

singer of hymns, were the sons of the Rev. Samuel Wesley. Calvin's father was connected with church work, holding the office of apostolic notary, and, we may presume, had the custom and the Pope allowed, Luther would have selected a clergyman as father instead of a peasant.

The men of what trade or profession have bequeathed the English-speaking people a richer heritage than the clergymen? What list of sons can compare with the above fragmentary collection? And only He who keeps the Book of Life knows the thousands of clergymen's children "to fortune and to fame unknown," who have fulfilled their Heavenly Father's will by giving heed to the instruction of a father on earth.

Surely, the God of David never forsakes the righteous nor allows his seed to go begging.

SOMETHING ABOUT TWO GIRLS.

Let me tell what two girls have accomplished through the saving influence of the Sunday-school. About twenty years ago I found a poor family consisting of father, mother, and two little girls, one five years old and the other seven. The father was a cripple and not a Christian man, but rather opposed to Christianity. The mother, being a Christian, consented to let the girls go to Sunday-school, "if she could fix them up decently."

I shall never forget the little pink dresses and sun-bonnets they wore, so neat and tidy that we did not mind their bare feet. The father laughed at them and called them "proud," but they continued going to Sunday-school just the same. Finally the school was to have a concert in which the little girls were to take a part, and though the father had never been known to go to church or Sunday-school, he was persuaded to attend the Sunday-school concert to hear the little girls "speak their pieces."

Years passed on; the little girls became young misses, indulgent parents saw the necessity of having better opportunities. So they moved to the city, and by strictest economy these little girls were given a course in the State Normal School. Last Sunday I had the great pleasure of meeting them in their home and going with the whole family to church and Sunday-school. The eldest daughter is a popular teacher in the high school, and has a class of young ladies in the Sunday-school, is president of the Ladies' Missionary Society, and active in all church and Sunday-school work. The younger daughter is superintendent of a large factory, and has charge of a hundred and sixty girls and boys in the great institution. She is also librarian in the Sunday-school, full of missionary work, and leads the young people's meeting. Both belong to the Society of Christian Endeavor, and both sing in the choir.

But this is not all. By the strict frugality of their early training they have bought a neat, pleasant home in that beautiful city, which by instrument and voice they fill with song and sunshine, making happy an invalid mother and crippled father, whose greatest pride and pleasure is to take these daughters with horse and carriage to and from school and shop each morning and evening and go with them to church and Sunday-school every Sunday. After returning from service last Sunday, while seated at the hospitable table, I took occasion to refer to the little "pink dresses and sun-bonnets" of twenty years ago in the little country Sunday-school, and turning to the father, said, "You must give the Sunday-school credit for all your pleasant surroundings."

"Yes," he said, "it's done a big thing for us." "O give thanks unto the Lord, for he is good."—Selected.

HE HAD LOW WAGES.

The following incident occurred at Bridgewater, N. Y. A young man was asked to attend a temperance meeting on a Sabbath evening, and his reply was: "My clothes are not good enough to attend church. My wages have been small this year, and I must have them raised another year, or I shan't work for my present employer."

"How much are you receiving this year?" "king on a farm?"

"Yes; and I get two hundred dollars for nine months, and my board." "When is your time out?" "It will be out in two weeks."

"How much money will you have coming to you then?" "Not anything. I have drawn more than my pay now." "How much of the two hundred dollars have you spent for clothing?" "Not quite forty dollars."

"Have you any beside yourself to support or care for?" "No, sir; I am for myself." "What has become of the one hundred and sixty dollars?" "W-e-l-l-I've spent it."

"Oh, you have. Did you put it out at interest? You don't seem to have any great desire to tell where it did go, do you? Well, let me tell you. In June you drew twenty dollars and went up to Utica to a circus. You got drunk and gambled, lost all you had, got into a fight, got whipped, put into the lockup (the man who gets whipped is always the one who gets locked up) and in the morning the recorder fined you ten dollars. Is this true?"

"Yes, sir; but how did you find it out?" "That don't matter. It seems they did not leave you anything. When the races were at Utica you drew twenty dollars more, and went there. You drank freely; you were just full enough to be on the slow horse, and lost all you had. You had another fight, and, as usual, received a sound thrashing; were taken before the recorder, and for a second offence paid twenty-five dollars fine. You did not even profit from this transaction. You went to a hop dance; whiskey was plenty, and you partook freely. You imagined some one insulted you, and the result was a general row. This cost you twenty-five dollars more, besides the cost of court and the paying of your lawyer. I should think you would want your wages raised."

