

SUNDAY SCHOOL BANNER

for
TEACHERS
AND
YOUNG PEOPLE.

VOL. 8.]

MARCH, 1875.

[No. 3.

TABLE OF CONTENTS.

	PAGE		PAGE
Sowing and Reaping	65	Attention to the Young Members of the Church	73
The Childlike Spirit	66	Christ Under the Pavement.....	74
Our Sunday School Literature.....	66	Song of the Leper	75
A Bad Boy Conquered by Love	68	The Best Insurance	76
Don't Crowd out the Bible	69	The Language of the Face.....	76
The Great Want of Sabbath Schools.....	69	Wherefore this Waste?.....	77
The True Teacher is a Pastor	70	Scripture Enigmas	77
Lesson Papers	70	Learning Verses	78
"What can I do?"	71	SUNDAY SCHOOL WORK	79
Self-Propulsion in Good.....	71	SCRIPTURE LESSONS	80
Give Examples	72	MUSIC	96
The Superintendent's Rights	72		
The Coach and the Milestone	73		

THE SUNDAY-SCHOOL BANNER

It is designed to afford aid to Sunday-School Teachers and Heads of Families in the religious training of the young, and to excite throughout the country a deeper interest in Sunday-School work.

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VOLUME VIII.]

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Sowing and Reaping.

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

The broad dark fields are bare,
And seed-time waneth fast ;
Where are the laborers for the Lord ?
Speed ! ere the time be past.

Weeping he sows his seed
Over the barren ground,
Doubting if, at the harvest eve,
A single sheaf is found

The little blade appears
Beneath the gentle showers,
And wandering thoughts of future good
Delight his tedious hours.

The warm and gentle sun
Sends down his cheering rays,
And soon the sight of dawning fruit
Gladden his summer days.

The fields are rich with grain,
And all his doubts are gone,
As new and ripening grain appears
With each returning morn.

But now that gentle sun
Shines on with scorching heat,
And withered leaves and parched fruit
His noontide watches meet.

Saddened by wasted toil,
His weary days wear by,
And Faith forsakes him, as he sees
His blighted prospects die.

But see ! the breezes blow
Up in the tree-tops tall ;
And look ! the sky is overcast,
And mercy's raindrops fall.

The dry and withered grain
Lifts up its drooping heads,
And ere the summer sun has set,
He tears of gladness sheds.

Far down the harvest fields
Is heard the reapers' song,
As homeward, at the twilight' hour,
They bear the sheaves along.

But still broad fields are bare,
And seed-time waneth fast ;
Where are the laborers for the Lord ?
Speed ! ere the time be past.

SPRINGFIELD, Mass., 1874.

R. W. K.

—o—o—o—

A TEACHER need not be fluent of speech to be successful. Smooth talk is not the end and essence of teaching. Feeding hungry souls with heavenly food is more the teacher's mission. And he may do this without the musical tone, the rounded sentence, or the eloquent period. The rough hand may give bread to the needy. The faltering tongue may stammer forth the truth on which the soul may feed and grow strong. The nourishment is in the food, not in the hand that conveys it. We think this truth is too little kept in mind.—*S. S. Times.*

The Childlike Spirit.

BY REV. E. P. POWELL.

COLERIDGE says the true sign of a genius is a childlike spirit. The genius is especially needed in the Sunday-school. We have seen men walk in, with fifty years in all their bearing, stateliness in their words, and formality of demeanor every way, and yet expect to reach the hearts of the children. No, we are mistaken. They evidently had no idea of the children's hearts; but they had a vague idea of doing Christian duty. Their intellectual creed included the idea of certain things to be done for Christ. They were to give to support the ministry; they were to attend church regularly; and by a little extra work they could lay up considerable treasure in heaven, by "taking a class" in Sunday-school. One of these gentlemen came to us not long since, and very benevolently offered to take a class. I told him I had none to give away; if the superintendent had, he could inform him.

The childlike spirit does not mean talking or acting like a child in any sense whatever. It simply means to have the spirit of a child, to possess certain traits that make you *en rapport* with every child's heart. It means to be at least teachable, and ready to take more truth. It may be true that children are not always teachable, but they rarely conceive themselves to be beyond learning.

The best teacher is the best student, the best student not only of his Bible, but of ways and means and methods. The childlike spirit also implies plasticity, a willingness, and a consequent power to adapt our natures to those we try to teach. But it means, above everything, the readiness to enter into sympathy with the young. A true man is one who does not throw away his past, and live simply in the present, but whose boyhood is a reality still, a man who can walk back and forth, all the way from his tenth to his fortieth year. Now let a teacher with twelve year old boys live over again, or live in his twelfth year with them. He needs to feel how they are tempted, how they look at the world, and what kind of help they can take. There are twelfth year troubles that

other years do not have any share in. There is a twelfth year piety, and a fifteenth year piety; and they cannot be wisely measured by a fiftieth year piety. Children crave the sympathy of older people, and they avoid the old, only when they are made or taught to feel the difference in years.

The childlike *spirit* is what we insist upon, not childlike tones and mistakes and crudeness. To lay aside dignity, is not to become a child, it is simply to lose the proper clothing of age.



Our Sunday School Literature.

BY REV. I. W. CANTER.

NOTHING can be more apparent to the intelligent Sunday-school worker at the present day than that our Sunday-School literature is not of the kind that develops spiritual life, and gives intellectual vigor to those who read it. Our libraries are filled with books that are not fit to be put into the hands of our children or to be read by the Church herself. They are nothing more than second or third rate novels, and would be little sought by those who are fond of reading fiction, and would never find their way into circulation, but for the fact that they are palmed off upon the market as religious books, written expressly for Sunday Schools. If Sunday-Schools did not patronize such publications they would not be written, for sale could never be found for them anywhere else. They are very cheap love stories. Some of them are too fictitious to make good fiction. The direct tendency of all such works is to engender a sickly sentimental taste; a morbid thirst for trashy tales woven by overwrought imaginations, too unreal to have the appearance of reality or truth in them. Every play must have an actor; so every tale must have a hero. The heroes or heroines of these Sunday-School stories, however, are not always the most pleasant and desirable characters to contemplate. Sometimes the hero is a boy of remarkably precocious development. He begins life well, he is promising, and you are expecting to find a moral youth in every particular. But after awhile his

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regard for the gentler sex is manifested; he falls in love; he woos; he fails to win. Writings under the agony of disappointed or unrequited affection, he begins a downward course and becomes dissolute, and his friends abandon him. May be the story winds up with the reclamation of the hero from his fall, and his ultimate happy union with the little coquette who caused his grief. One is at loss to find the moral to such a story. In the name of every Sunday-school scholar in the land I protest against this imposition. If they are to have novels to read; if we collect money chiefly through their agency to buy them literature, and we who have the responsibility of selecting and putting books into their hands to read, choose fiction, then, in all charity and honesty let it be fiction that is worth reading. Let us get not the silliest, the cheapest, but the best. The least we can do, then, losing sight of the soul altogether, is to cultivate the mind, and make it conversant with the higher works of fiction, and bring it into contact with pure style. Whence though the necessity for this? Is there nothing sound, wholesome, substantial, religious, that we can give them to study? Why, then, not engender and foster at once a taste for good subjects? If it be said that the children will naturally seek light and fictitious works to read, and that it is better then that we should select and put into their possession such, of this kind, as we think are best for them to have, I answer:

(1) That this is impossible. It is agreed to add one hundred volumes to a Sunday-school library. A committee is appointed to make the purchase. Generally the committee is composed of young persons, who know little or nothing about the stock in market. They meet and go through the store, and select from the shelves, books that make the prettiest appearance on the shelf, or those that have the most attractive frontispieces, or interspersed with the handsomest pictures. May be they have only a catalogue to select from, and the reliability of the publishers is not known—in any event the books will not be read before they are bought. If examined, they cannot be scanned, so that the design and meaning

of the books are matters of ignorance to the committee: and each Sunday the Church is giving out, with her endorsement, to the children, through the Sunday-school, books that it really knows nothing about.

(2) I answer, that if it was possible to make always the best selection of works of fiction for our Sunday-schools, that it is not advisable nor expedient that we should do so. Should the Church procure this kind of literature just because the children naturally seek it? That is to say, we should teach them to do wrong; gratify their depraved appetites and desires because they naturally incline that way. Should we not rather counteract this taste, and cultivate a love for the truth? We were always taught that this was the design of the gospel and the mission of the Church. The Spirit of God wars against the natural inclinations and tendencies of the soul of man. It is just here that the error has been committed against which we write. By whom are these books written? This is very hard to answer in many cases, for they are anonymous. Some may be written by infidels for all we know. They are written for money, and the authors care but little what they do, or do not accomplish, just so they can sell them.

The time is not far distant when there will be a great revolution in regard to this matter. We must have altogether a different class of Sunday-school books. It may not be out of place to state what we would consider a proper catalogue of books for the Sunday-school. We would favor a series of books on Bible biography, another on Bible history, another on Bible doctrines, written in a plain and attractive style. There is nothing in romance so thrilling as the stories of the Bible, and it were infinitely better that one hundred such volumes should be read, than that a thousand such as we have, should be. Another long and interesting series could be written on Christian biography—on those who have been eminent in piety in the church, and have justly merited a record of their lives and works. Then there is the field of natural science, natural history, and astronomy, giving every opportunity to show the goodness and

wisdom of God, from nature. Such subjects should be liberated from all technical names, as far as possible, and be made easy to be understood. A plain sketch of the religious history of America, from the settlement of Jamestown, down to the present century, could be made interesting, not to say instructive. Now how much better would such a course of reading be, than what we have! It would stimulate the mind, excite inquiry, and a love of the sciences, as well as store the mind with wholesome truth. The Church that takes the initiative in this reform, that must come some time, if we are true to the best interests of society, will do a work, the importance of which no one can calculate. As this is a vital question, I, as well as many others would like to see it more fully discussed in the *COMPANION* by some of its able contributors.—S. S. *Companion*.

[The winnowed list of S. S. Books of the Methodist Church of Canada, contains a supply of books free from the objections above referred to.—*Ed. Banner*.]



A Bad Boy Conquered by Love.

A LESSON FOR TEACHERS.

A GERMAN teacher named Jeremiah Flate tells this story. He says: Fifty years I was master of the Orphan Asylum in Stuttgart, and had a whole room full of children to instruct. It was my custom to pray every morning for meekness and patience in the fulfilment of this arduous duty. One day, as I was walking up and down among the children, I observed a boy about twelve years of age leaning with both his elbows upon the table. I reprimanded him for this improper behavior, and walked on. The next time I passed he was doing the same thing, and I was obliged to repeat my desire that he should take his arms off the table. He obeyed me for a moment; but when I returned for the third time I found him angry and perverse, and could read in his face that he was determined to despise my orders.

I was much annoyed, but restrained myself, and prayed inwardly for strength to exercise patience towards this poor

child, even as my God had been patient towards me. My ill-humor vanished immediately; I became calm, and was enabled to continue my instructions. The boy obstinately remained in the same attitude, but I took no notice of him. When school was over I sent for him into my study, praying in the meantime for wisdom and composure of mind. He stamped in, and banged the door after him in a violent passion.

"Why did you bang the door so violently?" I asked.

"I did not bang it," he replied.

"Yes, you did bang it, my boy," said I.

"I tell you I did not," was the answer.

Upon this I went up to him, took his hand, and asked him, in a gentle voice, "Do you know, my son, against whom you are sinning? It is not against me, but against your Saviour, your best friend. Examine yourself, and try to find out why you have behaved in this manner."

The boy's heart was touched; he burst into tears, and entreated me to forgive his wicked behavior. "I had determined this morning," continued he, "to tease you by my disobedience till you should beat me, thinking you would suffer much more from it than I should. Pray, pray forgive me. I shall never do so again in all my life."

I pointed out to him from what a great temptation he had been delivered, and then dismissed him, with the assurance that I had long since forgiven him. He left me, but still appeared almost inconsolable. In the afternoon, having finished my classes, I was sitting alone in my little study when I heard a knock at the door. The boy came in, his eyes red with weeping; and, saying it was impossible I could have forgiven him, for he had behaved towards me like a devil, he begged I would tell him once more that I had forgiven him, repeating that he would never vex me again, not even by a look. I again assured him of my full forgiveness, but told him he must ask pardon of his Saviour, against whom he had chiefly sinned, and who would certainly hear his prayer if his repentance was sincere. The boy, however, left me, still crying.

I had scarcely risen the next morning when my little penitent came again,

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crying so bitterly that I was quite astonished. He said the remembrance of his conduct the day before had prevented his sleeping, and entreated me, with his whole heart, to continue to love him as I had done before. He could not imagine what had led him to form such a naughty resolution, and assured me he had determined not to allow any punishment to overcome his obstinacy, but had been quite unable to resist the kind and gentle means I had used to convince him of his fault. He begged me to tell him how it had been possible for me to bear with this wicked behavior as I had done. To this I answered, "Dear child, I cannot explain that to you; but, if I must express it to you in a few words, it is because I have myself received much mercy from the Lord that I have been enabled to show mercy toward you." Thus spoke this venerable man, and concluded with the satisfactory intelligence that the boy from that day became his best scholar, and was still living in Stuttgart, esteemed by all who knew him as an honest and virtuous citizen.—*S. S. Scrap-Book.*

Don't Crowd out the Bible.

In the multitude of books with which the modern press has filled the poorest of our homes we have lost too much of that living reverence which made the Bible doubly precious to families whose only printed volume it often was. The old stories of Joseph and Abraham, and Daniel and David, which the children crowd around the mother's knee to hear read, as a great treat and reward, have grown stale to the little ones whose shelves are filled with exciting stories, clearly printed, and gayly bound. And I trust I may be pardoned for saying that I question very greatly whether our Sunday school libraries, upon which we are bestowing so much time, and labor, and expense, are not, after all, aiding in a great evil by crowding the actual reading and study of the Bible out of our Sabbaths. If a pupil in one of our public schools finds time to read his library book, in nine cases out of ten he does it on Sunday, and the families are few and rare where children and parents

spend any regular part of that day in systematic reading of the Bible.

