JANUARY 1, 1876
THE TWO ANGELS.
God called the nearest angels who dwell The tenderest on
one was Love.
"Arise," He sidd "ny angels! a wail of steals through th thates of heaven, and
zadens all within.
My harps take up a mornful strain that from a
The emose of torment clouds
and blights the asphodels. Fly downyard to that
on its souls of pain,
Lote drop smiles
Pity, tears like rain,
Two faces bowed before in their
Our white wings lessened slowly down
The way was strange, the flight was long; Wher last the angels came,
red wrapped iost and nayless famer.
There Pity, shuddering wept; but Love
wook heart from too strong for fear, Almightiness, and Iook heart from smile of cheer.
sdiled a
And lo ; that tear of Pity, quenched the
flame wherconn it fell,
Ani with the sunstine of that smile, hope
came with man to dwell.
wo unveiled faces full of joy looked up
ward to the Throne,
Four white wings folded at the foet of
Him who sat thereon!
And deeper that the sound of seas, more
Amidt than falling flake,
Aidt the hush of wing and song the
Voice Eternal spake :
Welcome, my angels ! ye have brought
a boier joy to heaven,
Henceforth its sweetest song shall be
gong of sin forgiven."

| Join G. Whittier |
| :---: |

BEREAN NOTES.
Jan. 2.] Lesson I. Saul Rejected.
[B. C. 1079.]
[1. Sam. 15. 10.23. Home Readings. MordAY-1 Sam. 15. 10.23,
TURSDAY-1 Sam. 8. $1-22$.

 Saturday- John 11. 11.55.
SUNDAY-1 Sam. 15.2435. Toprc: Blessings forfeited by the Sin GolDEx TExT, WV Le would have
innerited the blessing, he was rejected.
Heb. 12.17 .

