

SUNDAY SCHOOL BANNER

for

TEACHERS

AND

YOUNG PEOPLE.

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The Gifts of God.

O FALTERING hearts that droop and faint,
Nor dare to scan the journey's length,
Be strong : One walks beside thee close—
He giveth strength. —Ps. 29. 11.

O tempted hearts that trembling shrink,
Nor dare the Tempter's darts to face;
Be brave : a Conqueror near thee stands—
He giveth grace. —St. James 4. 6.

O darkened hearts that blindly grope
Amid the starless, rayless night,
Look up : One shines above the clouds—
He giveth light. —Eph. 5. 14.

O troubled hearts that throb and quail
'Mid rising storms that never cease,
Be still : amid the tempest's roar
He giveth peace. —St. John 14. 27.

O weary hearts, whose tired eyes
Look backwards o'er life's pathway steep,
Rest now : To His beloved ones
He giveth sleep. —Ps. 126. 2.

O happy ones, whose dauntless faith
Hath triumphed o'er the storm and strife,
Rejoice ! For thee, God's own, best gift—
Eternal life. —Rom. 6. 23.

Love of Children.

THOSE who love children are not those who merely love the pleasure they can get from children ; those love, not the children, but their pleasure, and the moment it ceases to be pleasure, then farewell to the children. Those who really love children love all about them—their troubling and the teasing that they make, the washing, the wiping, and worrying. They do not tire with their fretting ; they are not disgusted with their care ; they are not made nervous by their crying ; they take them in

their entirety. It never occurs to them that these things are disagreeable ; for, in reality the agreeable things, the loveliness, the velvet cheeks, the exquisite mouth with its little pearls, the perfect eyes, the opening soul, the charming intelligence, the constant sense of the creation of a new human being going on under their eyes, the receptivity of love, the thing for love, all so far overbalance anything that is not in accord with them, as to put it entirely out of sight and mind.—Augsburg Teacher.

"Bible Chronology."

"BIBLE chronology" is a misnomer, for there is no system of chronology specifically set forth in the Bible. What is commonly understood to be Bible chronology is, in the main, Archbishop Usher's calculations, which have been given a place in the margin of our English Bibles. The earlier portion of these calculations is based on the references to the ages of the patriarchs in the Hebrew text from which our English version was translated ; but these ages are given differently in the Septuagint, or ancient Greek translation of the Old Testament, in the Samaritan Pentateuch, and, again, in the Masoretic Hebrew text from which our English Bible is translated. These differences amount in the aggregate to fourteen or fifteen centuries, as prior to the time of Abram's leaving Haran. Hence it is agreed by all scholars that there cannot be a common agreement on this point while we have no fuller information than these conflicting records as to times and dates of events in the early Bible story. The essential thing to have in mind is that the Bible gives no clue to the age of the world, nor, indeed, to specific dates prior to the call of Abraham. What light future discovery from extra-biblical sources may throw upon the chronology of the early chapters of Genesis, the future can only tell.—S. S. Times.