The life-long work of the Sunday school should be to furnish to these young recruits weapons and armor, and teach them to fight the good fight of faith.

Let them understand that there are no "thirty-days men" in this army, but that from rank to rank, its soldiers fight on and fight always clear down to the invalid corps and the veterans; all sentinels on duty; all recruiting officers.—*Selected.*

The Great Want of Sabbath Schools.

BY REV. JOHN HALL, D.D.

It is the work of the Holy Ghost with the truth that we want. Thank God, we have the truth, an open Bible, everywhere. As I sat in the railway cars coming here, I saw with no small satisfaction that there was a little frame nailed to the side of the car, just over my head, with a proper inscription upon it, and a Bible inside for any one who wished that he who ran might read. Thank God we have this open Bible, and thank God we have a blessed biblical literature, great now, but to be greater, immensely greater, every year. These International Lessons, in which this Union [the American Sunday-School Union] has rendered such good service, is making this literature better and better every year. Our fellow Christians and fellow Sunday-School workers in Great Britain will be with us next year in this great scheme of Bible Lessons. The Atlantic divides us, and there are some old memories that are tending to divide us, but deeper than the Atlantic, and higher and more noble than any other memories between us, shall be the bond, that as Christians brings us together at the feet of Jesus in the study of the same truths and in the teaching of them to the children of both lands.

We have much to be thankful for truly, but what we need now most of all is the Holy Ghost, that irresistible power that has come down upon Scotland and upon some parts of this land, and that has not

been wanting here in Philadelphia the last year. It is this we want more and more. "I believe in the Holy Ghost."

It is said that they used to have, perhaps still have, a pillar in the Nile on which they marked the rise of the waters at the time of the periodical inundation, and if the waters did not come up to a regular accustomed mark, consternation was spread over the land. The farmer knew that he would have poor crops, the trader that trade would be dull, and the monarch that his revenue would be diminished and be hard to collect. And they say that when the waters fell below the mark, the people used to gather together and send their supplications jointly to the gods that the rain might fall on the distant hills and the waters of their river be raised. Brethren, we know a little better than that, but we may take a lesson from that distant day. Our Nile has been running low, but the Lord sitteth upon the floods and He giveth the gift of his Spirit. Let us beseech him, Sunday-school superintendents, Christian workers and friends of this Union, that He will give us this gracious rain, this heavenly dew, this quickening Spirit, and our semi-centennial will be but the beginning of greater things, of which our children in the days to come will say, as we say now, in view of all the past, "Glory be to the Father, and to the Son, and to the Holy Ghost!"—*American Sunday-School Union.*

The True Teacher is a Pastor.

Two things would make a good teacher: 1. Industry—honest, hard work in studying the word; 2. Enthusiasm—the whole heart must be in it. Give me a plain common mind, filled with God's rich grace, and I do not care how much you talk about aptitudes. That man has the aptitudes. So long as we are so particular about the character of our coachman, and have so little regard for the character of the teacher in our day, and Sunday schools, so long we will be complaining about the poor teaching. The teacher must have a character made round, and solid, and shapely, and powerful by the entrance of the Word of life.

The true teacher is a pastor. He must find out where his scholars live, and visit them. If he has not time to visit, he must take time. If he has no afternoon or evening, he must find an afternoon and evening. The human heart is to be taken captive by the human heart. This is the plan of sound philosophy, the plan of common sense, the plan of God.

Don't go with your cravat so tight that you can not bend easily and speak naturally; don't go with some people's prayer-meeting tones; go with a gushing, warm, full, free heart. Give your hand with your heart in it; and make each scholar feel that he has an apartment of his own in your soul, where you can take him in and make him feel at home.—*Selected.*



Lesson Papers.

On the subject of the Lesson Papers, which are now so generally in use amongst teachers in the Sunday-school, the *Independent* gives this much needed caution: "The modern lesson papers are all very well if teachers do not attempt to press every point suggested in those papers on each scholar of their classes. A lesson paper is like a hotel bill-of-fare. It names a long list of dishes, from which each guest must select for himself, or from which a parent or guardian may select for his child or charge. The man who attempts to cram every separate dish down his own throat, or throat of his little one, is likely to overload a stomach, but not to secure nourishment and profit. An important work of the teacher is to look carefully over the lesson bill-of-fare, to see just what dishes each scholar of his class ought to have and use, leaving the others for those to whom they are better suited. No one can arrange the plan for a Bible lesson so that it shall equally well suit old and young, sinner and saint. But from each Bible lesson some truth can be chosen, by a wise teacher, for a scholar young or old, Christian or reprobate. No teacher can teach all of a Bible lesson. No small part of his power depends on a wise selection of what part of it he is to teach."—*S. S. Helper.*

"What can I do?"

You might do a great deal if you would only try to do something. You have been in the Church for years, and the longer you are a member, the less you do. When you first joined, your seat was seldom vacant. "If the pastor can go, I will too," and no flimsy excuse kept you away. How it seemed to cheer his heart to meet the few who did come! You were doing something by your regular attendance. But your love has grown cold, and now you are seldom seen at any meeting. It is hard to tell if you are a member of the Church, so conformed are you to the likeness of the people of the world. Come, my friend, it is a new year, don't sit idle any longer, but get up, look around, and see if you are not burying your talent; if the light that is in you is not hid under a bushel. You have been in the Church for years, and yet have never said to your family, "Come, let us worship." No family altar! Can't you do something by erecting one? Your neighbor lies dangerously ill. He has never sought and obtained the forgiveness of his sins. Could you not go to his bedside, and tell him, "Jesus Christ tasted death for every man?" Will you let him die and not speak to him of the "good Physician who is able to save?" He knows you to be a member of the Church, and no doubt has wished you to talk to him about his soul. Although you wished he might soon recover, yet never a word or prayer have you offered to encourage him if he should die.

Reader, if you have been asleep, and have failed to improve your precious time—which is carrying its record to great eternity that you are an idler, yes, a slothful servant—bestir yourself, and call mightily upon the Master to show you what He would have you to do. There is a work for you individually, and if you fail to do it, it remains undone. Seek to know what the will of the Master is, for He has called you into the Church and placed you in that position where you can best glorify Him. Come to Him *now*, and ask, "Lord, what wilt Thou have me to do?" Your wife, children, relatives, neighbors, are waiting, yea, anxious to have you speak to them about their souls. Arise, resolving,

God being your helper, you will no longer sit still, but go forth to tell that "Jesus is able to save unto the uttermost all who come unto God by Him." You may point some sinner to the cross, who in eternity may be a star in your crown of rejoicing. Be an active, zealous, earnest worker for Jesus, and your own heart will be made to rejoice.—*S. C. Advocate.*



Self-Propulsion in Good.

BY AUSTIN Q. HAGERMAN.

To illustrate a principle in natural philosophy, an old text-book of science records that a crochety inventor once undertook to devise a method whereby he might move his sail boat independently of the fitful winds; so he placed a huge bellows in the stern of his boat, with its nozzle toward the sail, thinking that by working the handle he could raise the wind at will. But it was a ridiculous failure. He had lost sight of the law of reaction. The propelling force had no vantage-ground to work from, and so the boat stood still.

There is a lesson here for those who are trying to make themselves good by making good resolutions, trusting in their own strength. A man cannot waft himself heavenward by means of a flimsy bellows of fitful will power. In vain he works the lever of his resolution; the reaction is as much as the impulse. The power is from himself, centres in himself and ends in himself.

It profits little to pump at the volitional bellows of proper resolves. We weary ourselves for naught. The constraint is tiresome, and we soon give up or forget. But when Christ, who is the "power of God," comes into our heart, then we begin to move. How easy it is to do a thing when our *heart* is in it!

Severed from Christ, all attempts at self-propulsion in good are in vain. Without Him we can do nothing. From the hills of God's eternal habitation comes the vivifying, strong, continuous breath of power. Unfurl the white sail of faith, and hold the helm of endeavor firmly to the truth, and you will be steadily and

surely propelled toward the desired haven of peace and joy.

The Holy Spirit has a Divine energy that gives us power above and beyond ourselves. When the consciousness of redeeming love fills our heart then we can go forward.—*S. S. Journal.*



Give Examples.

IN teaching arithmetic the "rule" of the case alone does not suffice. There must be numerous "Examples for practice," in which the rule is applied, and its workings repeatedly enforced and made plain. Thus the Scholar is taught the way to make his arithmetical knowledge a means of helpfulness to himself and to others.

In teaching Christ's Gospel precepts, and showing his golden rule of love, the golden text alone will not rightly avail. There must also be daily practicable examples given to fix the rule in the heart, and make it a power in moulding the character of the scholar. Thus instruction in righteousness is made a means of helpfulness and joy, not in word only but in deed.

The teacher must himself be a clear example. Pure, right living immensely reinforces and confirms good orthodox teaching.

By this method of teaching the scholars will be apt to become living examples of Sunday-school work. Helping children to live gentler, purer, more obedient lives at home, would seem to be a most excellent way to infuse a degree of interest for the Sunday-school into the hearts of indifferent parents.

Scholars with characterse conformed to the precepts of Christ Jesus will irresistibly recommend the Sunday-school to the world.

Some one has said that the best success in the world is—*success.* Let superintendents and teachers be consistent examples and labor diligently and patiently to the end that the scholars may give good tangible examples of the power of Christ an teaching, an dthe world will confess that God is with us of a truth.—*S. S. Journal.*

The Superintendent's Rights.

WE do not exactly believe that the superintendent of a Sunday-school is an autocrat, with the right to order, at his own sweet will, all the destinies of the school, nor that he should brook no objection to his plans and directions. But, on the contrary, we do not believe that he is a mere figure-head, something set up by the others as an object for their criticisms or their complaints.

Some superintendents, though they are very few in number, who desire, and fewer still who ever dare, act upon the first principle; but in how many schools do not the teachers and other officers regard the superintendent, not in the light of a superior fellow-worker, but in that of their servant.

Now the position of that officer we believe to be this: he is, by the vote of the body whose duty it is in the peculiar case to elect, the commander-in-chief for the time being; as such it is his duty to so arrange the classes, teachers and scholars, that the best work may be done by the former, and the most good accomplished for the latter, to secure the prompt and regular attendance of all; in conjunction with the teachers, to settle upon and arrange the lessons to be studied and taught in the school, and to arrange and conduct the exercises of the school, by a harmonious plan conducive to the best interests of school and scholars. Now all this must be done upon a plan, a regular, pre-arranged, (not necessarily nor properly stiff and formal) settled order, each part helpful to the other, one a step beyond or growth from the former, and the whole so complete and its parts so intimately bound together, that to interfere with it or sever it in any material degree would create discord. Let this plan be thus carefully arranged, as carefully executed, and we hold that no one, not even the pastor or the elective authority, has any right to interfere with that plan, excepting in extreme cases, and then only when it is universally evident that the plan is wrong and is injurious to the school. The plain reason for this is that if he is, responsible for the good order, and the successful working, of the school, he should have the authority

to direct it, for it is against all reason and the consciousness of men, that one should be responsible, when he is not permitted to act upon his own will, but that of another.

Of course, a person occupying the responsible and really weighty position of a Sunday-school superintendent, who is sincerely desirous of the success of his school, will always be ready to receive, and often to ask for the counsel of his fellow workers, and will, for the love of Christ and the children, always endeavor to unite his teachers into his own plans and make the whole harmonious. Are we not right, teachers?—*S. S. Helper.*



Attention to the Young Members of the Church.

ATTENTION to the young members of the Church may be shown by putting them in such positions as their age and ability would justify, in Temperance, Missionary, and other societies in the Sunday-school and Church, and thereby impress them with the knowledge of the fact they are of importance and can, in whatever position they are, do something for the cause of Christ. Every old member of the Church who will step back and make an opening for the younger members will contribute toward raising a membership of *workers* in the Church. In so doing, not one iota of *power* will go out of your hand. You can plan, arrange, and give to them the privilege to execute. Your presence and manifested interest will control, your counsel will direct, your experience will be looked to. In this way you will make them strong and efficient workmen, who will look back on your memory with thanksgiving and gratitude. To you they are in part committed; just call to remembrance the charge of the minister when receiving such into Church. Our duty to the newly admitted member is one of great responsibility; so much so, that we may truly exclaim, "Who is sufficient to these things?"

We should esteem it a privilege to be honored with the instruction of a Timothy, or the neglected outcast, who had never heard of Jesus. We ought to know, and

constantly remember, we should not live to ourselves alone. If the inanimate things God has placed on earth for man's good yield so much for us, should we not constantly yearn to promote the cause of God by caring for those we expect to fill our places by-and-by? The flower buds and blooms, its fragrant breath perfumes all around—to it the bees come sipping every day—it covers in its bloom the butterfly from threatened ill. The stars are friendly beacons, they gem the sky, their light and beauty are constant reminders of our hope beyond. All nature supplies the varied wants of man, and points us to nature's God. And will man, man called to an heirship with his Elder Brother, reflect this "glorious calling" on the babes of the Church? Let us show forth the power of Christ in our own souls by caring for the young members of the Church, by impressing them with their "glorious calling," and their privilege and duty to work, and paying them such attention, and in such a manner, that their spiritual interest will be increased, the Church blessed, and God honored in our efforts. This can be done in part by making them Presidents, Secretaries, &c., in our Sunday-school Temperance and Missionary societies, and in the Mite and other Church societies, and all under the watchful eye of experience, discretion and judgment.—*Episcopal Methodist.*



The Coach and the Milestone.

