your fault at all." He said: "Wife, if I were baptized with the Holy Ghost my preaching and praying would have better results. I am lacking in something." Then she broke down and said: "I too am lacking in something." They both knelt down and cried mightily unto God that they might be baptized with the Holy Ghost. He preached again that night. No one came to the altar. He knelt down at the altar railing and bowed his head. Then a lady came, and down by his side knelt the wife of this minister, both crying that they might be baptized with the Holy Ghost. The next night no one came. For seven nights in succession they had knelt down before the people and prayed for a baptism of the Holy Spirit, and on this night the minister said: "Wife, our prayers are answered. I have found out there is a Holy Ghost. I believe that God has come to me." That night, after the sermon, twenty-seven grown men and women came forward and prayed for mercy. Oh, my friends, have you received this baptism? If you have not done so, are you ready for it to-night? Here is the promise, the only unconditional promise in the Bible:

"And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.

"For every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh it shall be opened.

"If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him?"—*B. Fay Mills.*

HINTS ON PHYSICAL TRAINING OF BOYS.

(C. W. Whitney, in *Harper's Young People.*)

It seems curious that with the advance we have made in the last few years in scientific athletics, there should still be cause for writing so strongly on a subject that ought to be covered by the common-sense of mature men, and yet I am constantly hearing of tug-of-war teams composed of boys of fifteen, sixteen, and seventeen years of age, and right here in our own city I can point to school football elevens that last season went into regular training. It has been a custom, too, in several schools to permit a course of more or less severe training as preparation for track athletic events. The tug-of-war is so tremendous a strain on the system, that in the last year or two the game has fallen into disuse at nearly all athletic contests among young men, while the colleges have dropped it entirely. That undeveloped boys should be allowed for a moment to have anything to do with such a health-sapping game seems, therefore, incomprehensible. I believe the tug-of-war has been abandoned by the best schools in New York, and it should be cast into outer darkness all over the country.

As for general training for athletic events, it is very nearly as great a mistake, and I am addressing myself to boys sixteen years of age and under, though, of course, my remarks will apply with equal force to many boys of seventeen, and even nineteen, who are unusually backward in their physical development. Growing boys should not expect nor make any attempt to get their muscles "hard." It would be directly against all laws of nature if they were so. The main idea in athletic work is to keep the skin clean, and get inside your veins and arteries pure blood, and plenty of it. The only training you must think of doing is with your stomach. Keep it in good condition by eating plenty of wholesome food, and you will find yourself equal to whatever exercise you are inclined to do. Care of the stomach, and an amount of athletic work which stops short of tiring the boys out, are all the training that should be permitted school teams of any description.

To eat his meals at the same hour every day and to do no munching between meals are sufficient to make the boy who follows the rule honestly, superior, at least in

"condition," to the one who does not. For the rest, any kind of out-door athletic work that is not too severe, as, for example, running, jumping, and hurdling, will gradually build him up, and increase his muscles as rapidly as his strength will permit.

By running, I mean cross-country running, or what approaches it as nearly as possible. Running short distances at top speed is not only undesirable for the growing lad, but it is decidedly injurious. Sprinting one or two hundred yards is bad enough, but when it comes to training a boy at a quarter or half mile, which is, in fact, a prolonged sprint, the harm he receives is likely to be very considerable and lasting.

If boys are inclined to become sprinters, the best and safest procedure is for them to confine their efforts to simply "starting," not running out more than forty to fifty yards at the utmost, until they have gained something of their growth and strength, and they will find they have fitted themselves for greater efforts by the best possible means. After all, starting is everything in sprinting nowadays; the speed is more or less natural, but skill in getting off the mark is acquired.

In my opinion it is a great mistake to put a boy under sixteen in the gymnasium for the conventional course of instruction. Not one gymnasium instructor in fifty adapts himself to the individual requirements of his pupils; and even were he to do so, the lad will not reap one-half the benefit from following the usual routine of pulleys, weights, etc., that he will by romping about out-of-doors. Give him a little sensible light dumbbell work for ten or fifteen minutes when he gets out of bed in the morning, and then keep him out in the open air for just as much time as he can spare from his studies, which at this age should not occupy much of his time out of school hours.