"I can see it all. What a fool I am! Why, I have worked five years for my present employer, and have not laid-up a cent. I have worn poor clothes; have found fault because my pay was small. If it had not been for drink, I should now have five hundred dollars at interest, should be well dressed, and respected by honest people. I will be at the meeting just as I am, and sign the pledge for life."

He kept his word. He took his pledge that night. He has been true to it, and is now one of the leading men of Oneida County.

Young man, can you see yourself in this picture? If you can, heed the truth, and be made better by correcting your mistaken way of living.—The Reckabite.

SOMETIME.

Sometime, when all life's lessons have been learned, And sun and stars for evermore have set. The things which our weak judgments here have spurned, The things o'er which we grieved with lashes wet, Will flash before us, out of life's dark night, As stars shine most in deeper tints of blue, And we shall see how all God's plans were right, And how what seemed reproof was love most true;— But not to-day. Then be content, poor heart! God's plans like lilies pure and white unfold, We must not tear the close-shut leaves apart; Time will reveal the calyxes of gold. And if, through patient toil, we reach the land Where tired feet, with sandals loose, may rest, When we shall clearly know and understand, I think that we will say, "God knew the best!" —Mrs. May Riley Smith.

SABBATH SCHOOL ATTENDANCE.

A large attendance at Sunday-school is inspiring. There is enthusiasm in numbers. A small attendance at Sunday-school is, however, a demand for closer personal work with the individual, bringing its opportunity of results from such endeavor beyond all that can be hoped for in the larger gathering. The summer months in city Sunday-schools show an attendance that fails to provoke enthusiasm but that ought not to fail of improved opportunities in impressing individual scholars for their permanent spiritual good. What a mistake is made by a teacher who dismisses his Sunday-school class for the

season, on the ground that only one or two scholars can then be present for the benefit of his loving instruction and influence!

SCHOLARS' NOTES.

(From International Question Book.) LESSON I.—OCTOBER 6.

THE TRIBES UNITED UNDER DAVID.—2 Sam. 5:1-12.

COMMIT VERSES 1-3.

GOLDEN TEXT.

Behold, how good and how pleasant it is for brethren to dwell together in unity.—Ps. 133:1.

CENTRAL TRUTH.

"Let all the ends thou aims't at be thy country's thy God's, and Truth's."

DAILY READINGS.

- M. 2 Sam. 1:1-10. T. 2 Sam. 2:1-11. W. 2 Sam. 3:1-7. Th. 2 Sam. 4:1-12. F. 2 Sam. 5:1-12. Sa. 1 Chron. 11:1-9. Su. Ps. 30:1-12.

DAVID BECOMES KING OF JUDAH.

Immediately after Saul's death, His capital was at Hebron. The other tribes were led by Abner, the late king's commander-in-chief, to place upon the throne Saul's remaining son, Ishbosheth. His capital was at Mahanaim, in Gad, beyond Jordan. For five years Abner was conquering the country; then Ishbosheth reigned two years. All this time there was a mild civil war. At length Abner revolted to David, and Ishbosheth was murdered.

HELPS OVER HARD PLACES.

1. All the tribes: 339,600 men and 1,221 chiefs (1 Chron. 12:23-40), a national assembly with their chiefs. Saying: they give their reasons. (1) Thy bone, etc.: kinship. (2) Thou leddest out, etc.: military capacity. (3) The Lord said: divine choice. The first and third reasons accord with Deut. 17:15. 3. Made a league before the Lord: king and people entered into a solemn covenant with God whose subjects both were. 6. Jerusalem: Hebron was too far south for the capital. (1) It was central. (2) It was on the borders of two tribes, and chiefly within Benjamin, the smallest tribe, and therefore least likely to excite jealousy. (3) It was close by David's own tribe, Judah. (4) As a military post it was unrivalled, being surrounded on three sides by deep ravines. (5) It was selected under divine direction (1 Kings 11:36). The Jebusites: one of the Canaanite tribes. They held the citadel, while Jews and heathen lived in the city below. Except thou take away, etc.: better "thou shalt not come thither; but the blind and the lame shall keep thee off." They felt that their position was so strong that even blind and lame soldiers could defend it. 8. Hatred of David's soul: the taunt of the Jebusites aroused David's indignation. 10. David grew great: (1) He had a united kingdom. (2) He made alliances with some nations. (3) He conquered all the rest. (4) The bounds of the empire were greatly enlarged. (5) There was great wealth and prosperity. (6) There was a wonderful revival of religion, and development of religious institutions.

SUBJECT: PATRIOTISM.

QUESTIONS.