"WE travel far, we travel fast," said the Coach one day to his wheels, stopping near an old Milestone by the side of the road, calling to which it said, with a laugh, "Aren't you tired of always standing in one place?"

"If you are not tired of running, why should I be of standing?" answered the old Milestone, gravely.

"Ah, but I am on wheels, and my duties require nimbleness," remarked the Coach.

"Granted," replied the Milestone, "but I don't see that there is so great a difference between us, after all. You would be as motionless as myself without your horses;

and as for usefulness, milestones have their duties as well as stage-coaches. If yours are to carry passengers from place to place, mine are to afford travellers information on the way; besides, boast as you may, I have sometimes heard of coaches upsetting, and breaking down, wearing out and being stopped and robbed, but I never heard of such things happening to milestones.

"Therefore, friend, taking all into consideration, I fancy I am the safer if the quieter of the two; and if you are happy in running, I am content in staying humbly to do the duties of my station, and perhaps as honorably as yourself, although you are a Fast Coach, and myself am but a poor Milestone on the road."

All have their places in the world, and duties to perform, and

"They also serve that only stand and wait."

—*Christian Standard.*



Christ Under the Pavement.

BY L. G. BINGHAM.

"CAN you tell me where I can find a clergyman?" said a female in the shadows of the old church. She was speaking to a kind-hearted man. She continued, "I thought there might be a clergyman living near the church."

"No, no," answered the man, "the churches have all gone up town, and the clergymen have gone up with them, and there are no resident ministers down here. Why do you wish to see a clergyman?"

"My husband is sick, sir, in a basement near by. He is in great distress of mind because death is coming, and he says he is not ready."

The man addressed was a kind man, and told the poor wife he would bring a clergyman the first thing in the morning.

This woman was young, of prepossessing appearance, but her conversation showed she did not appreciate the moral necessity which was upon her husband, though she sympathized in his deep distress.

Early the next morning the clergyman and the strange friend were at the designated street and number. The room was entirely below the sidewalk. Going down

the grimy steps, they inquired if there was a sick man there. The front of the room was dimly lighted from the street, but the back of the room was in darkness. Two men were drinking at the bar. Two or three were at a table playing cards, and further on in the distance were four or five straw mattresses scattered upon the floor. No attention had been paid to the inquiry for the sick man, which was now repeated, and a rough man gruffly answered, "No, no, don't know of any sick man. We don't keep such." "No such man here," said another. "Yes, yes," another spoke up, "there is a poor fellow lying back yonder in the dark. Is it him ye are after?"

At this moment the poor wife came forward with a tallow candle in her hand, and led the way to her husband. He lay in one corner of that damp, miserable cellar, on a hard bed. He was about thirty years of age. In a few words this was his story: Seven or eight years ago he came from the "old country" to try his fortune in the new world. He was a sober, industrious man, well educated, moral, but not religious. About one year ago he married and went to work on a farm on Long Island. He labored till he was stricken with sickness. Still he labored on, relying on his strong constitution to bring him out all right. He sunk lower and lower, till he found himself where he lay. He had spent all his money on physicians, who had done him no good; and sinking lower and lower, here he found himself on the very verge of eternity, and knew he was not prepared for the great change which was just before him. "I cannot get any better," said he, "and what am I to do to be prepared to die! O! if I had my dear praying mother here now, or my good old father, they could tell me what to do. I have no hope of living. Life is not my trouble. I want eternal life begun in my soul. That is what I want, and I don't know how to get it. How shall a poor sinner like me get eternal life? That is the great question. I drop every other to have that answered. O! what shall I do to be saved?"

The clergyman hitherto had not said a word, while all the time the sobs of the poor wife could be distinctly heard. The

man of God felt that he was now in the presence of a hungry, starving soul, and an intelligent, earnest mind; and he began and preached unto him Jesus, in the power and presence of the Holy Spirit. His words were few, but they were chiefly the promises which Jesus makes to every sinner seeking Him. The poor man drank in the words like water. Then the minister kneeled down to pray; and some of those rough men, hearing what was going on, came forward and kneeled with him. He poured forth such a prayer as is not often made, and is never made but is certainly answered.

These interviews were repeated for days. At length the day dawned on this poor man's soul, and abundant evidence was given that the great change had come and a new-born soul had been washed in a Saviour's atoning blood. The peace and joy was full to overflowing in his heart. He expressed a strong desire to live, if it might be the will of God. "I should like to live to tell others how precious Jesus is to all who truly believe in Him. I should like to live to do something for him. I should like to persuade my impenitent friends to come to Him. But if I cannot live, I am happy to die just where I am, and just as I am, in the blessed assurance that I shall go from this cellar to the city of everlasting glory."

Early one morning he expressed great desire to see his clerical friend once more, and requested his wife to go and call him. But while she was gone, the death angel flapped his wings over the place and said, "Come up higher." When the wife returned he was dead. "How did he die?" inquired the clergyman. "O, so happy, sir. He died in my arms. He went away shouting glory to Jesus. He died saying, 'Tell my wife I have gone to be with Jesus in heaven, and she must meet me there.'"

The feet of the passers-by kept up a continuous tramping on the sidewalk, all unconscious how near the angel of death had been to them, and how a sanctified soul had been fitted below the sidewalk for seats in the mansions of the blessed.—*Selected.*



Do you subscribe for the S. S. Advocate?

Song of the Leper.

BY ROBERT EVANS.

Did He die for my sins to atone?
Did He tremble in anguish for me?
Has He trodden the wine press alone,
'Neath the Olives of Gethsemane?
Let my raiment be whiter than snow,
Whiter than snow.

Did He quicken the sepulchred dead,
And is mercy's stained vesture transferred?
Then there's room for a leper indeed,
Might I see Him, oh, might I be heard;
I want raiment that's whiter than snow,
Whiter than snow.

Go and tell it in Sion, nor weep;
Though Damascus and Naaman should scorn,
Let their streams through those proud channels
sweep;
To the Jordan we all must return,
For the raiment that's whiter than snow,
Whiter than snow.

Then I dipped like the leper of old,
For the seventh time just as before:
And the life-giving flood as it roll'd,
Made the leper a leper no more.
For the raiment was whiter than snow,
Whiter than snow.

As I stood, all defiled, in His sight,
'Twas creation repeated again;
Thus Jehovah to chaos: "Be light;"
To the leper, "I will; be thou clean."
"Let his raiment be whiter than snow,
Whiter than snow."

When He spoke the ineffable word,
In an instant created anew,
Then I fell at the feet of my Lord,
Fill'd with glory, and pierced through and
through.
And my raiment was whiter than snow,
Whiter than snow.

One loud anthem, one heavenly acclaim,
On the golden air sweetly shall flow:
Thou art washed in the blood of the Lamb
And thy raiment in heaven shall glow;
For on earth it was whiter than snow,
Whiter than snow.

Hamilton, Ont.

The Best Insurance.

Dialogue between a Merchant in a thriving village and a Circuit Steward. Arranged by Rev. A. Andrews, Secretary of the S. S. Board, from an old paper entitled "Not one cent more."

(Suitable for two boys about twelve years of age.)

Steward. Good evening, Mr. Stewart; how much will you pay this year towards our ministers, support?

Merchant. Not one cent.

S. Shall I understand, then, that you are done paying money for the support of the Gospel?

M. Exactly, that is what you are to understand. The money I have paid for what you call the gospel is so much that I have thrown away; and I am now done!

S. Are you so determined in this matter?

M. Yes, so determined—that's the word.

S. But you pay for insuring your goods.

M. Certainly.

S. What do you insure against?

M. Against fire, nothing else.

S. Upon what do you depend to protect you against thieves and robbers?

M. Upon the laws.

S. Do you think the laws would protect you unless they were enforced?

M. No fool would expect that.

S. Suppose that all the people within six miles of your store were thieves and robbers, do you think in such case the laws would do you much good?

M. I know they would not. But then what is the good of such talk? The people around here are not thieves and robbers, but a wholesome, law-abiding people. I know that if such a thing should happen as that a thief or a robber should meddle with my property, there is virtue enough in this community to enforce the law and protect me.

S. I believe just as you do in that respect. But what produces the virtue amongst our people?

M. I don't concern myself about that.

S. Can you deny that it is the Sabbath, the Bible, our Sabbath Schools, our preaching, our prayer-meetings, and whatever is done amongst us to expose sin, and inculcate holiness?

M. Well, what if all that is true?

S. If all that is true, then these moral

appliances to the community are making the people safe for you to live amongst. And I ask you as an honest man, whether you would live here a day, if all the churches, Bibles, ministers, etc., were taken out of the community, and you had nobody left but the vile elements of society?

M. Well—well—I don't think I should, if I must tell the truth.

S. What then does it amount to but this, that the money, which other people pay for the support of religion, is really so much money paid to insure your property against thieves and robbers?

M. I never saw it so before.

S. And now, I ask, are you the man to wish these people, who support religious meetings, to pay your tax for insurance?

M. Not I. Take this ten dollar bill; and let me know when any further sum is needed as my part of the insurance which the gospel brings to our village.

The Language of the Face

THERE is nothing prettier than a bed of pansies, except an infant class. The class I have in mind numbered about one hundred, and looked as if a summer wind were passing over the pansy bed, there was such a restless bobbing of little heads. There stood the lady teacher before them, giving the most charming of talks. It was the story of the pillar of cloud and of fire, and so vividly did she picture it, so simply and attractively did she tell it, and so clearly and constantly did she bring out the point of the lesson—Jesus leads us—that I am sure it would have won the unbounded admiration of a Sunday-school convention or normal class. But she did not hold the eyes of the children. She tried to draw them with questions, but they answered without looking at her. She interspersed bits of song, but all did not sing. I was ready to say, "What can interest children if *this* doesn't?" But I saw the difficulty. The teacher talked with her voice, but not with her face; that was unsympathetic, expressionless, cold.

In the progress of the lesson the teacher related an incident in which she must have

had a personal interest, for the color came into her cheeks, and her whole face was full of feeling. I looked at the children, and I saw she had gained them. They were all daisies now, looking straight at the sun.

I wish the teacher could have held them through the lesson; but when the light died out of her face the daisies all became swaying pansies again.

While the children learned that day the story of the pillar of cloud and of fire I learned another lesson. To tell the "old old story" the year round, and hold the eye, the brain, the heart of children, the Lord Jesus Christ must be the deepest, the strongest "personal interest" that our hearts can hold.

Wherefore this Waste?

BY MARGARET F SANGSTER.

It seems to me, that much of our Sunday-school teaching misses its mark. It is like the ammunition that is used in battles, whereof a large proportion wastes itself in spent and scattering balls, and does neither harm nor good.

The trouble is, that too many of us, even in these days of multiplied helps, and of scientific methods of teaching, go to our work without a clearly defined purpose. The Sunday-school is a social place. We like to spend an hour or two there each week. We enjoy the cordial greeting of our friends and associates, and the happy faces of the children. But we forget that the purpose of our teaching—its one single central purpose, should be in the words "For Christ." Other side purposes there may be, branching out from this, but the main stem, feeding the rest, ought to be love for Jesus, loyalty to Him, and a passionate desire to bring those we love to His side. Every time we teach a lesson without praying the prayer, "Thy kingdom come," we may be sure that the lesson will be only partially successful.

In the next place, we do not always have our scholars for our friends. It is only a surface acquaintance, that can, in the nature of things be formed in the class itself upon the Sabbath. We do not

get at each other there. We have not the least idea how very interesting the quiet girl in the corner is, nor how bright and winning she would be if the ice of diffidence were only melted. We cannot find a way to that other pupil's heart unless we learn something of her home, and its surroundings, and of the manner in which she has been brought up. Our lives are very apt to fall into ruts, like our thinking, and a genuine touching and taking hold of other lives, will help to make us fresh and original, and, therefore, attractive.

Without these qualities, viz., originality, freshness and attractiveness, we cannot hold the attention of our scholars. It is dangerous to rely entirely upon helps, for the reason that doing so detracts from our own individuality. Saul's armour would not fit David. We must, if we value our work aright, study the Bible for ourselves, and bring our best mental strength to the task. If the combined forces of the Sunday-school are to make a grand onward movement for Christ now, we cannot afford to have so much of the ointment wasted.

Scripture Enigmas.

A fearful traveller hastening on,
Yet fearless when his goal is won,
Panting, he gains the open door,
And Justice menaces no more.

From God's just wrath,
Through Jesus' love,
Shelter is gained,
And rest above.


The fearful traveller, and the one
Who sues for pardon, both press on
Toward shelter. Give the longed-for goal
Another name, and learn my *whole*.

Find

1. A woman who guarded the bodies of seven slain men.
2. A Queen who was good and beautiful.
3. A Roman governor who "trembled" under the reasoning of the apostle Paul.
4. An animal mentioned in the twenty-third chapter of Numbers, horned and untameable, but never used for sacrifice.

The Sunday School Banner.

TORONTO, MARCH, 1875.

 *Communications on Sunday School Topics invited. Address all communications, Editor S. S. BANNER, Toronto.*

Learning Verses.

It is not the intention, but it is sometimes the effect, of the adoption of the International Scheme of Sunday-school Lessons, that fewer verses are committed to memory than under the old system. For instance, at an admirably conducted Sunday-school of some three hundred scholars, which we had the pleasure of visiting recently, the Secretary reported less than six hundred verses recited—not two for each scholar. Now in our own early Sunday-school days, from seven to ten verses a week was about the average of the school. There is certainly nothing in the Lesson Scheme to cause this falling off. On the contrary, the printing of the verses on the Berean Leaf and their distribution among the scholars should greatly facilitate their being committed to memory.