I have noticed a growing tendency to permit children to sit up much later than is good for them, the natural result being a too prevalent fondness for the bed in the morning. If a boy wants to keep himself in prime condition, to grow up strong and vigorous, let him get up in the morning long enough before breakfast to have first ten minutes of brisk work with a pair of light wooden dumbbells, then his cold bath, and afterwards a sharp walk of fifteen minutes. Any boy who will follow this plan will discover before many weeks that he is easily superior to his classmates in almost any athletic work he undertakes, while headaches and other ills too common to growing lads will be unknown to him.

THE MOST IMPORTANT FUNCTION OF THE SUNDAY-SCHOOL.

BY THE REV. J. B. KANAGA, A. M.

The Sunday-school is distinctively a school. It is not identical with the congregation assembled to be instructed and edified from the pulpit. There is, sometimes, quite as much difference in the composition as in the design of the respective gatherings; all the children in the one, with a comparatively few elderly persons; while in the other we find the children in a marked minority. This is not the ideal condition. There should be a thorough blending of youth and old age in both services.

The Sunday-school is pre-eminently a Biblical school. Once it was a school of general instruction, with the Bible and catechism as a part of its prescribed course. Its primary object then was to give the opportunity for an elementary education to such as had no other chance to secure it. But in this age and country of popular education the Sunday-school has been restricted to its legitimate sphere of exclusively Biblical teaching. To the utmost efficiency in the Sunday-school work of to-day it is important to have a knowledge of exegesis, an acquaintance with Biblical antiquities and geography, together with sacred and profane history.

Teaching is the most important function of the Sunday-school. This teaching is limited in its scope. The holy Scriptures, as submitted to us by the International Lesson Committee, supply the lesson text. In some churches, the doctrines of the Church are made prominent, and their doctrinal system is sometimes made to

practically supersede the one source of all Christian doctrine. However, with certain well-known exceptions, the effort in Sunday-schools is to teach the Word itself, which is broader and simpler than any Church creed; although these are useful and to be given proper attention at the right time and in the right way.

Other things are important, but only incidental. The music, social features, and the like are only auxiliary to the main purpose. With vigilance and determination they should be kept subordinate; while the teaching is rightfully recognized as the most important function of this unique Christian institution. The aim, it is to be admitted, is higher; it embraces the present spiritual possibilities and eternal destiny of every scholar. The Sunday-school ought to be helpful to the spiritual condition of the Church; it should help to prepare the way for evangelistic effort. This it can do by the high spirituality of the devotional exercises, and the putting of due emphasis upon the solemn verities of the Word of God, and by personal application of such truths to all the unconverted. But with all that can be done in this direction, we shall still need the old line of special services conducted specifically for this purpose. Nothing can take the place of the revival. The supreme teaching function of the Sunday-school must be utilized to this end. Here the truth must be presented definitely and with the persuasion wrought by the Spirit of truth. If the chief agency in the Sunday-school is operated in this spirit to the highest end of all Christian service, then will it be increasingly useful to the Church and the cause of Christ.—*Evangelical Sunday-school Teacher.*

SCHOLARS' NOTES.

(From Westminster Question Book.)

LESSON IV.—APRIL 23, 1893.

JOB'S CONFESSION AND RESTORATION.
Job 42:1-10.

COMMIT TO MEMORY vs. 5, 9.

GOLDEN TEXT.

"Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy."—James 5:11.

HOME READINGS.

M. Job 33:1-33.—Elijah Reasons with Job.
T. Job 36:1-33.—God Mighty in Strength and Wisdom.
W. Job 37:1-24.—God Unsearchable.
Th. Job 38:1-41.—The Lord out of the Whirlwind.
F. Job 40:1-14.—Job Humbled.
S. Job 42:1-17.—Job's Confession and Restoration.
S. James 5:1-20.—The Patience of Job.