I. THE STATE OF THE KINGDOM WHEN SAUL DIED.—What enemy was overrunning the country at the time of Saul's death? (1 Sam. 31:1-7.) What shows that the people were in a divided, unsettled state? (1 Sam. 22:2; 1 Chron. 12:1-23.) What shows that the state of religion was low? (1 Sam. 22:18, 19; 25:7.) How long was there civil war? (vs. 5; 2 Sam. 3:1.) II. DAVID BECOMES KING OF ALL ISRAEL (vs. 1-5).—Of what portion of Israel was David king at first? For how many years? How old was he? Who was trying to rule over the other tribes? (2:8-10.) Had the kingdom been promised to David? (1 Sam. 16:13.) How many years had David been waiting for the fulfillment of the promise? (From at least B.C. 1065.) Had he been preparing all this time? How were his seven years as king of Judah a preparation for his wider kingdom? (Matt. 25:23, 29; Luke 16:10.) Who came to make him king over Israel? (v. 1; 1 Chron. 12:23-40.) What had become of Ishbosheth? (2 Sam. 4:5, 6.) What three reasons were given for electing David? (vs. 1, 2.) What is said of the coronation feast? (1 Chron. 12:38-40.) How long did David reign over all Israel? III. THE NEW CAPITAL (vs. 6-9).—Where did David propose to make his new capital? What were some of the reasons? Who held the fortress at this time? How did David obtain possession of it? What did David do to it? IV. THE NEW NATION (vs. 10-12).—What is said of David's progress? What enemies did he overcome? (8:1-14.) How did he improve the government? (8:15-18.) What did he do for religion? (v. 12; 6:1-5, 13-15; 7:1, 2; 1 Chron. 15:16-21.) See also his Psalms. Who helped him build a palace? (v. 11.) Did David take the glory of all this to himself? (v. 12.) V. PATRIOTISM.—Was David a true patriot? What is patriotism? Why should we love our country? What are some of the evils to which our country is exposed? What can we do to overcome them? Is a country safe without true religion? What can we do in our own town to help our country? What can we do by home missions? Read some expressions of patriotism. (Ps. 122:6; 137:5, 6; Isa. 62:1; Jer. 9:1.) Give some examples of patriotism. (1 Sam. 17:32; Nehemiah 2:2, 3, 11-13; Esther 4:16.)

PRACTICAL SUGGESTIONS.

I. There are certain evils and dangers in our country, as intemperance, love of money, dishonesty, oppression, selfishness. II. The true patriot uses every possible means to overcome these evils. III. Then he waits patiently God's time for triumph.

LESSON II.—OCTOBER 13.

THE ARK BROUGHT TO ZION.—2 Sam. 6:1-12.

COMMIT VERSES 11-12.

GOLDEN TEXT.

The Lord loveth the gates of Zion more than all the dwellings of Jacob.—Ps. 87:2.

CENTRAL TRUTH.

The institutions of religion a blessing to the heart, the home, and the nation.

DAILY READINGS.

- M. 2 Sam. 5:17-25. T. 2 Sam. 6:1-19. W. 1 Chron. 13:1-14. Th. 1 Chron. 15:1-28. F. 1 Chron. 16:1-43. Sa. Ps. 68:1-18. Su. Ps. 24:1-10.

HELPS OVER HARD PLACES.

The ark had been at Kirjath-jearim for about seventy years. It had been brought there from the Philistines who had captured it in the battle to which Eli's sons had brought it. (1 Sam. 4:1-18.) All this time there had been great neglect of religion. David prepared a place for the ark on Mount Zion, in Jerusalem (1 Chron. 15:1.) 1. The chosen men of Israel: delegates or representatives from all parts of the kingdom. 2. From: describing the return to Jerusalem; the assembly gathered here. Baale of Judah: the same as Kirjath-jearim (Forest City) (1 Chron. 13:6.) That dwelleth between the cherubim: on the mercy-seat over the ark. Here God had been accustomed to manifest himself. 3. Set the ark upon a new cart: in the same way in which it was brought by the Philistines (1 Sam. 6:7). But the Philistines had no means of knowing the law. The Israelites should have known that this was contrary to the law (Num. 4:15; 7:9). 4. Abinadab: the man in whose care the ark was placed. He was probably dead, and his descendants took charge of the ark. Gibeah: not a proper name; it means a hill. 5. Played: danced to instrumental and vocal music. Psalteries: lutes or lyres. Timbrels: tambourines. 6. Took hold of the ark: contrary to express command (Num. 4:15; 1 Sam. 6:19). The oxen shook it: the roads are very rough in Palestine, unfit for carriages, and the oxen stumbled (1 Chron. 13:9). 7. The anger of the Lord: not passion, but indignation against sin. And God smote him: as by a lightning stroke. The punishment was severe, but (1) Uzzah should have known better. (2) Neglect of the law at the beginning of a new era like this would bring neglect and error into the whole religious ceremonial. 8. David was displeased: the death of Uzzah broke up all David's plans, and was a great disappointment to the people. This was their part of the punishment. 10. House of Obed-edom: probably near the city. He was a Levite, probably born in Gath Rimmun of Manasseh, and hence called a Gittite; that is Gathite. 12. So David brought up the ark: for a fuller description, see 1 Chron. chaps. 15 and 16. Ps. 24, 68, 132, and the hymns given in 1 Chron. 16 (the same as Ps. 105:15; 96; and 106:47; 48) be long to this occasion.