It would be a calamity of no ordinary magnitude if the present generation of scholars in our schools were less thoroughly grounded in the Scriptures than their predecessors. There is no legacy which youth can hand down to old age comparable with a memory well stored with passages of Holy Writ. It is something that will be solace in solitude, wealth in poverty, joy in sorrow, and consolation in hours of sorest bereavement.

Youth possesses peculiar facilities for this acquisition of the very words of Scripture. It is wax to receive, but marble to retain those early impressions. The verses

which we learned in our Sunday-school days are a portion of our very being, enfolded into the very texture of the mind. What we try to learn now is with difficulty acquired, and is apt very soon to escape.

The words of Scripture, too, are instinct with marvellous power, and often prove of regenerative efficacy long after the instructions with which they have been accompanied have been forgotten. The boy may grow up wilful and wayward, and forget the guide of his youth; yet in other years and amid other scenes the holy recollection of Sunday-school verses will come with a spell of power, bringing the proud heart of rebellious manhood in subjection to the feet of Jesus.

We have read of a rude slaver, a trafficker in human flesh and blood, a man steeped to the lips in crime, who had yet been in his youth a Sunday-school scholar. One night, as he kept his lonely watch upon his vessel's deck, the Spirit of God brought forcibly to mind some of the long-forgotten teachings of his childhood. Strong convictions seized him, and the strong and stubborn man became a meek disciple of Christ.

Some years ago we visited a large Lunatic Asylum. Among the patients was one that particularly attracted our attention—a pale, pensive creature, who sat apart talking quietly with herself. On approaching her, what was our surprise to find that she was repeating the verses of a Sunday-school hymn, learned long years before, in the sunny days of her childhood. This alone survived the wreck of intellect; this was the sole relic of that happy and innocent time. So strong, so ineffaceable are those early lessons.

In the olden time, before the art of paper-making was known, when costly vellum was much employed for making books, it often happened that a former

writing was erased and a new one written in its stead. Thus some monkish chronicler would obliterate, it may be, some priceless classic masterpiece, or a portion of Holy Scripture, in order to record some lying legend of the saints, or perhaps an idle song. But modern scholars have been enabled to call back the faded characters of the early writing, and in this way many a precious fragment of lost learning has been recovered. Such writings are called *palmimpsests*, that is, written again.

Now the human mind is such a palimpsest. How important then to occupy first of all its pure white page with the holy lessons of God's word, which not all the vile chirography of sin can ever quite cover or efface; and oftentimes, in after years, the quickening power of the Holy Spirit will revive these early lessons till they glow in characters of living fire.

Sunday School Work.

Elm Street S. S. Anniversary.

We are glad to be able to give the following favourable report of the prosperity of this Sunday-school, which has attained a remarkable efficiency under the able superintendency of W. Kennedy, Esq.: On Friday evening, Jan. 29, the annual distribution of rewards to the scholars of the Elm Street Methodist morning and afternoon Sunday-schools took place in the Elm-street Church. There was a large gathering of children and friends. The former occupied the body of the church, and the latter the gallery. Appropriate addresses were delivered by the Rev. S. J. Hunter, Mr. Richard Brown, and Mr. Warring Kennedy. Prizes were given for regular attendance during the year, and also for missionary effort. 170 scholars received rewards, in the form of suitable books, for having attended forty-five Sundays during the year. The

amount collected by the afternoon school, as Christmas offerings for 1874, was \$39.41, being \$140 in advance of Christmas, 1873. The efforts of the scholars in this direction were recognized by suitable rewards. About 360 volumes were distributed. Several pieces of music were sung by the scholars during the evening.

At the National Lutheran Sunday-school Convention held at Johnstown, Pa., the words "Feed my Lambs," formed of lighted gas jets, were kept before the delegates in letters of light.

On the occasion of the unveiling of the Bunyan statue, at Bedford, England, a fete was given to about 3,500 Sabbath-school children of that place and Elstow, and in commemoration of the event, each child was presented with a copy of Pilgrim's Progress.

The lessons for 1876 are already selected. The first quarter covers the monarchies of Saul and David; the third will be spent in Solomon and the book of Proverbs; the second and fourth will take up the Acts of the Apostle. The selections are good, but it strikes us that the teachers will want to browse longer than three months in one field before being turned into another. Once a quarter is rather often to alternate between the New and the Old Testaments.

Mrs. J. E. McConaughy tells in the *Sunday-school Times* of an experience she had in securing from her class a permanent welcome for a scholar whom they regarded as their inferior. Unfortunately that one is not the only scholar who has been made to feel that his is not the cordial reception that the others receive. And this repelling air is not only openly manifested by the class, but often is poorly concealed by the teacher himself. Alas, for the Unwelcome Scholar!

A Sunday-school in Missouri is reported by its pastor in a private letter as "a singing school with the stump of a Sunday-school for a tail."

INTERNATIONAL BIBLE LESSONS.

THIRD YEAR—1875—MARCH.

FIRST QUARTER: LESSONS IN OLD TESTAMENT HISTORY.

SUNDAY, MARCH 7, 1875.

LESSON X.—THE CITIES OF REFUGE.—Josh. 20, 1-9.

Reader. 1 The Lord also spake unto Joshua, saying,**School.** 2 Speak to the children of Israel, saying, Appoint out for you cities of refuge, whercof I spake unto you by the hand of Moses:**L.** 3 That the slayer that killeth any person unawares and unwittingly may flee thither: and they shall be your refuge from the avenger of blood.**S.** 4. And when he that doth flee unto one of those cities shall stand at the entering of the gate of the city, and shall declare his cause in the ears of the elders of that city, they shall take him into the city unto them, and give him a place, that he may dwell among them.**L.** 5 And if the avenger of blood pursue after him, then they shall not deliver the slayer up into his hand; because he smote his neighbour unwittingly, and hated him not beforetime.**S.** 6. And he shall dwell in that city, until he stand before the congregation for judgment, and until the death of the high-priest that shall be in those days:**L.** Then shall the slayer return, and come unto his own city, and unto his own house, unto the city from whence he fled.**S.** 7 And they appointed Kedesh in Galilee in Mount Naphtali, and Shechem in mount Ephraim, and Kirjath-arba, which is Hebron, in the mountain of Judah.**L.** 8 And on the other side Jordan by Jericho eastward, they assigned Bezer in the wilderness upon the plain out of the tribe of Reuben, and Ramoth in Gilead out of the tribe of Gad, and Golan in Bashan out of the tribe of Manasseh.**S.** 9 These were the cities appointed for all the children of Israel, and for the stranger that sojourneth among them, that whosoever killeth any person at unawares might flee thither, and not die by the hand of the avenger of blood, until he stood before the congregation.

HOME READINGS.

Mon. Josh. xx.

Th. Psa xlvi.

Tu. Num. xxxv. 1-15.

Fr. Acts xvi. 19-34.

Wed. Num. xxxv. 16-34.

Sat. Heb. ii.

Sabbath. Luke xxiii. 27-43.

I. GENERAL STATEMENT.

Even to the "pleasant places," of which we studied last week, trouble came—trouble from human passion, from human haste, from old

and time-honored prerogatives such as that claimed by the "avenger of blood." The beauty and fertility of a land is no guarantee against injustice and harshness and hatred. The good and gracious God established "cities of refuge" in Canaan to guard the unwitting offender, and to prevent the avenger from an unjust murder. The sword dropping into its scabbard shall be our symbol. "The institution of the Refuge Cities was framed with a view to abate the evils which ensued from the old-established rights of the blood avenger, and thereby to further the prevalence in the nation of a mild, gentle, and forgiving spirit."—*Sm.* It was also an impressive illustration of what is called in our TOPIC: *Refuge and strength in trouble*, pointing to the author of all such provisions under the law and under grace as stated in our GOLDEN TEXT: *God is our refuge and strength, a very present help in trouble.* Psa. 46.

1. We have of this lesson a simple OUTLINE: 1. TROUBLE, v. 1-6; Job 5. 7; John 16. 33. 2. REFUGE, v. 7-9; Dent. 33. 27; Heb. 6. 18. By a legitimate inference we find a DOCTRINE SUGGESTED: *Security in Christ*, who is our Refuge and Strength.

[Consult LESSON COMPEND, pages 32, 34. FREEMAN'S HAND-BOOK: The right of asylum, 291; Avenger of blood, (kinsman—*goel*.) 245; The gate, a place of justice, 199. FOSTER'S CYCLOPEDIA: 1234, 1237, 1241, 5167, 4897, 714.]

LESSON HYMN.—Tune "Peterboro."—C. M.

What shall I render to my God,
For all his kindness shown?
My feet shall visit thine abode,
My songs address thy throne.

How happy all thy servants are!
How great thy grace to me!
My life, which thou hast made thy care,
Lord! I devote to thee.

QUESTIONS:

Recite TITLE, GOLDEN TEXT, TOPIC, and OUTLINE.

1. *Trouble*, v. 1-6.

Which verses in our lesson tell of persons in trouble?

What is the cause of their trouble?

Who was the "avenger of blood?"

Name some common causes of trouble among people now.

What is the chief cause of our troubles? [See Rom. v. 12, 1 Cor. xv. 56.]

2. *Refuge*, v. 7-9.

What order does God give in v. 2? [Read Num. xxxv. 6, 11, 14.]

Name the cities which were appointed, and point them out upon a map. [See v. 7, 8.]

Why were the positions of these cities so carefully chosen?

Were all man-slayers safe in these cities? [See Exodus xxi. 14; Num. xxxv. 20, 21.]

Was any man-slayer safe if out of the city? [See Num. xxxv. 26-28.]

What refuge is appointed for us in our times of trouble? [Recite GOLDEN TEXT.]

What is the way to this great refuge?

Who may find safety there?

Can any be safe elsewhere? [See Acts iv. 12.]

How long will this refuge last?

[Recite Heb. vii. 25.]

Where does this lesson show—

1. That we are guilty or innocent, according as we intend, or do not intend, to do wrong?

2. That God protects the innocent?

3. That God values human life very highly?

2. NOTES, ILLUSTRATIONS AND LESSONS.

1. It may be well to read carefully the parallel passages which describe the design of the refuge cities. Therefore consult:

Exod. 21. 12-14.	Deut. 4. 41-43.
Deut. 19. 1-13.	Num. 35. 6, 9-34.

2. First of all, bear in mind that the system of "blood-revenge," below described, was not established in connection with the refuge cities, but was an institution greatly abused, and calculated to do immense harm; and that the Mosaic or Divine provision, about which we study to-day, was of beneficent design, seeking to modify and wisely utilize a long-established custom which, in its origin and design, was not wholly evil.

..... BLOOD-REVENGE was the right, the duty, which devolved upon the nearest relative of a murdered person to slay the murderer. It prevailed among all Asiatic nations..... Among the Arabs it formed the subject of their most beautiful and elevated poetry.....

Mohammed modified the custom by allowing the acceptance of a ransom in money for the forfeited life of the murderer..... The Greeks and Romans possessed "cities of refuge."..... In Europe the custom of blood-revenge is still prevalent in Corsica and Sardinia, where, however, it is more the consequence of a vindictive character than of an established law or custom. A Corsican never passes over an insult without retaliation..... The celebrated General Paoli did his best to eradicate this abominable practice, but his dominion was of too short duration to cure the evil. It is calculated that about four hundred persons yearly lose their lives in Sardinia by this atrocious habit.—*Dr. Strong.*

3. The appointment of "refuge cities" among the Jews prevented the murder of accidental homicides, and gave every man a chance to defend himself before a court; while, by requiring a virtual confinement in the refuge city, it inflicted a measure of punishment upon the man who had unwittingly slain his fellow, thus placing a high value upon human life. The wilful murderer was never protected by the refuge city after his guilt was established.

4. WORDS EXPLAINED: UNAWARES, v. 3, without intention, by accident. See Deut. 19. 4-6. AT THE ENTERING OF THE GATE—the usual place of judgment. The gates of eastern cities are large, square, covered inclosures with seats, etc. CONGREGATION. The final court, jury, or committee before which he is to be tried. Six cities were appointed. Two of them are not certainly identified.

..... As the institution of refuge cities is considered as a type of Christ, certain expositors observe a significance in the names of their cities. KEDESH signifies *holy*, and our refuge is the holy Jesus. SHEC-HEM, a *shoulder*—"and the government is upon his shoulder." HEBRON, *fellowship*—and believers are called into his holy fellowship. BEZER, a *fortification*—Jesus the stronghold. RAMOTH, *high or exalted*—for him hath God exalted. GOLAN, *joy or exaltation*—for in him shall all the saints glory.—*Script. Treasury.*

5. The principal idea here is that of REFUGE. From all the troubles of life—weakness, weariness, wrong, disease, dangers of every sort, and death—we need a refuge. From the woes of time and the wrath of God we need a refuge. Behold in our guilt and anguish a refuge is provided! See the GOLDEN TEXT. Read—memorize Heb. 6. 18.

AN APPOINTED
SIMPLE ACCESSIBLE REFUGE.

... Examine every text indicated in our "THEMES FOR BIBLE READINGS" this week.

... Refuge in a *mother's heart*. See the tired, tried, and sorrowful child fleeing thither. Refuge from storm—in the *house*; in the *harbour*; in the *ark* with Noah. Refuge from the wrath of heaven in *Zoar* for Lot. Refuge in *Malta* for Paul. "The Phœnician's name for Malta is 'refuge.'" God is a *Rock*. Psa. 31. 2, 3. "*Clefts of the Rock*." Song of Sol. 2. 14. "*Mantions of rocks*." Isa. 33. 16. A "*hiding place*." Isa. 32. 2. A "*precious*." Psa. 27. 5.

"Rock of Ages, cleft for me,
Let me hide myself in Thee."

