

**Indian Names.**

BY LADIA H. STOURNEY.

Ye say that all have passed away,  
That noble race and brave;  
That their light canoes have vanished  
From off the crested wave;  
That mad the forests where they roamed  
Their rings no hunters shout;  
But their name is on your waters,  
Ye may not wash it out.

'Tis where Ontario's hollow  
Like a canoe surge is curled,  
Where strong Niagara's thunders wake  
The echo of the world,  
When red Missouri bringeth  
Rich tribute from the West,  
And Rappahannock sweetly sleeps  
On green Virginia's breast.

Ye say their cone-like cabins,  
That clustered o'er the vale,  
Have fled away like withered leaves  
Before the autumn gale;  
But their memory liveth on your hills,  
Their baptism on your shore,  
Your everlasting rivers speak  
Their dialect of yore.

Old Massachusetts wears it  
Upon her lordly crown,  
And proud Ohio bears it  
Amid his young renown;  
Connecticut bath weathed it  
Where her quiet foliage waves;  
And bold Kentucky breathed it hoarse  
Through all her ancient caves.

Wachussett hides its lingering voice  
Within his rocky heart,  
And Allegheny graves its tone  
Throughout his lofty chart;  
Monadnock on his forehead bears  
Doth seal the sacred trust;  
Your mountains build their monument,  
Though ye destroy their dust.

Ye call these red-browed brethren  
The insects of an hour,  
Crushed like the note-less worm amid  
The regions of their power;  
Ye drive them from their fathers' lands,  
Ye break of faith the seal,  
But come ye from the court of heaven  
Exclude their last appeal?

Ye see their unresisting tribes  
With toilsome step and slow,  
On through the trackless desert pass,  
A caravan of woe;  
Think ye the Eternal Ear is deaf?  
His sleepless vision dim?  
Think ye the soul's blood may not cry  
From that far land to him?

**LESSON NOTES.**

SECOND QUARTER.

**TEMPERANCE LESSON.**

A. D. 58.] [June 30

1 Cor. 8: 4-13. Memory verses, 12, 13

**GOLDEN TEXT.**

Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend. 1 Cor. 8: 13.

**OUTLINE.**

1. Knowledge, v. 4-8.
2. Liberty, v. 9-13.

TIME.—58 A. D.

EXPLANATIONS.—*Things... offered... to idols*—Meats offered to idols became the property of the priests, and such parts as remained from the sacrifice, being choice, were sold by the priests and purchased by the rich. *There be that are called gods*—Referring to the polytheistic religions of Greece and Rome. *Conscience of the idol*—That is, perfect knowledge of the real nature of idolatry.

**TEACHINGS OF THE LESSON.**

- From what in this lesson are we taught—
1. That things innocent in themselves may become evil by association?
  2. That a Christian ought to set an example which any one may safely follow?

3. That we ought to deny ourselves when our example would injure others?

**THE LESSON CATECHISM.**

1. What does Paul say an idol is? Nothing in the world. 2. To whom does he use these plain words? To Corinthians, former idolaters. 3. Who does he say should only be worshipped? God, the Creator of all things. 4. What harm did he think might come from eating things offered to idols? Some weak one might be ruined. 5. If Christian example effected a brother's ruin, how would God regard it? As sin against him. 6. What, then, is plainly a Christian's duty? "Wherefore, if meat make," etc.

DOCTRINAL SUGGESTION.—Christian liberty.

**THIRD QUARTER.**

STUDIES IN JEWISH HISTORY.

B. C. 1151] LESSON I. [July 7

**SAMUEL CALLED OF GOD.**

1 Sam. 3: 1-14. Memory verses, 8-10

**GOLDEN TEXT.**

Then Samuel answered, Speak; for thy servant heareth. 1. Sam. 3: 10.

**OUTLINE.**

1. The Call, v. 1-10.
2. The Message, v. 11-14.

TIME.—1151 B. C.  
PLACE.—Shiloh.