SUBJECT: THE ARK OF GOD IN THE HEART, THE HOME, AND THE NATION.

QUESTIONS.

I. THE ARK OF KIRJATH-JEARIM—RELIGION NEGLECTED.—How did the ark come to be at Kirjath-jearim? (1 Sam. 4:1-11, chaps. 5 and 6.) In whose care was it placed? How long had it been there at the time of this lesson? Was it away from the tabernacle? (1 Sam. 21:1-3.) What does this show about the state of religion? Is it said that Abinadab's family was blessed by it? Can the best things be near us—God, the Bible, the Church,—and we not be blessed by them?

II. THE ARK ON ITS WAY TO ZION—RELIGION MISUSED (vs. 1-9).—What description can you give of the ark? Where did David wish to bring it? Whom did he assemble for this purpose? What instruments of music were used? In what way did they carry the ark? What led them to this? (1 Sam. 6, 7.) How should the ark have been carried? (Num. 4:13; 1 Chron. 15:2.) Who drove the oxen? What accident occurred on the way? What did Uzzah do? What befell him? What was his sin? Should he have known that what he did was wrong? (1 Sam. 6:19.) Why was he punished so severely? What lessons can you learn from this? Were David and the people also to blame? How were they punished? Did all this grow out of neglect to God's Word? Is there danger from the same cause now? Is it a great evil to do good in a wrong way?

III. THE ARK WITH OBED-EDOM—RELIGION A BLESSING (vs. 10, 11).—Where was the ark left when the great procession was broken up? What effect did its presence have upon Obed-edom? Of what is the ark a symbol? How does religion in the heart bless us? How does religion in the home bless the home? What are some of the best ways of cherishing religion in the home? How do religious institutions bless the nation? Would this blessing from the ark remove David's fear, mentioned in v. 9?

IV. THE ARK ON MOUNT ZION (v. 12).—How long was the ark at the house of Obed-edom? Describe the way it was brought to Jerusalem. (1 Chron. chaps. 15 and 16.) Where was it put? (1 Chron. 15:1.) How did David treat the people? (v. 19.) How would the ark in Jerusalem benefit the nation? What were some of the Psalms sung on this occasion? (See helps.)

V. NEW TESTAMENT LIGHT.—What example in the New Testament, similar to this of Uzzah? (Acts 5:1-10.) What are some of the blessings religion brings? (Matt. 6:33; 19:29; Mark 10:29, 30; 1 Tim. 4:8; 1 Cor. 2:9.)

LESSON CALENDAR.

(Fourth Quarter.)

- 1. Oct. 6. The Tribes United Under David. 2 Sam. 5:1-12. 2. Oct. 13. The Ark Brought to Zion. 2 Sam. 6:1-12. 3. Oct. 20. David's Thanksgiving Prayer. 2 Sam. 7:18-29. 4. Oct. 27. Sin, Forgiveness, and Peace. Ps. 32:1-11. 5. Nov. 3. David's Rebellious Son. 2 Sam. 15:1-12. 6. Nov. 10. David's Grief for Absalom. 2 Sam. 18:18-33. 7. Nov. 17. David's Last Words. 2 Sam. 23:1-7. 8. Nov. 24. Solomon's Wise Choice. 1 Kings 3:5-15. 9. Dec. 1. The Temple dedicated. 1 Kings 8:51-63. 10. Dec. 8. Solomon and the Queen of Sheba. 1 Kings 10:1-13. 11. Dec. 15. Solomon's Fall. 1 Kings 11:4-13. 12. Dec. 22. Close of Solomon's Reign. 1 Kings 11:26-43. 13. Dec. 29. Review and Temperance. Prov. 23:29-35.