

SUNDAY SCHOOL BANNER

for
TEACHERS
AND
YOUNG PEOPLE.

VOLUME VI.]

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[No. 2.

Thy Way—Not Mine.

THY way, not mine. O Lord,
However dark it be!
Lead me by Thine own hand,
Choose out the path for me.

Smooth let it be or rough,
It will be still the best;
Winding or straight, it leads
Right onward to Thy rest.

I dare not choose my lot:
I would not, if I might;
Choose Thou for me, my God,
So shall I walk aright.

The kingdom that I seek
Is Thine; so let the way
That leads to it be Thine,
Else I must surely stray.

Take Thou my cup, and it
With joy or sorrow fill,
As best to Thee may seem;
Choose Thou my good and ill.

Choose Thou for me my friends,
My sickness or my health;
Choose Thou my cares for me,
My poverty or wealth.

Not mine, not mine the choice,
In things or great or small;
Be Thou my guide, my strength,
My wisdom, and my all.—*Bonar.*

Losing Scholars.

MANY a child is lost, forever lost, out of a Sabbath-school class, when, seemingly, a single visit from the teacher would have restored him to the influence of that Sabbath home.

A professed Christian, who had been long living in neglect of his church-covenant vow, was led to return to his first love, and to re-consecrate himself to Christ's service. In making confession before the church, he stated sadly, that little by little he had gone back and down from the right way, and this in full sight of his brother members—not one of whom had ever laid a hand tenderly on him, and asked him to do better.

Ah! there are many such step-by-step wanderers from the Sabbath-school fold. Let no teacher be so faithless that his scholar can speak thus of his neglect.

John B. Gough was rescued through a tap on the shoulder and a kind word from Joel Stratton; and Dr. Cuyler beautifully suggests that in the thunders of applause at Gough's triumphs in Exeter Hall, or the Academy of music, he hears the echoes of that tap and those loving words of sympathy.

The teacher who follows his Sabbath-schooler as he is led astray, or is becoming heedless and unstable, may speak a word for Jesus and that scholar's soul, echoes of which shall be heard in the song of the redeemed eternally.—*Exchange.*

The Printing-Press and the Sunday-School.

BY JAMES H. KELOGG, ESQ.

ADVERTISING THE SUNDAY-SCHOOL.

"THE men who advertise" are the men of push, and energy, and success. The people who read and note their advertisements are the prompt, quick-sighted, and thrifty class who deal intelligently, and likewise profitably. At the possible risk of seeming unorthodox I will say that the Churches which advertise freely always have a full house, so far as my observation has extended. Why is it that these things are so? Is there anything unwise, unsound, or unscriptural in advertising? Is not this a species of the wisdom of this world which meets, inferentially at least, with Scripture commendation? Can it be possible that the devil, or the followers of mammon, have any patent right upon ink and paper, and the colors and devices of the printer's art? Must our Church service, and especially our cheerful and joyous children's service, be hid from sight and muffled in sombre surroundings, the sittings "exclusively reserved" for the favored souls in their immediate vicinity? Such, at least, is not my understanding. "To do good and to communicate" is a grand maxim of Bible truth, and, we are told, "with such sacrifices God is well pleased." *I know no more effective way of communicating information than by the help of printer's ink.*

A noble, successful Western brother, who for years has annually expended hundreds of dollars in advertising, says he cannot do without it. It has aided wonderfully in the growth of the great mission school and church which thrive under his supervision. He neglects no other worthy means, but advertise he will and does, frequently, thoroughly, and with success. As I write, word comes from a brother in our own city that the open air meeting of the past Sabbath was attended by a crowd of people, a very large part of them coming as the result of *two dollars invested in white paper and printer's ink.* Next time (as he is a Presbyterian) he

will use *blue* paper he says, and follow with other colors, setting forth upon his handbills a cordial invitation to the Sabbath services. If you want to fill a store with customers you can advertise and do it, provided you offer fair inducement. If you want to fill a Sunday-school with pupils, in an ordinary location, provided it is a good school and has reasonable advantages, you can advertise and do it. There is power here in the press. It is strange that it has not been more thoroughly and effectively used by the Sunday-school. I would have the Sunday-school advertise steadily, persistently, by means of various ingenious devices, as well as by simpler methods. I would invoke the aid of bright colors, of bronze and gold, and would charm the eye by the attractions thus produced. I do not say that I would adopt the huge pictures of the circus proprietor, or the mammoth hand-bills of the showman, though, when rightly used, large pictures and handbills are excellent.

But, with less pretension and expense, in a hundred beautiful ways, we may advertise the Sunday-school. In a multitude of shapes and styles, using a multitude of phrases, and never forgetting to make large use of Gospel words, which are the best and most attractive, we can sow the field with winning invitations, full of Christian persuasiveness. I would have it so that no child or youth, or man or woman, could say there had not been such invitations, warm, pressing, and urgent, meeting them at every turn and in every place of sojourning. I would have the Sunday-school pupils circulate the advertising material of the school, and would make every little child the bearer, of a Sabbath-day, to parental hands, of a Gospel message couched in the language of friendliness. I would further arrange for notices in the hotels, railway depots, stores, and places of commercial resort, so that a "wayfaring man" need not err in knowing, not merely that the Gospel is being studied, but the time and place of all such exercises. I would so judiciously and freely advertise that a stranger need not seek in vain to find a Sunday-school, or at least to discover the whereabouts of its superintendent; and so arrange that he need not pore over the pages of a directory

only to find that Mr. A. B. is officially at the head of the Bunkum Street Sunday-school, supposed to hold sessions on Sundays, leaving it extremely problematical whether Mr. A. B.'s term of office has ceased to exist, what are the hours of the school sessions, whether it has a teacher's meeting, or any week-day appointment; and, further, whether the aforesaid school desires to meet the said supposed stranger, and with all hospitality to "take him in."