EXPLANATIONS.—*Ministered*—Probably lighting the lamps and opening the doors: such things as a child could do. *The word was precious*—This means the word of God was very rare because of the people's sins. *No open vision*—That is, no divine communication was widely spread. If there were such they were private. *In his parlor*—In his sleeping apartment. *Eyes began to wax dim*—Eli was growing blind from old age. *Evil the lamp went out*—Before day-break, when the lamps were put out. *The temple*—That is, the tabernacle; the temple was not yet built. *The ark of God*—The ark of the covenant, which stood in the innermost sanctuary. *Did not yet know the Lord*—That is, did not know him in the way of receiving divine communications. *Ears shall tingle*—That is, it should be such a matter of alarm that men should feel as they do when some sudden discordant noise strikes on their ears.

**TEACHINGS OF THE LESSON.**

What is there in this lesson which teaches—

1. That we ought to serve God while young?
2. That we ought to listen to God's word?
3. That we should fear God's judgments?

**THE LESSON CATECHISM.**

1. Where did Samuel first receive a revelation from Jehovah? In the tabernacle at Shiloh. 2. Under what circumstances was Samuel at the tabernacle? He was ministering unto the Lord. 3. What was peculiar about this first revelation? God called, and Samuel knew it not. 4. What was Samuel's answer when he learned that the voice was God's? "Then Samuel answered, Speak," etc. 5. What reason did God assign for his punishment of Eli? Infidelity to parental responsibility. 6. When Eli heard the message what did he say? "It is the Lord: let him do what seemeth him good."

DOCTRINAL SUGGESTION.—The divine call.

**CATECHISM QUESTION.**

29. Are there more gods than one? There is one God only, the living and true God. Hear, O Israel, the Lord our God is one Lord. Deuteronomy, 6: 4.

**TRIFLING WITH DANGER.**

I WAS sitting at the table of an Irish merchant once at <sup>51</sup>. He had eight children. He had his wines and brandy on the table, and asked me to drink, and I had to give my reasons for declining. This gave me an opportunity to put in a little temperance; and while I was making my little speech by way of apology, I made this remark: "I would like to see the man who could truthfully say, 'No

relative or friend of mine ever fell through intemperance.'" His knife and fork fell from his grasp, and he remained silent some seconds.

"Well," said he at length, "I am not that man. My first Sunday school superintendent was a man of genial spirit and noble mind. He went into the wine trade, and died a drunkard before he was forty. My first class-leader, I believe, was a good, intelligent, useful man; but he, too, soon yielded to intemperance, and died a drunkard. My own father suffered through intemperance."

"Yes," I exclaimed, "and you yourself are spreading before your friends and your children the instruments of death which slew your first Sunday school superintendent, your first class-leader, and your father. The very rope with which they were hung you are adjusting to catch your children. I can not afford to put my head into such a halter as that." *London Primitive Methodist*

**THE NOVEL READER.**

NOT very long ago a young man, stopping at a public house in Indianapolis, was found dead in his room, having rashly taken his own life. A letter left by him to a dear brother bore marks of fine, tender feeling, yet it breathed the deepest sadness. He spoke of his dear sisters, and how much he would love to see them once more; and, in conclusion, uttered this solemn warning:—

"If it had not been for novels, I believe I should now be on the high road to fame and fortune. But, alas! I was allowed to read the vilest novels from the time I was eight or nine years old. If good books had been afforded me instead, I should have read them with equal zest, for I was always very fond of reading. Brother, persuade all persons over whom you have any influence, not to read novels."

It was a sad lesson, taught at a fearful cost, by this young man but twenty-two years old. He felt that reading had been his ruin. It had so filled his soul with false views of life, that the real and present was a burden he madly decided to throw off.

Where the evil influence of such literature does not reach so far, it yet undermines the whole moral character. You cannot touch pitch and not be defiled. Just as sure as you read that evil book which you have secretly borrowed, you will get a stain to your soul that tears of blood and bitterest repentance cannot wash away. You will carry it to your grave with you. A miracle of grace may save you from eternal burnings, but you will "be saved so as by fire."

Good books are a blessing beyond price to the youth who reads them diligently. You do not need to be told which is the best of all. "Where-withal shall a young man cleanse his way? By taking heed thereto according to thy word."—*The Banner*.

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