

Samuel called upon the Lord to send thunder and rain at an unexpected time, as an evidence that the Lord was displeased with the request for a king. The people were moved with fear, and asked the prophet to intercede on their behalf.

Samuel's reply was assuring. He told the people to dismiss their fear; for if they served the Lord, He would still take delight in them as His chosen people. As regarded himself, he told them that he could not cease praying for them, and wishing their good. His fidelity, at the same time, constrained him to warn them of the sad result of disobedience.

LESSONS.

1. See the great mercy of God. He is willing to forgive the past if we look for forgiveness, and he will bless us if we walk in his statutes. Let the goodness of God lead us to repentance.

2. A good man desires the welfare of others. Samuel warned, and encouraged, and prayed for the Israelites. He labored for their good, even although by desiring a king they had ungratefully rejected him. What a lovely thing is true piety!

3. Obedience brings happiness; disobedience, misery. Let us pray to be brought into the right way and to be kept in it.

4. We should be prompted to keep God's commandments by the remembrance of the great things He hath done for us. See v. 24.

Why a Teacher should be Loved.

The teacher who is not loved by his scholars is not likely to do them much good; nor can he teach them much. It is his duty to be loved; for the love of his scholars is essential to his highest usefulness. If he lacks their love he should seek it earnestly. But some teachers who are loved by their scholars do not teach much, nor do they benefit their scholars more than would any other friend. They show love and receive love. There is an end of their work. When the teacher has the love of his scholars, he should use it for the truth's sake and for Christ's sake. Unless his scholars love the Word of God and the Son of God the more through loving their teacher, his work for them is measurably a failure—it is sadly incomplete. No teacher should be content without his scholar's love; nor should he be content with that love. Having it, he must use it for the end to which he toils and prays—their upbuilding in the faith, and knowledge, and likeness of our Lord Jesus Christ.

TEACH THE CHILDREN.—The following resolution of the General Assembly of the Church in the United States deserves consideration by our Sessions and Superintendents and teachers:

“Resolved, That our Sessions and Sabbath-school superintendents be urged to keep continually before the children in their

families and classes, the great subject of Foreign Missions, that the sense of responsibility may deepen on their maturity, and grow with their years; that the grace of self-denial and the habit of giving may become a constant part of their training; that the purpose of their lives may become one with the purpose of God in saving the world; and that, from the earliest moment of their intelligent thought, they shall be made to feel that they have a personal work to do for Jesus Christ.

“How to interest and keep up that interest in missions on the part of children, is a question of vital moment. They will soon be the givers to this cause in our Churches; and their gifts will be dependent somewhat, if not largely, on the impressions made, and the sympathy felt for it in their earlier years.”

PROF. GOLDWIN SMITH some time since gave an excellent address at a Sunday-school Institute in Toronto, Canada.

He urged that the community has a vital interest in Sunday-schools because they are the principal agency for popular training in religious truth in a day distinguished for the decay of religious belief and of public spirit. History showed that sound political liberty depended on Christianity. The political energy of the fathers of British freedom found a last asylum in the same hearts with their religion. “The framers of the great Charter—Stephen Langton and William Earl of Pembroke—were religious men. Simon de Montfort, the founder of the House of Commons, was a religious man and the friend of the most religious men of his day. Edward I, the generous foster-father of parliamentary liberty, was a religious man. The political efforts of the great Puritans were sustained by that lofty self-devotion to the public good which had its source in their religion. Now there is coming on in Europe, with renunciation of allegiance to God, a relapse into political superstition and servility which reminds one of the Roman Empire, when the people had no God but worshipped Cæsar as the earthly divinity of material order and sensual enjoyment.” The Professor, in the course of his address, described the religious services at the public school in England at which he was educated, and declared that the long Anglican service was “enough to quench devotion in the breast of an apostle.”

“PRAYER is the rope up in the belief we pull it, and it rings the bell up to heaven.” So said Christmas Evans; and he was right. It puts us into wonderful connection with heaven. God hears the softest whisper of the soul.