6. The Cities of Refuge call our attention to Christ, who is our refuge. Heb. 6. 18. ANALOGY: (1) *Established to promote the ends of justice and mercy*. (2) *Divinely appointed*. (3) *Sacred*. The word rendered, in ver. 7, APPOINTED, really means "consecrated." (4) *Safety only while remaining in the refuge*. The man-slayer venturing outside the gate forfeited his life. (5) *The refuge for ALL*, ver. 9. The "stranger," as well as the "children of Israel." Jew and Gentile. (6) *Amply*. Large enough and provisions enough. (7) *Easily accessible*. The refuge cities were in sight—on hills. Broad roads thither. So arranged on both sides of the Jordan as to be easily reached. Signs placed up as the cross-roads pointing out the way—the word REFUGE in bold letters. (8) *In the refuge city the man was with priests and Levites under instruction, and enjoying their fellowship*. CONTRAST: (1) The refuge city for the *guiltless* only. Our Christ welcomes all. Matt. 11. 28; John 6. 37. (2) Safety in Christ *forever*.

7. ADDITIONAL LESSONS. (1) Value of life in God's sight. (2) The motive determines the quality of the deed. (3) Be cautious and deliberate in punishing offenders. (4) A sweet appeal for the trustful soul—Psa. 142. 1-5. (5) Hear the voice of Gospel welcome ringing out from our Refuge City. Rev. 22. 17. (6) Learn by the Jewish refugee how to leave all and fly for life to lay hold on Jesus.

Teacher, are you in the refuge city?

English Teacher's Notes.

BY EUGENE STOCK, ESQ.

It is important, in teaching on this subject, to make quite clear *why* the Cities of Refuge were appointed, and *to whom* they gave shelter.

1. It is not easy for children living in a civilized and Christian land to take in the idea of an

"avenger of blood." The sacredness of human life, which is the basis of the custom, they will readily understand; it will suffice to remind them that murder is regarded by our laws as the greatest of crimes, and that even if a man causes the death of another by unintentional negligence or carelessness, he is liable to severe punishment. But it will need some care to explain that where there is no settled government laws may not exist, and, if they exist, can rarely be enforced; and that hence in very early times the custom sprang up of the "next of kin" being himself expected to avenge his kinsman's death, even where it was caused by mere accident, as in the cases supposed in Deut. 19. 5. The Mosaic law did not institute this custom: it found it universally in vogue, and its object was to alleviate its hardship. As in the cases of slavery, polygamy, divorce, etc., God "for the hardness of men's hearts" (Matt. 19. 8) "suffered" a general practice which no law could put down, but softened its application by the institution of the Cities of Refuge.

2. It should be made quite clear that the Cities of Refuge gave no shelter to murderers, and were therefore free from the abuses of the "sanctuaries" of mediæval times. When the slayer arrived, he was tried by the elders of the city, and it was only when it was proved that the death he had caused was "unawares and unwittingly," that he was allowed to take refuge there. It is the more necessary to explain this, because when we come to the typical analogies of the institution, we find this limitation applies in some cases but not in all.

The Cities of Refuge are a familiar type of Christ as a refuge for the sinner from the just judgment of God's holy law. But the Golden Text seems designed to lead our teachings rather to the idea of a refuge for the Christian in times of trial. "God is our refuge . . . in time of trouble." A word, then, on this point first.

Sometimes it does seem as if affliction and calamity pursued a man with a persistence as great as that of the blood-avenger of old times. Job is a striking instance of this; and David, in the year following his great sin. Now is God a "refuge and strength" for all who are thus pursued? By no means. He is only "our refuge and strength:" that is, only those whose consciences are clear can, in time of trial or danger, come and throw themselves into the arms of a loving Father. (I do not mean only the *sinless*—for where are there such?—but only the *guilt-*

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less, that is, those whose sins have been washed away by the blood of Christ.)

Suppose two men in imminent peril when crossing the Atlantic. One is at peace; his mind "stayed" on God; he is in the city of refuge; no calamity can hurt him—not that he is safe in an earthly sense, but that "whether he lives, he lives unto the Lord, and whether he dies, he dies unto the Lord." The other, overwhelmed with terror, turns toward the refuge indeed, but can find no entrance. Like the Israelite murderer, he feels that he is guilty and deserves to suffer; he learns how true it is that "evil shall hunt the wicked man to overthrow him." Thus we see that the difference marked in the Mosaic law between the two classes of man-slayers may be utilized in the application.

But look also at the other typical analogy. Christ is the refuge for sinners. And here there is no distinction. We all alike resemble, not the unwitting homicide, but the wiful murderer; and yet the gate is open for all.

"O depth of mercy! can it be
That gate was left ajar for me?"

Notice four features of the sinner's refuge:—

1. There is no other. The Israelite fleeing from the avenger of blood might reach some other city, but there was no safety there. And there is "none other Name . . . whereby we must be saved."

"Other refuge have I none;
Hangs my helpless soul on Thee."

2. It is accessible to all. The Cities of Refuge were located at different spots, so that no place might be very far from one of them. And of Jesus we may truly say, "Thou art near, O Lord!"

3. We must not leave it. The man-slayer straying from the City of Refuge ran the risk of being slain. See John 15. 1-8 on "abiding in Christ."

4. Within it the safety is perfect. We can sing "Safe in the arms of Jesus," who says, "They shall never perish, neither shall any pluck them out of my hand."

For Senior Scholars.

1. THEMES FOR BIBLE READINGS.

1. REFUGE NEEDED. Psa. 142. 4; Isa. 10. 3; Matt. 3. 7; Luke 13. 3; 2 Cor. 5. 10.
2. REFUGE PROMISED. Psa. 9. 9; Prov. 14. 26; Isa. 4. 6; 32. 2.

3. REFUGE PROVIDED. Deut. 33. 27; Psa. 46. 1; 91. 2; Isa. 25. 4; Matt. 11. 28.

4. REFUGE ACCESSIBLE. Isa. 35. 8; 62. 10; John 14. 5; 10. 9; Heb. 6. 18;

5. REFUGE AMPLE. John 3. 16; Matt. 23. 37; Isa. 55. 1; Rev. 22. 17.

6. REFUGE PERFECT. Deut. 32. 4; Heb. 7. 19; Acts 13. 39; Gal. 3. 13.

7. REFUGE ETERNAL. John 5. 24; 10. 28; Heb. 5. 9; 7. 25.

2. SEED-THOUGHTS.

BY L. D. BARROWS, D.D.

1. What law and usage rendered these cities of refuge necessary?

2. On what principle were they established?

3. Where does that principle place the moral quality of action?

4. Do divine and human laws alike reach the motive?

5. If not, why?

6. Could the authorities of these cities deliver up the refugee? (Num. 35. 11-25.)

7. Of what were these cities typical? (Heb. 6. 17; 18.)

8. At whose death only could the refugee return to his land? (Num. 35. 33.)

9. What does this indicate in Christianity? (Num. 35. 2, 6.)

10. The refugee going beyond the walls of the city, losing his protection, indicates what?

11. The stranger, or Gentile, being included in this humane arrangement, shows what?

12. If not to the death penalty, to what do corrupt and rash acts expose us?

13. Do such acts require the atoning merits of our Sacrifice?

3. DOCTRINE.

"Security in Christ." Psa. 12. 7; John 10. 27, 28; Rom. 8. 35-39; 8. 16, 17; 1 Pet. 1. 4.

The Primary Class.

When a man is killed in these days the one who kills him is taken up, if he can be found, and is put into prison, or hung. In the times spoken of in these lessons it was the duty of the nearest relative of the man who was killed to find the slayer and put him to death. He was called, as in this lesson, "the avenger of blood." [Class repeat this.] It sometimes happened, however, that one man killed another without meaning to do so. To keep such men from being killed by the "avenger of blood," six cities were set apart and called "Cities of

Refuge." [Class repeat.] If the man-slayer could get into one of these cities he was safe. The "avenger of blood" could not harm him while there.

Think now of a man who has been so unfortunate as to kill another. As soon as the nearest kinsman of the slain man hears of it he starts after him. The man-slayer runs as fast as he can and tries to get into the nearest City of Refuge, whether it be Kedesh, Shechem, Hebron, Bezer, Ramoth, or Golan. After a while he hears the steps of some one running behind him. He knows at once that "the avenger of blood" is after him. Both run faster and faster. The man-slayer feels his strength giving way, while the "avenger" gets near to him; but he is running for his life, so he puts on all his strength. At last he sees the City of Refuge; knows that if he can get inside the gate he will be safe. So on he goes, and though the "avenger" is getting nearer to him all the time, he at last gets into the open gate, runs inside and is safe.

Explain how Christ is represented by these Cities of Refuge. We have broken God's law, which says, "The soul that sinneth it shall die." [Class repeat.] But Christ can save us. If we get where he is, we are safe from harm. He says, "I am the door." [Class repeat.] As the man-slayer went into the City of Refuge, so may we enter this door, Christ.

So, also, Christ saves us from our spiritual enemies. Name some of these. [Let the class name them.] You will then be able to see if they understand the figurative language you must of necessity use in explaining this subject. How thankful we ought to be for a refuge. [Class repeat Golden Text.] When in trouble pray to Jesus. [Repeat Whisper Song.]

WHISPER-SONG.

When we flee
To Thee from sin,
Heart of Jesus,
Take us in—
Take us in!

SABBATH, MARCH 14, 1875.

LESSON XI.—THE ALTAR OF WILNESS.
Joshua 22, 21-27.

Berean Notes.

Leader. 21. Then the children of Reuben and the children of Gad and the half tribe of Manasse answered, and said unto the heads of the thousands of Israel,

School. 22 The Lord God of gods, the Lord God of gods, he knoweth, and Israel he shall know; if it be in rebellion, or if in transgression against the Lord, (save us not this day.)

L. 23 That we have built us an altar to turn from following the Lord, or if to offer thereon burnt-offering, or meat-offering, or if to offer peace-offerings thereon, let the Lord himself require it;

S. 24 And if we have not rather done it for fear of this thing, saying, In time to come your children might speak unto our children, saying, What have ye to do with the Lord God of Israel?

L. 25 For the Lord hath made Jordan a border between us and you, ye children of Reuben and children of Gad; ye have no part in the Lord; so shall your children make our children cease from fearing the Lord.

S. 26 Therefore we said, Let us now prepare to build us an altar, not for burnt-offering, nor for sacrifice;

L. 27 But that it may be a witness between us, and you, and our generations after us, that we might do the service of the Lord before him with our burnt-offerings, and with our sacrifices, and with our peace-offerings;

S. That your children may not say to our children in time to come, Ye have no part in the Lord.

HOME READINGS.

<i>Mon.</i> Josh. xxii. 1-20.	<i>Th</i> Exod. xii. 21-28.
<i>Tues.</i> Josh. xxii. 21-34.	<i>Fri.</i> Psa. cxxxiii.
<i>Wed.</i> Gen. ix. 1-17.	<i>Sat.</i> Acts xi. 1-8.
<i>Sabbath,</i> Rom. viii. 1-7.	

GENERAL STATEMENT.

After the appointment of the "Cities of Refuge," the Levites were assigned to certain cities according to Divine command, (Josh. 21. 1-45). Then the tribes of Reuben and Gad, and the half tribe of Manasseh, whose inheritance was to be on the east of the Jordan, were permitted by Joshua to go thither. They had given efficient aid to the western tribes, and now received Joshua's blessing and counsel. Josh. 22. 1-8. On their way from Shiloh to Gilead they built a great altar by the Jordan, v. 9, 10. This act created great excitement among the western tribes, who thought they saw sedition and secession, and, perhaps, idolatry in it, and at once made ready for war, v. 11, 12, sending first an embassy with severe threatenings, v. 13-20. To this embassy the suspected tribes made a wise, just, and affectionate reply, (see our lesson,) which satisfied the priests and the people. It was a fortunate thing that friendly arbitration prevented war, and that the explanation by the eastern tribes was so satisfactory. An important element in domestic, ecclesiastical,

social, and national life is that contained in the Topic: *Right understanding among brethren.* And we find a very good reason for this among Christian people given in the GOLDEN TEXT: *Ye are all one in Christ Jesus.* Gal. 3. 28. The real object of the suspected "altar" is well stated in the OUTLINE: (1.) A WITNESS OF FIDELITY, v. 21-24; Exod. 12. 26, 27; Gen. 9. 13. (2.) A WITNESS OF UNITY, v. 25-27; 1 Cor. 10. 17; 1 John 3. 14. The whole lesson suggests to us the DOCTRINE: "*Christian Unity.*"

[Consult LESSON COMPEND, pages 35-37. FREEMAN: *Stories of witness*, 63. FOSTER: 490, 1596, 1587, 5871, 5872, 5866, 5865.]

LESSON HYMN—Tune "Dennis."—M. S.

Blest be the tie that binds
Our hearts in Christian love;
The fellowship of kindred minds
Is like to that above.
Before our Father's throne,
We pour our ardent prayers;
Our fears, our hopes, our aims are one—
Our comforts and our cares.

QUESTIONS.

Recite the TITLE. Read v. 9, 10, and tell *by whom*, and *where*, this altar was built. What did the other Israelites do when they heard of this altar? See v. 12. Carefully read v. 15, 16, and tell what the children of Israel supposed this altar meant. The OUTLINE states the purpose of this altar. Recite it, and the GOLDEN TEXT and TOPIC.

1. *A witness of fidelity*, v. 21-24.
What is meant by "fidelity?"
Why had the fidelity of those who built the altar been called in question?
In what spirit, and for what uses, did they not build it? v. 22, 23.
Why not "offer thereon burnt-offerings," etc.?
[See Deut. xii. 13, 14.]
For what purpose did they build it? v. 24.
2. *A witness of unity*, v. 25-27. Define "unity."
Why did they fear the unity of Israel would be broken?
What good influence upon themselves did they hope the altar would have? v. 26, 27.
What upon their children? v. 27.
What was the effect of this explanation on those who had suspected them? v. 30.

Name some acts in this narrative which please you.