LESSON PLAN.

I. Job's Submission and Penitence, vs. 1-6.
II. Job's Friends Condemned, vs. 7-9.
III. Job's Restoration and Reward, v. 10.
TIME of Job between B. C. 2000 and B. C. 1800; the age of the patriarchs Abraham, Isaac and Jacob.

PLACE.—Where Job lived. The land of Uz.

OPENING WORDS.

The entire book of Job should be carefully read in connection with these lessons. This closing chapter is composed partly of poetry and partly of prose. The first part comprises the first six verses, and consists of Job's submission and penitence. The second part (verses 7-10) is in prose, and contains the statement of the result of the whole trial.

HELPS IN STUDYING.

2. No thought can be withheld from thee—Revised Version, "no purpose of thine can be restrained." 3. Who is he—Job repeats the words of Jehovah (Job 38:2), and takes the charge to himself. Too wonderful for me—in questioning the divine procedures and trying to give a sufficient explanation of them he had gone beyond his ability, and had been judging of that of which he knew nothing. 5. I have heard of thee by the hearing of the ear—the meaning is, that his views of God before were dark and obscure, such as one may obtain by being told of him. Now mine eye seeth thee—now he has such views as are furnished by the sight. 6. Wherefore I abhor myself—he now sees his true position before God, and humbles himself in sincere repentance. 7. Right—the difference was in principle and intention. They spoke to defend a tenet, Job spoke to declare what he believed to be true. 8. Job shall pray for you—a true type of the Mediator. 9. Accepted Job—heard and answered his prayer. 10. Turned the captivity of Job—restored him to his former prosperity.

QUESTIONS.

INTRODUCTORY.—What was the subject of the last lesson? How did Job express his longing to find God? What appeal did he desire to make to God? How did he declare his assurance of God's favor? Title of this lesson? Golden Text? Lesson Plan? Time? Place? Memory verses?

I. JOB'S SUBMISSION AND PENITENCE, vs. 1-6.—When the Lord had spoken, how did Job reply? What confession did he make? What prayer did he offer? How had he known God before? How did he know him now? In what terms did he declare his submission and penitence? How should a sinner of sin affect us?

II. JOB'S FRIENDS CONDEMNED, vs. 7-9.—What did the Lord say to Eliphaz? Who were the three friends? Why was the Lord angry with them? What did he command them to do? Did they obey? What was the result? Meaning of the Lord accepted Job?

III. JOB'S RESTORATION AND REWARD, v. 10.—What did the Lord do for Job? Meaning of turned the captivity of Job? What did the Lord give him? What is said of his latter days? vs. 11-17. What does Paul say of God's providential care of those that love him? Rom. 8:28; 2 Cor. 4:17, 18.

PRACTICAL LESSONS LEARNED.

1. The Lord is omnipotent, and we should be submissive when he puts forth his power.
2. We should be careful not to indulge in presumptuous thoughts and words about God.
3. We know nothing aright of God or ourselves until he makes it known to us.
4. Self-loathing is the companion of true repentance. Ezek. 6:9.
5. The Lord is a bountiful rewarder of his servants and a liberal repayer of their losses.

REVIEW QUESTIONS.

1. When the Lord had spoken, what did Job reply? Ans. I know that thou canst do everything, and that no thought can be withheld from thee.
2. What confession did he make? Ans. I have uttered that I understood.
3. What did the Lord say to Job's three friends? Ans. Ye have not spoken of me the thing that is right, as my servant Job hath.
4. What did he command them to do? Ans. Offer up for yourselves a burnt offering; and my servant Job shall pray for you; for him will I accept.
5. How did the Lord show his acceptance of Job? Ans. The Lord turned the captivity of Job and also gave him twice as much as he had before.

LESSON V.—APRIL 30, 1893.

WISDOM'S WARNING.—Proverbs 1:20-33.
COMMIT TO MEMORY vs. 20-23.

GOLDEN TEXT.

"See that ye refuse not him that speaketh." Heb. 12:25.

HOME READINGS.