| Topical Outline. <br> 1. Sorrow over Sin, v. 10, 11. <br> 3. Reproof for Sin, v. 16-19. <br> 4. Rejection for Sin, v. 20.23. <br> Where in this lesson do we learn- <br> 1. That God demands perfect obedience? <br> 2. That sin cannot be concealed ? <br> 3. That sin will certainly be punished ? <br> Doctrine: The sinfulness of sin: Rom. <br> . 13; 1 John 3. 8. <br> General Statemiknt. <br> The Introductory Note of this lesson in The Berean Question Book sufficient. 1y connects it with our previoas studies in the Old Testament. We come now to con. thider Saul Rejected. What is said in our Golden Text of Esau became true of Saul: "When he would have inherited the blessing, he was rejected," See verses following the lesson. bere illustrated is: " the Sin of Man.". The phases specially - illustrated in this lesson, and common to all classes of sinning in some degree, are set forth as follows in the OUTLINE : tet forth as follows in the OUTLiNE: 1. Sorrow over Sin: 2. Concealment of Sin ; 3. Reproof for Sin ; 4. Rajection for Sin. At this opening of the new year let every teacher encourage the committing to memory of SELECTED VERSEs, and all other important parts of each lesson. Ex- |
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$\left|\begin{array}{l}\text { 1. Sorrove over sin. By vision or dream } \\ \text { God announced to Samuel the reaul. IT } \\ \text { REPENTETH ME, said Jebovah; that is. } I \\ \text { repent. }\end{array}\right|$ RePExTETE ME, said Jehovah; that. is.
repent. God sorrows over Saul's sin be
canse of itself, beause it cause of itseli, beccause
cannot be trusted, and because of its con-
sequencees. He gorrows over all sin. His sequences. He sorrows over all sin. His
repentence is that change of feeling and purpose which precede a change in his
course of action. Until now he has stood course of action. Until now he has stoo
by Saul personally, but he will do so no longer. Ver. 29 is not a contradiction,
bat simply assures Saul that the present
decree is irrevocable, for God does not REPENT or change as fickle man does
The reason for the rejection of Saul $i$ is
iven: it is a donble reesen it given : it is a double reason. It was his
duty to follow where and as God should
point the way, but he tur wed point the way, but he TURNED BACK : $h$
ought to have done what God commanded, but he hath not prerormed. This wae
his sin : he neglected todo. And this i his sin : he neglected to do. And this
the great sin of mnltitudes. Men wil ask if sparing Agag and a few cattle wa great eril: God's answer is that it wa
disobedience to himelf, which, indeed,
the essence of all sit the essence of all sin. Samuel sorrowed
too, and in pure sympathy with the too, and in pure sympathy with the sorro
of his Goo. As two grieved souls com
mune together, so the prophet poured
his burdened soul ALL' NIGHT, Good men every where and always should mou
for sin, for it is wrong in itself, offensiv
and insolent to and insolent to God, and ruinous to th.
sinner. Only "fooos make a mook at sin." sinner. Only " fools make a mock at sin.
2. Concealment of sin. Saul, returnin
from his southern Irom his southern campaign, came
CARMEL, not the celebrated meunt, but place six miles south of Hebron, sET O
A pLACE, that is, a monument of some kind, probably in the form of an elevated rate his victory, and then PASBED on to to the doomed king, (chap. 13. 14,) and about to become doubly sad. Here Samue
found him ready with his found him ready with his lying report-
I HAVE PERFORMED THE COMMANDMEN or the Lord. God had said the contrary
Ver. 11. If this was hypocrisy, he did not deceive God's prophct or the proph
et's God: BLEATIN 2 sheEp and powiver et's God. Bleatin2 sheEp and Lowing
oxen were a testimony against him. Hie wretched excuse that the people spare them was senseless, if not false, for if true they were reserved for sacrifice was n apology for disobedience and no substi
tute for obedience. He was sinning in or der that he might tiereby serve God! 3. Reproof for sin. LITrLe. See his
own confession in chap. 9. 21. God made him all he was, gave him all the power be
had, and finally set him npon a certain had, and finally set him upon a certain
work with explicit instructions to utterly
deatroity destroy a nation of sinnors whose cup of
iniquity was full, in execution of the just decree of a righteous Judge. It was
God's contest on which he was sent, which he was to wage in God's way. How
terrible the threefold indictment versee of 19, didst not obey, ply upon the
spoin, declaring the eagerness for plunspoil, declaring the eagerness for plun-
der, and Didst kvil In God's sight. God
saw the act and knex the saw the act and knew the motive.
4. Rejection for sin. Yet Saul is not condemned without a hearing. What
can he say but to confess! He denies th accusation and tries to give another turn as he was sent; he UTrERLED ; he did go
the Amalekites-only he made Agag cap tive, and the people (not he) took the best
of the spoil for sacrifice. Was this stu pidity, or conscienceless hardibood, or moral blindness? Yet do not sinners
reason in like ways to-day in defense of their sins or in palliation of their guilt
God had, indeed, enjoined sacrifices, bu
as helps to, and not substitutes for, obe
dion as helps to, and not substitutes for, obe
dience. But they must be rightly obtain
e. Gifts of money obtained by cannot justify the fraud. No religious
rite is of equal worth with moral conduct
Saul's condul Saul's conduct therefore is pronounced a
bad as wITCHCRAFT and IDoLATRY, bot of which are in rebellion against God
The sentence of rejection then falle on Sanl's guilty ears. He was not deposed,
but remained on the throne for some years, during, which God was training
David for his high place. Yet from that day Samuel never sought him, or acknow
ledged him as king, and God held inter coarse with him no more. He went from
bad to worse until he fell a suicide. Ye had be chosen to repent his sonl migh
have been saved.
Lessons. 1. Sin is exceedingly sinful and the test of character. Every duparture
from it is sin, and every sin is vile before
God. Deut. 8. 7. 1 John 3 .

$\qquad$

## $\begin{array}{lll}\text { God's love, and of heaven. } & \text { It destroy } \\ \text { our power for doing good. } & \text { It prevent }\end{array}$

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## FITS! FITS! FITS!

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