Name some which you think wrong.
How may we show our *fidelity* to Christ?
How may we show *unity* with his people?

Where does this subject furnish—

1. A lesson for persons who are unjustly blamed?
2. A lesson for persons who are quick to find fault?
3. A lesson for parents?

NOTES, ILLUSTRATIONS, AND LESSONS.

1. REUBEN, GAD, MANASSEH, ver. 21, having received such an indorsement from Joshua, (ver. 2) having been faithful in service, (ver. 3,) it does seem a pity that the ten tribes should have caught up so suddenly the rumour that came from "HEARD SAY," (ver. 11,) and have so seriously misinterpreted the action of their eastern brethren. But Rumours will run, and religious societies are not entirely safe from their intermeddlings.

2. Would it not have been better for the two and a half tribes to submit the matter of the altar to Joshua? Perhaps they did not think of it until coming near the Jordan, its rapid current, and the remembrance of their miraculous passage, and a feeling of sorrow at leaving Joshua and Shiloh, awakened in them a strong desire to keep up the closest union with the western brethren.

3. Perhaps they felt that the Canaan on the west was more really "Canaan" than their territory on the east, and they felt anxious to guarantee their people against separation. They feared the moral influence of that physical barrier—the Jordan.

4. There could be no harm in an altar of witness. Exod. 17, 15; Gen. 31. 47, 48; Josh. 24. 27.

5. The altar was built near the Jordan. No one certainly knows on which side. One writer ingeniously suggests that it was built on a bend in the river, which from the one side made it look as though on the other. "Its symbolism (vers. 21, 29) would be more perfect if while it was really in Canaan it seemed to be in Gilead, thus ideally blending the two countries together."—*Dr. Johnson.*

6. AN "ALTAR TO SEE TO," ver. 10. A high altar. An altar to be looked at and not sacrificed upon. An object-lesson, reminding the children of the true altar at Shiloh.

7. When the delegation came the two and a half tribes made an admirable and satisfactory defence. (1) Recognizing "the Lord God of gods" in an emphatic manner, ver. 22. (2) Appealing to his knowledge, ver. 22. (3) Appealing to him as Judge, ver. 22. (4) Disclaiming the intention attributed to them in the erection of the altar, vers. 23, 26, 27. (5) Explaining their real design, which was precisely the opposite of that alleged, vers. 24-29. They hoped by the altar (*a*) to insure *fidelity* to the one altar at Shiloh, and (*b*) to insure *unity* between the two sections for all time.

8. The *spirit* of their reply was noticeably generous. A good conscience breeds courtesy.

9. Concerning the ten tribes we may say (1) They were right in being jealous of God and of his Church. (2) They were right in demanding an immediate explanation. (3) They were right in sending a delegation of worthy and representative men. (4) They should have been more charitable when the first rumours reached them. They should have been more judicious in their address to the two and a half tribes.

10. The name of the altar was, (ver. 34.) It is "a witness between us that the Lord is God." The name of the altar would have corrected the charges of the ten tribes.

11. Let us judge each other as denominations fairly, giving each an opportunity of defining and defending its position before denouncing it as disloyal to God and his truth.

..... "Schism in religion is a dangerous thing, and should be carefully avoided. But this word should be well understood. A departure from *human institutions* in religion is no *schism* for this reason, that the Word of God alone is the sufficient rule of the faith and practice of Christians; and as to *human institutions*, forms, modes, etc., those of one party may be as good as those of another."—*Dr. A. Clarke.*

English Teacher's Notes.

THE chapter before us exhibits the Israelites in a very favorable aspect. Perhaps in no other in the Old Testament history do we find them more like what St. Paul calls "living epistles," a most excellent example.

1. See the fidelity of the two and a half tribes. The men of Reuben, and Gad, and Manasseh had fought shoulder to shoulder with their brethren, according to their promises both to Moses and to Joshua, (Num. 32, 18, 27, 32; Josh. 1, 16;) and even when the struggle

seemed to be over they took no step toward returning to their own lands and homes across the Jordan until the division of Canaan was complete. Indeed, it was even then not they, but Joshua, who moved first in the matter. Now, faithfulness to our word is a solemn but too little regarded duty. God himself is our example: "He is faithful that promised." And among those whom the fiftieth Psalm says shall "abide in God's tabernacle" is "He that sweareth (even) to his own hurt and changeth not." As time went on, and the Reubenites and Gadites thought of their neglected and exposed possessions, they must have been tempted to regret their promise; but they never swerved from it.

2. Mark the anxiety of these tribes to maintain their connection with the people and worship of God. As they march down the steep descent into the Jordan valley, and approach the river that marks the boundary of Canaan, they remember that the "Land of Promise" never included the countries eastward of that river—that therefore they have chosen a possession outside it—and that perhaps hereafter this may cut them off from the national privileges, and particularly from the right to come over to God's sanctuary, (ver. 27.) So they raise a great pile of stones and earth like an altar on the western bank of Jordan, to be a memorial that they (the builders of it) have been there as acknowledged participators in God's covenant; much as a modern discoverer will plant his country's flag on some remote island to take possession of it in his country's name. The application is obvious: Are we as anxious to be reckoned among God's people? Is the prayer of Psa. 106, 4, 5, ours? "Remember me, O Lord, with the favor that thou barest unto thy people . . . that I may rejoice in the gladness of thy nation."

3. See the significant and exemplary horror of Israel generally at any thing that even seemed to indicate a disposition to stray from God. Alas! that horror did not last very long; they soon felt themselves into the very sin of which they had wrongly suspected others. Still, it is pleasant to observe it even for a while. And notice that it was not merely downright idolatry against which they were so jealous, but against building even an altar for sacrifice to Jehovah other than he had appointed. That is, they feared wilfulness and self-pleasing in the worship of God, instead of simply following his own directions. And further, they were willing

to remedy the supposed evil at considerable cost to themselves; for (ver. 19) they offered to give the suspected tribes possessions in their own lands—an example of zeal for God's glory rarely to be seen.

4. Observe that they did not hesitate to reprove what they thought to be sin, and to do so in a very affectionate spirit, and with appeals to the very highest motives. Their expostulation in vers. 16-20 is a most touching one—a model in its way, and a beautiful exemplification of Gal. 6. 1. It is true, they at the same time prepared for war; but they must not be hastily condemned for this. Evidently they felt that a sharp disease needs a sharp remedy, and they carefully refrained from hostile steps till they had first tried gentler measures. It is always an easy thing to find fault, but to do so without ourselves falling into sin in the way of doing it is most difficult. "Reprove," writes St. Paul to Timothy, (2 Tim. 4. 2;) but he adds, "with all long-suffering."

5. Mark the "soft answer" of the two and a half tribes, which "turned away the wrath" of the others. In fact, the communications on both sides are as brotherly and (so to speak) as Christian as it is possible to desire.

6. See one more most rare example of grace on the part of Israel. They rejoiced to find their suspicions unfounded! How far more common is that spirit which expresses itself in such words as "Ah, I told you so," or, "I knew I was right." One of the habits St. Paul ascribes to Charity is that it "rejoiceth not in iniquity, but rejoiceth in the truth;" but it is a habit we too seldom see in actual life.

It is by the fidelity, the loyalty, the jealousy for God's honor, the mutual faithfulness and meekness, and the generous love, here exhibited, that we can best manifest the grand unity of which the Golden Text so appropriately reminds us, "Ye are all one in Christ Jesus."

It is an interesting fact that the site of the altar Ed has been recently identified by the explorers working under the Palestine Exploration Fund.

For Senior Scholars.

I.—THEMES FOR BIBLE READINGS.

1. UNITY COMMANDED. John 15. 12; Rom. 12. 16; 1 Thess. 4. 19.
2. UNITY COMMENDED. Psa. 133. 1, 2; John 10. 16; Rom. 12. 10; Heb. 13. 1.
3. UNITY PRAYED FOR. John 17. 11, 20-23; Rom. 15. 5; 1 Cor. 1. 10.

4. UNITY ILLUSTRATED. 1 Sam. 18. 3; Acts 4. 32; Rom. 12. 5; 1 Cor. 12. 12.

5. UNITY IMPERILED. Gen. 13. 7; Deut. 29. 18; 1 Cor. 3. 3-5; Heb. 12. 15.

6. UNITY PROMOTED. Gen. 13. 8; Prov. 26. 20; 22. 10; Eph. 4. 15; 1 John 2. 24.

7. UNITY CONSUMMATED. John 14. 3; Eph. 1. 10; 3. 15; 1 Thess. 4. 17; Matt. 25. 34.

II.—SEED-THOUGHTS.

1. How did Joshua speak to the tribes of Reuben and Gad, and half tribe of Manassah, in the first of this chapter?

2. Where were their possessions?

3. What excited the fears of the other tribes?

4. What injustice are we liable to inflict by reliance on rumor?

5. Did their excited fears grow out of good or bad qualities of heart?

6. Are we exposed to danger from our good qualities of character?

7. Did Phineas execute his office of inquiry in a proper manner?

8. What sort of culture did the accused show in listening to their long arraignment without retorting?

9. What does the repetition of their words (in ver. 22) show?

10. What were their motives in building this altar?

11. What was the law about burnt offerings and sacrifices? (Deut. 12. 13, 14.)

12. How do the accused here commend themselves?

13. What is the important caution here to all good people in their assault on supposed offenders?

III.—DOCTRINE.

"Christian Unity." Psa. 133. 1-3; John 13. 34; Rom. 12. 9, 10; Col. 3. 14; Rom. 15. 5-7; 1 Pet. 3. 8.

The Primary Class.

I am going to begin our lesson to-day by asking you how many tribes there were among the Israelites? "Just a dozen!" this little fellow says. That's right—never mind the laughing—just twelve. How many of them lived over here, on this left hand side of the river Jordan? "Three." Right again. What was the name of their land? Canaan? No, the land of Canaan did not reach over the river. This land was called *Gilead*. What was it? "Gilead." Don't forget. How many of the six Cities of

Refuge were over in Gilead? Three—half of them. I will not ask you about these Cities of Refuge, for I see by your faces that you remember all about them, and the poor fugitives who found refuge in them; but I'm going to tell you about a mistake that occurred among the people, which came very near making a great deal of trouble. You know that when an army goes through fighting the soldiers are dismissed—sent away to their own homes and families. In this way Joshua's army was broken up after the Canaanites were conquered, and the land was divided. Now when the men whose homes were in Gilead had come to Jordan on their way home, they stopped and built a great mound of earth and stones that could be seen a long way off, thinking that it would be a witness or reminder to them and their children that they and the tribes who lived in Canaan were brothers—belonged to the same nation, and worshipped the same Lord. They called the great pile an altar, but they did not intend to use it as most altars were used—to offer sacrifice to the Lord upon it, for they knew very well that it was wrong to build any such altar, except in the place which the Lord had chosen. But when the Israelites that lived in Canaan heard that their brethren had built an altar over the river, they supposed it was the other kind of altar which the Lord had forbidden. How the news flew all over the country. "Alas! alas!" they must have said, "our brethren have already begun to forget God and disobey his commandment. What shall we do? The anger of the Lord will burn against us; his curse will be upon us." So they all gathered together, and determined to send an army over to punish those men for disobeying the Lord. But had they really been disobeying the Lord? No, they had done nothing wrong at all. There was a mistake about the matter, and it came near leading to a fight among God's own people! How dreadful that would have been! But before the army started out they sent ten men to ask their brethren over the river why they had done such a wicked thing. "What trespass is this that ye have committed," they said, "in that ye have builded you an altar?" How surprised the people must have been at the question! "The Lord knoweth," they answered, "that it is not in rebellion or transgression against the Lord that we have built the altar," and then they explained that it was only an altar of witness, to remind them and

their children of the brethren and of the Lord. Then the ten men marched back to Canaan again with the good news. Don't you think they were all glad when they found out the truth? Perhaps, too, they felt a little ashamed that they had been so quick to accuse their brethren of such a crime. Another time I think they would send to find out about it before they gathered their armies together. Now what can we boys and girls nowadays learn from the way these people behaved so long ago? I'm going to let you tell me instead of my telling you. There's a hand up—what is it, Johnny? "We ought to find out for sure before we get mad at anybody." Yes, Johnny has the idea—we should be sure a man is wrong before we blame him. Men and women, and boys and girls, would not have so many quarrels if they would only wait for the explanations. But don't you think of something else? The Israelites were all brothers, were they not? no matter where they lived, and they didn't want to forget it. Can't we learn something from that? Ah, Fannie has it—"All God's children belong to one family now." Whose family is that? "God's family." Yes, they all call God "Father," so they are all brothers and sisters, and all real true Christians everywhere love each other, because they are all God's children. All the brothers and sisters will never get together on earth, but by and by God will call them all to heaven, and think what a grand meeting there will be there! Not one will be forgotten—not one left out. Dear children, do you belong to that great loving family? Will God call you to that glorious meeting in heaven?

MY ALTAR OF WITNESS.

Service
Example
Love
Future life

MY **FOR JESUS.**

WHISPER-SONG.

Jesus teach us
How to be
Loving children
One in Thee—
One in Thee.

THE SUNDAY SCHOOL BANNER.

SUNDAY, MARCH 21, 1875.

LESSON XII.—JOSHUA'S WARNING. Joshua
xxiii. 11-16.

Berean Notes.

Leader. 11 Take good heed therefore unto yourselves, that ye love the Lord your God.

School. 12 Else, if ye do in any wise go back, and cleave unto the remnant of these nations, even these that remain among you, and shall make marriages with them, and go in unto them, and they to you :

L. 13 Know for a certainty that the Lord your God will no more drive out any of these nations from before you ; but they shall be snares and traps unto you, and scourges in your sides, and thorns in your eyes, until ye perish from off this good land which the Lord your God hath given you.