M. Proverbs 1:1-33.—Wisdom's Warning.
T. Proverbs 2:1-22.—The Giver of Wisdom.
W. 1 Cor. 1:18-31.—Christ the Wisdom of God.
Th. Proverbs 9:1-12.—The Beginning of Wisdom.
F. Job 28:12-28.—The Value of Wisdom.
S. Matt. 7:13-27.—The Wise Builder.
S. Heb. 12:14-20.—Refuse not Him that speaketh.

LESSON PLAN.

I. The Call of Wisdom, vs. 20-23.
II. The Rejection of Wisdom, vs. 24-30.
III. The Loss of Wisdom, vs. 31-33.
TIME.—About B. C. 1,000; Solomon king of all Israel.
PLACE.—Written by Solomon in Jerusalem.

OPENING WORDS.

In this lesson wisdom, the wisdom that is from above, is represented as a person, calling upon men and giving them important counsels and warnings. Blessed are they that hearken unto her; for they shall dwell safely, and be quiet from the fear of evil.

HELPS IN STUDYING.

20. Wisdom—Hebrew, "wisdoms," as though this wisdom were the queen of all wisdoms, uniting in herself all their excellences. "The fear of the Lord is the beginning of wisdom." Prov. 9:10. *Crieth*—by prophets, teachers, wise men and the Holy Spirit, who in all times and ways have told men their duty. 21. Place of concourse... openings of the gates—the voice of God by his word and by his Spirit follows us everywhere. 22. Simple—fatally open to evil. *Scorners*—mocking at all good. *Fools*—hardened, obstinate persons, hating the knowledge they have rejected. 23. Turn you at my reproof—Isa. 55:6, 7; Ezek. 33:11. *Pour out*—abundantly impart. *My spirit*—the Holy Spirit. With the Spirit there are to be also the words of wisdom. 24. *Stretched out*—implying earnestness of entreaty. 25. *Set at naught*—rejected as of no value. 26, 27. There is justice as well as grace in the Most High. Justice shall avenge the contempt of mercy. No fear can equal the power of God's anger. 28. *Shall they call*—think of their condition; in fearful peril; calling for help; no answer—all the fruit of their own folly. 29. *For that they hated knowledge*—the fault is all their own. They rejected the fear of the Lord, which is the beginning of wisdom, and therefore wisdom rejects them. They eat the fruit of their own way, and that fruit is death.

QUESTIONS.

INTRODUCTORY.—Who wrote the book of Proverbs? What is meant by "wisdom" in this book? Title of this lesson? Golden Text? Lesson Plan? Time? Place? Memory verses?
I. THE CALL OF WISDOM, vs. 20-23.—Where does wisdom utter her call? Why so publicly? Whom does she address? What does she call upon them to do? What promise is given to those who turn?

II. THE REJECTION OF WISDOM, vs. 24-30.—What charge does wisdom bring against those whom she had called? What will be the punishment of those who thus reject the call of wisdom? How have we been called? What will be our punishment if we reject these calls?
III. THE LOSS OF WISDOM, vs. 31-33.—What four statements are made in verses 31 and 32? What solemn question is asked in Matthew 16:26? What two blessings are promised those who hear wisdom's call?

PRACTICAL LESSONS LEARNED.

1. The Lord calls upon us all to forsake evil ways and walk in right paths.
2. Those who refuse his calls are foolish as well as wicked.
3. The time will come when he will no longer call.
4. Those who turn away from God destroy their own souls.
5. Those who hearken to his calls shall be quiet from the fear of evil.

REVIEW QUESTIONS.

1. What does wisdom call upon men to do? Ans. To forsake their evil ways and to walk in right paths.
2. What does she promise to those who turn at her reproof? Ans. I will pour out my Spirit unto you, I will make known my words unto you.
3. What shall be the punishment of those who reject her calls? Ans. They shall eat of the fruit of their own way, and be filled with their own devices.
4. What is promised to those who hearken to her counsels? Ans. They shall dwell safely, and shall be quiet from fear of evil.