S. 14 And, behold, this day I am going the way of all the earth: and ye know in all your hearts and in all your souls, that not one thing hath failed of all the good things which the Lord your God spake concerning you ; all are come to pass unto you, and not one thing hath failed thereof.

L. 15 Therefore it shall come to pass, that as all good things are come upon you, which the Lord your God promised you ; so shall the Lord bring upon you all evil things, until he have destroyed you from off this good land which the Lord your God hath given you.

S. 16 When ye have transgressed the covenant of the Lord your God, which he commanded you, and have gone and served other gods, and bowed yourselves to them ; then shall the anger of the Lord be kindled against you, and ye shall perish quickly from off the good land which he hath given unto you.

HOME READINGS.

Mon. Josh. xxiii. 1-10. Th. 2 Kings xxv. 1-21.
Tu. Josh. xxiii. 11-16. Fr. Prov. i. 20-33.
Wed. Judges vi. 1-10. Sat. Mark xiv. 54-72.
Sabbath. 2 Peter ii. 9-22.

GENERAL STATEMENT.

The nation that was at first "no nation," is now, through God's grace, established in Canaan, and their leader, Joshua, is about to leave them. The link between the desolate wander-

ness of wandering, and the desolate years of rebellion to come, is about being removed. He lifts up the voice of warning ; drawing the sword of divine vengeance that the people may be reminded of the danger to which they are exposed if they leave the paths of obedience. The teaching of the TOPIC: *Return to Sin Displeasing to God*, is sustained by the GOLDEN TEXT: *If any man draw back, my soul shall have no pleasure in him.* Heb. 10. 38. We find in our lesson-OUTLINE: 1 LOVE FOR THE LORD, v. 11 ; Matt. 22. 36, 37 ; 1 John 4. 16. 2. "GOOD THINGS" FROM THE LORD, v. 14, 15 ; Prov. 4. 18 ; James 1. 17. 3. DRAWING "BACK" FROM THE LORD, v. 12 ; 2 Peter 2. 20, 21 ; Heb. 10. 39. 4. "EVIL THINGS" FROM THE LORD, v. 13, 15, 16 ; Amos 4. 6 ; 1 Pet. 4. 17. All of which sustains the DOCTRINE: "*Backsliding.*" Let us examine the dangers of Israel and not forget our own. Let us see where they erred, and ourselves avoid their errors. Let us ask what Israel should have done, and then let us, knowing the way of duty, seek God's grace, that we may walk in it.

[Consult *Lesson Compend*, pages 38, 39. Foster : 249, 6188, 6178, 6182, 162, 152, 254.]

LESSON HYMN.—Tune "Woodstock."—C.M.

Try us, O God, and search the ground
Of every sinful heart ;
Whate'er of sin in us is found,
O bid it all depart.

If to the right or left we stray,
Leave us not comfortless ;
But guide our feet into the way
Of everlasting peace.

QUESTIONS:

Recite TITLE.

To whom was Joshua's warning given ? v. 2.
On what occasion ? v. 1.

Recite TOPIC, GOLDEN TEXT, and OUTLINE.

1. *Love for the Lord*, v. 11.

Why should you love your parents ?

Why should you love the Lord ?

Name some Bible characters who loved God.

2. "*Good things*" from the Lord, v. 14, 15.

Name some "good things" which God gives us. [Recite James i. 17.]

What does Joshua in v. 14 declare that all his hearers knew ?

- What is the very best gift God ever gave us?
 What are some of the promises he gives us?
3. *Drawing "back" from the Lord*, v. 12.
- What is meant by "draw back" in the Golden Text, and by "go back" in v. 12?
- What temptation to this evil course did Joshua fear? v. 12, 13.
- Name some other temptations to going back.
 What protection from going back is named in v. 11?
4. *"E'il things" from the Lord*, v. 13, 15, 16.
- What "evil things" are named in v. 13?
 On whom were these evils to fall?
 Are they certain to come on evil doers? v. 15, 16. [Read Isaiah iii. 10, 11.]
 Which way shall we choose—which end shall we reach?

What lesson is here taught—

1. Upon the company we should keep?
2. Upon the persons it is proper to marry?
3. Upon the connection between sowing and reaping?
4. Upon the certainty of rewards and punishments?

OUTLINES.

1. Loving the Lord, ver. 11; 2. Leaving the Lord, ver. 12; 3. Cleaving to the world, vers. 13-16. . . . 1. Faithful counsel, ver. 11; 2. Faithful warning, ver. 12; 3. Fearful penalty, vers. 13, 15, 16.

NOTES, ILLUSTRATIONS, AND LESSONS.

In extreme age, (ver. 1,) probably when nearly or quite one hundred and ten years old, Joshua summons the representatives of the nation, (ver. 2) probably to *Shiloh*, where the tabernacle was, (possibly to *Tinnath-serah*, Josh. 19. 50, now Tibach,) Joshua's own residence. He there recounts God's dealings with their enemies (ver. 3) and his division of their inheritance, (ver. 4,) promising future conquests, (ver. 5,) and (in vers. 6-10) gives faithful counsels, encouragements, and warnings, which are continued in the lesson, (vers. 11-16.)

TAKE GOOD HEED, ver. 11. Diligently attend unto YOURSELVES, the margin reads "your souls." (1) *Every man is responsible for himself*—his thoughts, loves, words, and deeds. He holds his destiny in his own hands. So does a nation. (2) Every man should therefore give attention to his soul, to know, and watch, and save it in God's way, and by God's help. Compare Deut. 4. 9. THAT YE LOVE. (3) *The*

"love" which is strongest in the man, is what makes or ruins him. Taking heed to one's self is simply taking heed to the dominant love. (4) *Man will love something*. He cannot help it. LOVE CLEAVES. Compare verses 8, 11 and 12. The word rendered CLEAVE in vers. 8 and 12 in Hebrew means to stick to, to be glued to, to be devoted to. See 2 Sam. 20. 2, where same word is used in reference to devotion of the men of Judah to David. See Gen. 2. 24, where it describes marriage. See Psalmist's expression of devotion to God, Psa. 63. 8, "My soul followeth hard after (Hebrew, CLEAVETH TO) thee." In Ruth 1. 14 we find the term, and in Ruth 1. 16, 17 we find it's force finely illustrated. The soul must "cleave" to something. LOVE THE LORD YOUR GOD, ver. 11. CLEAVE UNTO THE LORD, ver. 8. The Jewish system did appeal to the heart. It was not all ritual. It pointed human affections to the divine Father. (5) *The Lord demands the love of man*. He has a right to require it, because of what he himself is and because of what he has done for man, but he requires it because it is for man's good—present and eternal. In love for man God says to man, "Love me." (6) This demand implies man's ability to decide what law shall control him. The love of God is wrought by the Holy Spirit of God, (Rom. 5. 5,) but how is it to be secured? See Jude 20, 21; Luke 11. 13. (7) It is neither easy nor natural for man to love God. Man should, therefore, give diligent heed to himself in order to promote this love. (8) Observe how the eleventh verse lays its claim upon the intellect, the will, the conscience, and the affections of man. Religion reaches and ennobles the whole man. ELSE, ver. 12. Now for words of warning. These begin with a description of the path toward destruction. GO BACK. Backside in thought, heart, look, word, act. Remember Lot's wife and Achan and Peter! IN ANY WISE. The methods are many. Satan's devices are numberless. CLEAVE. (Compare ver. 8.) The love fixed on earthly things. (9) *Beware of the love that links us with the world*. (10) *How depraved the Israelites were that they needed such warning!* Are we better than they? REMNANT. Leaving God for the mere fragment of a nation! MARRIAGES. Violating God's ordinance, corrupting God's people, raising up a generation of mixed heathen and Israelites. (11) *The power of the married life for good or evil*. The

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danger of intermarriage between Christians and worldlings. (12) *Corrupt homes*—a low standard of domestic life—*demoralize a nation*. (13) "Take heed to yourselves," cultivate Christian sociality and spiritual fellowship—to keep up Christian love and to keep out the world and its social sins. KNOW, ver. 13. (14) *God gives fair warning*. NO MORE DRIVE OUT . . . SNARES, TRAPS . . . PERISH . . . EVIL THINGS, ver. 15 . . . ANGER, ver. 16. Cleaving to these corrupt nations, you cannot get rid of them. Reaching out your hand to fellowship with them, you are trapped and snared by them. They hold and scourge and prick and destroy you. (15) *O the fearful fate of him whose heart is full of long-cherished Canaanitish lusts and passions!* (16) *See the folly of leaving the Lord and cleaving to the world:* (1) Because it is "going back" from light, and power, and fulness, and love, and all-sufficiency; (2) Because it is going to a "remnant," a torn, distracted, disorganized, debilitated people, who are already doomed. The world at its best is but the "remnant of a nation;" (3) Because the world we cleave to will be a source of torment to our souls; (4) Because the Lord we leave will become our enemy. His "anger" is real. No dream. No poetic fancy. It is the very necessity of his pure nature to abhor and hate and cast out and curse all sin and all sinners who deliberately and persistently cleave to sin. (5) Because this doom is certain, ver. 13. God has spoken. He is true and able to do what he says. Justice demands it. The interests of his kingdom demand it. (6) Our own experience in the "good things" (ver. 15) of God's grace and our knowledge of his "good land" (ver. 16) only increase our guilt. The people knew of God's fidelity, (ver. 14.) I AM GOING. What a contrast between the future Israelite, whose doom is here foretold, and the peaceful, resigned spirit of Joshua, who now goes to his death! The clouds gather and frown here and there on the sky, betokening storm; but the horizon line in the west is spotless, and the king goes down in cloudless glory!

O God our Father! have mercy upon us, and draw us to thyself. Keep us from falling, and present us faultless before the presence of thy glory with ever abiding joy! Through Jesus Christ. Amen.

English Teacher's Notes.

About five and twenty years have elapsed since Joshua brought Israel into the Promised Land, and about eighteen since its division among the tribes. Still he has lived on, enjoying the quiet of his old age, and happy in watching the people he has loved, serving the Lord gratefully and steadfastly. It is the golden age of Israel's history. (See chap. 24. 31.) God has "given them rest from all their enemies;" they are living every man under his vine and under his fig-tree, none making them afraid. The tabernacle is set up at Shiloh; the services and sacrifices go on there in strict obedience to the laws left by Moses; and thither, three times a year, "the tribes go up, the tribes of the Lord, unto the testimony of Israel, to give thanks unto the name of the Lord." All is peaceful, all is hopeful.

With a little thought any teacher may draw a graphic picture of this happy time. And he may also describe—or, better still, question out from his scholars—the pleasant retrospect over which Joshua's memory would wander: God's mighty hand in his delivering them from Egypt, his care over them in the wilderness, the display of his majesty at Sinai, his special favour toward Joshua himself and Caleb, his faithfulness to his promise notwithstanding all provocations, and his goodness in settling them in the Land of Promise.

What, then, should we expect Joshua's farewell words to the people to be when he felt that the time had come that he must die? Would they be all words of congratulation? We might think they would be, but they were not. His address is rightly termed, in the title of this lesson, "*Joshua's warning*." Now why was this? why, when all seemed so fair and promising, did he so solemnly appeal to them not to "go back?"

1. He knew by sad experience how ready they were to go astray from God. He could never forget those forty years of wandering, the consequence of a want of steadfast faith. And even the younger generation had more than once fallen into rebellion. (See Num. 21. 4-6; 25. 1-3.)

2. But there was also a special reason why he should apprehend danger. The Canaanites had not all been exterminated or dispossessed. Philistines and Amorites, and Hivites and

Jebusites, still held cities and districts in all parts of the country—not because the Lord's arm had waxed short, but because Israel had not faith and patience enough to complete the conquest. True, they were subdued in spirit, and were only too glad to let Israel alone as long as Israel let them alone. But there they were, and Joshua's keen foresight discerned in this a lurking danger. Israel might intermarry with them, might "mingle with the heathen and learn their works," might thus be led to "go back" from God.

Now observe the twofold use Joshua makes of the acknowledged fact of God's faithfulness to his promises in reasoning with the people.

1. Because God was faithful, they need not go astray. In the past, "the Lord hath driven out before you great nations and strong," (ver. 9;) in the future, "he it is that fighteth for you," therefore "one man of you shall chase a thousand." (Ver. 10.) The argument is like that of Rom. 8. 31, 32: "If God be for us, who can be against us? He that spared not his own Son but delivered him up for us all, how shall he not with him also freely give us all things?" That is, having done so much, will he not do more; having begun the good work will he not finish it?

2. Because God was faithful, his threatenings were as sure to come true as his promises. See vers. 14, 15,—“Not one thing hath failed”—therefore “as all good things are come upon you which the Lord your God hath promised you, so shall the Lord bring upon you all evil things.” It is a solemn thought! The very faithfulness to which we owe all our blessings, is the assurance of judgment to come if we provoke it. Now, as every teacher of any experience knows, backsliding is sadly common among piously disposed children. Their young emotional natures receive the word with joy, but “having no root, endure but for a while, and in time of temptation fall away.” How earnestly, therefore, should these warnings of Joshua be pressed home!

The expression in the Golden Text is “draw back.” The word is significant of alarm and horror. You put your hand into boiling water, or too close to the fire, and you draw it back. You find yourself on the edge of a precipice and you hastily draw back. But imagine “drawing back” from the Father of mercies, from the loving face of Jesus, from the “exceeding

great and precious promises” which are the property of the steadfast Christian! Let our feeling rather be “It is good for me to draw nigh to God,” and our prayer, “Draw me, we will run after thee.”

For Senior Scholars.

I. THEMES FOR BIBLE READINGS.

1. *Proneness to Backsliding.* Prov. 24. 16; Hosea 11. 7; Rev. 2. 4; Jer. 8. 5.
2. *Perils of Backsliding.* 1 Kings 11. 9; Prov. 14. 14; Jer. 2. 19.
3. *Sinfulness of Backsliding.* Psa. 125. 5; Isa. 59. 2; Luke 9. 62; Jer. 14. 7.
4. *Warning against Backsliding.* Psa. 89. 40-42; 1 Cor. 10. 12; Psa. 85. 8; Num. 14. 43; Jer. 5. 6.
5. *Illustrations of Backsliding.* Psa. 78. 56, 57; Exod. 32. 8. Neh. 9. 26; Jer. 3. 11.
6. *Hope for the Backslider.* Psa. 89. 33; 85. 5 7; Hosea 14. 4-8; John 21. 15-17.
7. *Inducements to Return.* Rev. 2. 5; Hosea 14. 1-3; 5. 15; Jer. 3. 12; Isa. 55. 7.

2.—SEED-THOUGHTS.

1. How does it appear that to love the Lord lies at the foundation of all good?
2. What did Joshua mean in this powerful address by the term go back?
3. What did he fear might be a means of this calamity?
4. What does the subsequent history of this people show to have been the chief means of their idolatry and overthrow?
5. If by this, or other means, they fell into the sins of those they were to drive out of the land, what awaited them?
6. On what strong ground (in verse 14) did Joshua base his argument?
7. What are the great facts in history inspiring faith in God?
8. What is the proper method of using the promises and threatenings of God?
9. What is here suggested on the good or evil of association or companionship?
10. What solemn caution about the marriage relation in its religious aspects?

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11. By what *chief means* have these Israelites perished from off this good land, now in the possession of Turkish barbarians?

12. In what light do these facts set forth this farewell and godly address of Joshua?

3.—DOCTRINE.

"Backsliding:" Psa. 78. 56, 57; 106. 13; Hosca 11. 7; Prov. 14. 14; Jer. 2. 19; Rev. 2. 2-5; 1 Cor. 10. 12.

The Primary Class.

Joshua, the great leader, had now become a very old man. Can you remember any other old men who have been spoken of in our lessons during the last year or two? Some of you have not been in the Sunday-school as long as that; but some of you that have may, perhaps, remember. [Pause a moment for answers. If none come, tell them of Jacob, Joseph, and Moses.] Jacob was a hundred and forty-seven years old when he died, Joseph was a hundred and ten, Moses a hundred and twenty, and Joshua a hundred and ten, the same as Joseph. These great men all lived to a good old age. Every one, just before his death, called the people together and gave them good advice. The lesson of to-day is a part of the advice which Joshua gave to the people a short time before he left them. Do you know what advice is? He told them what they ought to do, and what they ought not to do. There was one thing they needed to think of more than any thing else. The people who lived in Egypt and from whom God's people had come away, were idolaters; and so were the people who lived in the land of Canaan, where God's people now were, and so were the people who lived all around. An idolater is one who worships idols. An idol is any thing we worship in the place of God. These wicked people put up images of stone, and bowed down to them. When the Israelites entered the land of Canaan they broke down these idols. Joshua, fearing that the Israelites, after his death, might put them up again, gave them a solemn warning. [Repeat the Lesson Motto, "Take heed, therefore, unto yourselves that ye love the Lord your God."] All through the Bible God warns us against idolatry. We are to love him above every thing else; and having begun to do what he tells us to do, we are to keep to it as long as

we live. It is not enough that we do right for a little while and then do wrong; we must keep on doing it. Suppose you should be a long way from home and should start to get there. If you should go half way and then stop, or turn around and go back, of course, you would never get home. [This illustration might be improved by putting it in the form of a story. Tell of a little boy or girl who started for home and stopped or went back.] So if you start for heaven, try to do right, trust in Jesus for a time, and then stop doing right, you cannot reach heaven. God is not pleased with such a life. [Repeat Golden Text.] We are not, then to turn back, but to go forward. [Many illustrations of "turning back" may be given; as, a little child in the habit of telling falsehoods, but stopping, and then after a time telling them again. Show the struggles which even young hearts have with wrong-doing, and show how God's grace will help us all to do right if we but seek him and trust him.]

A GOOD SOLDIER'S WARNING!

MARCH FORWARD!

SALVATION to the FRONT!
SIN to the REAR!

NEVER DRAW BACK.
TURN LOOK

WHISPER-SONG.

Christ above us,
Lead and love us;
Keep Thy little flock away,
Lest we stray.

SUNDAY, MARCH 28, 1875.

LESSON XIII.—GOD'S MERCIES TO ISRAEL.

Joshua 24. 1-3.

Berean Notes,

LEADER: 1. And Joshua gathered all the tribes of Israel to Shechem, and called for the elders of Israel, and for their heads, and for their judges, and for their officers; and they presented themselves before God.

SCIENCE: 2 And Joshua said unto all the people, Thus saith the Lord God of Israel, Your fathers dwelt on the other side of the flood in old time, even Terah, the father of Abraham, and the father of Nachor: and they served other gods.

L. 3 And I took your father Abraham from the other side of the flood, and led him throughout all the land of Canaan, and multiplied his seed, and gave him Isaac.

S. 4 And I gave unto Isaac Jacob and Esau: and I gave unto Esau mount Seir, to possess it; but Jacob and his children went down into Egypt.

L. 5 I sent Moses also and Aaron, and I plagued Egypt, according to that which I did among them; and afterward I brought you out.

S. 6 And I brought your fathers out of Egypt: and ye came unto the sea; and the Egyptians pursued after your fathers with chariots and horsemen unto the Red Sea.

L. 7 And when they cried unto the Lord, he put darkness between you and the Egyptians, and brought the sea upon them, and covered them; and your eyes have seen what I have done in Egypt; and ye dwell in the wilderness a long season.

S. 8 And I brought you into the land of the Amorites, which dwell on the other side Jordan; and they fought with you; and I gave them into your hand, that ye might possess their land; and I destroyed them from before you.

L. 9. Then Balak the son of Zippor, king of Moab, arose and warred against Israel, and sent and called Balaam the son of Boor to curse you:

S. 10 But I would not hearken unto Balaam therefore he blessed you still; so I delivered you out of his hand.

L. 11 And ye went over Jordan, and came unto Jericho; and the men of Jericho fought against you, the Amorites, and the Perizzites, and the Canaanites, and the Hittites, and the Girgashites, the Hivites, and the Jebusites;

S. 11 And I delivered them into your hand.

L. 12 And I sent the hornet before you, which drove them out from before you, even the two kings of the Amorites; but not with thy sword, nor with thy bow.

S. 13 And I have given you a land for which ye did not labour, and cities which ye built not, and ye dwell in them; of the vineyards and oliveyards which ye planted not do ye eat.

MEMORIAL HEADINGS.

Mon. Josh. xxiv. 1-13. *Th.* Psa. lxxviii. 40-72
Tues. Psa. lxxviii. 1-16. *Fri.* Psa. cvii. 1-21.
Wed. Psa. lxxviii. 17-39. *Sat.* Psa. cvii. 22-43.
Sabbath, Rev. 7.

LESSON HYMN:—Tune "Olmstead," C. M.

Praise ye the Lord, ye immortal choirs
That fill the worlds above,
Praise him who formed you of his fires,
And feeds you with his love.

Shout to the Lord, ye surging seas,
In your eternal roar;
Let wave to wave resound his praise,
And shore reply to shore.

Thus while the meaner creatures sing,
Ye mortals catch the sound;
Echo the glories of your King
Through all the nations round.

GENERAL STATEMENT.

The last lesson for this quarter reviews the dealings of God with Israel from the call of Abraham to the last days of Joshua—covering a period—from 1921 to 1426—of 495 years. We can do little more than read this record, and thus, according to the **TOPIC:** *Review God's Mercies*, exclaiming with the Psalmist, in the **GOLDEN TEXT:** *O that men would praise the Lord for his goodness, and for his wonderful works to the children of men!* Psa. 107. 8.

The lessons of the quarter contain doctrinal teachings or suggestions. As you read the following list of doctrines tell in which lesson each one is brought out:—

God omnipotent.
God faithful.
The supremacy of Christ in his Church.
The Church and its ordinances.
Security in Christ.
Christian unity.
Backsliding.
Entire consecration.
The all-conquering power of faith.
The free agency of man.
The chastening of the Lord.
The general judgment.

Review Scheme.

1. Recall in a sentence or two the main facts of the lessons for the past three months.

2. What persons have been brought to our knowledge?

3. Name and locate on the map the principal places.

4. Recite the TITLES of the lessons: (1) J. E. (2) C. J. (3) M. S. (4) P. C. (5) J. T. (6) A. S. (7) E. G. (8) C. I. (9) L. D. (10) C. R. (11) A. W. (12) J. W. (13) R: G. M. I.

5. Recite the TOPICS of the lessons:—

JAN. **I**n the way of, etc.
 n the waves of, etc.
 n the way of, etc.
 n the work of, etc.
 n the way of, etc.

FEB. **S**in of covetousness, etc.
 olemn choice between, etc.
 ainly service and, etc.
 urveying the heritage, etc.

MAR. **R**efuge, etc.
 ight understanding, etc.
 eturn to sin, etc.
 eview of, etc.

6. Recite the GOLDEN TEXTS for the quarter:

- (1) "Strong." (2) "Passtest." (3) "Remember"
- (4) "Looking." (5) "Faith." (6) "Take heed."
- (7) "Life and death." (8) "Serve me."
- (9) "The lines." (10) "Present help."
- (11) "One." (12) "Draw back."
- (13) "Praise the Lord."

7. Give the OUTLINES of the lessons: (1) Do. Be. | (2) Toward. In. Over. | (3) Bea. Bur. Bea. Bur. | (4) C. C. C. C. | (5) S. S. S. | (6) Con. Pun. | (7) Alt. Serv. | (8) S. P. H. | (9) Pl. Li. Good. | (10) T. R. | (11) W-f. W-u. | (12) L. G. D. E.

8. Bring written answers to the following questions:—

- (1) What important teaching for the several denominations of Christians does one of our quarter's lessons contain?
- (2) Which lesson contains hope for the anxious and eager soul seeking rest from sin and peril?
- (3) What is there in the quarter's lessons that makes *old age* seem beautiful?
- (4) What to rebuke and alarm the man who *loves money* too well?

(5) What to comfort people who have very hard work to accomplish, and do not see just how it is to be done?

A Review Chart.

- 1. J. E. *In the way*, etc. My son, be strong. 1. Do. 2. Be.
- 2. C. J. *In the waves*, etc. When thou passeth, etc. 1. TOWARD. 2. IN. 3. OVER.
- 3. M. S. *In the way*, etc. I will remember, etc. 1. S. BE. 2. S. BU. 3. S. BE. 4. S. BU.
- 4. P. C. *In the work*, etc. Looking unto Jesus, etc. 1. C. R. 2. C. F. 3. C. C. 4. C. L. H.
- 5. J. T. *In the way*, etc. By faith the walls, etc. 1. S. P. 2. S. D. M. 3. S. V.
- 6. A. S. *Sin of Covetousness*, etc. Take heed and beware. 1. S. C. 2. S. P.
- 7. E. G. *Solemn Choice*, etc. Life and death. 1. A. E. 2. S. O.
- 8. C. I. *Saintly service*, etc. Serve me . . . honour. 1. S. 2. P. 3. H.
- 9. L. D. *Surveying*, etc. The lines are fallen. 1. PLE. 2. LIN. 3. GOODLY.
- 10. C. R. *Refuge*, etc. God is our refuge. 1. T. 2. R.
- 11. A. W. *Right understanding*, etc. All one in. 1. W. of F. 2. W. of U.
- 12. J. W. *Return to sin*, etc. If any man draw back, 1. L. 2. G. 3. D. 4. E.

WHISPER-SONG.

From sin and from sorrow To Jesus—oh, fly; Wait not for to-morrow, To-day, he is nigh.	We pledge by this altar Our friendship anew; Our faith shall not falter, We still will be true.
We sing, Lord, confessing Thy goodness unceasing; Oh, grant us thy blessing, Oh, give us thy grace.	To us comes the warning Of Joshua's cry: "Beware of returning To sin, lest ye die."

Lessons for April.

- APRIL 4. Israel's Promise. Joshua 24. 14-18.
- APRIL 11. The Promise Broken. Judg. 2. 11-16.
- APRIL 18. The Call of Gideon. Judges 6. 11-18.
- APRIL 25. Gideon's Army. Judges 7. 1-8.

JESUS LOVES EVEN ME.

"God is love."—1 JOHN iv. 8.

1. { I am so glad that our Fa-ther in heav-en Tells of His love in the
Won-der-ful things in the Bi-ble I see; This is the dear-est, that

CHORUS.

Book He has given, } I am so glad that Je - sus loves me,
Je - sus loves me. }

Je - sus loves me, Je - sus loves me, e - ven me

1st time. 2nd time.

2 Though I forget Him and wander away,
Still he doth love me whenever I stray ;
Back to His dear loving arms would I flee,
When I remember that Jesus loves me,
I am so glad, &c.

3 Oh, if there's only one song I can sing,
When in His beauty I see the great King,
This shall my song in eternity be,
"Oh, what a wonder that Jesus loves me !"
I am so glad, &c.

6 In this assurance I find sweetest rest,
Trusting in Jesus, I know I am blest ;
Satan, dismayed, from my soul now doth flee,
When I just tell him that Jesus loves me.
I am so glad, &c.

4 Jesus loves me, and I know I love Him,
Love brought Him down my poor soul to
redeem ;
Yes, it was love made Him die on the tree,
Oh, I am certain that Jesus loves me.
I am so glad, &c.

5 If one should ask of me, how could I tell ;
Glory to Jesus, I know very well ;
The dear Holy Spirit with mine doth agree,
Constantly whispering, Jesus loves me.
I am so glad, &c.

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