Now, brethren, when I see colossal fortunes built almost in a day upon no firmer foundation than this self-same printing-press; when I see the leaders in political life whirled to triumph or failure upon its revolving wheels; when I see art, literature, and science upheld and cultured by its resistless influence, I feel that the Christian world, for whom the best agencies are designed in the adjustments of Providence, should have the best fruits of this magnificent agency. The Christian world, so far as it has used the press, has realized only the happiest results. Let us go further, and, with something of commendable worldly wisdom, lay it under larger and more constant contribution. And so, in this matter of advertising, make paper and ink to multiply a thousandfold the limited utterances of the human voice. Let us use the printing-press liberally, judiciously, and faithfully, in full assurance of its power, and a wise determination to make it a valued servant of this Christian institution. It will multiply messages of Gospel grace as the leaves of the forest are multiplied. It will take these gifts, and, as a messenger of gentle quietness, find its way to every human habitation. It will be the vehicle of all abundant Christian knowledge, the medium of wide-spread Christian invitation, and a faithful helper in our Sunday-school work.

My plea, then, is for the printing-press as a grand accessory in the prosecution of our work. To pastor and superintendent, to local officers and county and state officials, to all who would publish the Word, far and wide, as "teachers of good things," I commend the virtues of printer's ink. It may be distasteful and unsavory in itself, but it has carried the fragrance

of Gospel grace to multitudes of cheerless hearts, and helped to send up clouds of incense from ten thousand altars of holy worship. In the "sharp teeth of the types" have been caught up many a glowing truth and gracious invitation, to be wafted as on the wings of the wind to the uttermost bounds of the earth. One day there will come to us the rich, abundant harvest of all this seed-sowing. May it bring you many golden sheaves!—*Journal.*

Mix in Pleasant Words.

BY REV. H. L. HAMMOND.

WHY don't you like Aunt K. as well as Aunt M., my daughter? Doesn't she as really love you and seek your good?"

"Yes, sir, I suppose so."

"Does she require any thing harder of you?"

"I don't know that she does."

"Does she reprove you any more for your faults?"

"No, sir."

"What's the difference, then?"

"I don't know, unless it is because she don't mix in so many pleasant words as Aunt M."

Yes, that was the secret. The two aunts were equally attached to the little niece, and equally desirous of doing her good. Both taught and urged the same duties, and reproved the same bad habits; but one secured her love and the other failed, simply because the one, as the little girl said, *mixed in pleasant words*, while the other did not. This sort of mixing has much to do with winning young hearts.

And who is less excusable for the absence of this element than the Sabbath-school teacher? God's pleasant words of love and mercy are the staple of his instructions. To old and hardened sinners an exhibition of the terrors of the law may be more needful. But children should be won by the sweet invitations of the Gospel. They can even be most thoroughly convicted of sin by presenting them a neglected, grieved Saviour. Not that the commands and the duties of the

Bible are to be kept out of view ; they are needed as the solemn background of the picture. They must be faithfully portrayed ; there must be no shunning to declare the whole counsel of God. Yet much depends on the manner of doing this. One may declare them coldly, unmingled with any expression of love or personal interest in the scholar, and so those truths will have no help in their struggle with the natural indifference or awakened opposition of the young human heart. Another with pleasant words will enlist all the social and friendly sympathies as auxiliaries to the truth. What marvel that one should succeed and the other fail ?

But aside from these instructions there are many occasions for pleasant words. Pleasant greetings should always be given when the class assemble. Pleasant recognitions should be exchanged in the casual meeting during the week ; and special interviews should be sought, when the teacher may give utterance to all the words of friendship and kindly interest ; that through all these social channels the waters of salvation may flow to the young soul.

It is related of two ship-captains, that one went the rounds of his vessel with an eye only to the faults of his men. He had no words of praise for what was well done, but sharply reprov'd the neglects. As a natural consequence, his men were surly and morose. They were never gladdened by his coming. They had no encouragement to do well, for they said, let them try ever so hard they could gain not one word of approbation, only at best, a little less of fault-finding.

The other captain, with no better natural disposition, but a profounder insight into human nature, seemed in his rounds to notice mainly the excellencies. The faults were passed over or spoken of in an undertone. But no instance of pains-taking failed to draw forth warm commendation. As a consequence, his men all loved him. They were delighted to see him coming. In striving to merit commendation they avoided the faults which so occupied the attention of the other captain. Discipline, good order, cheerful obedience characterized his ship.

Bad habits may often be most effectually corrected by praise of the opposite virtues.

"Pleasant words are as the honey-comb," says the wise man. How natural, then, that children, with their proverbial appetite for sweets, should like them ! A late popular writer on education argues that this appetite of the child is healthful and should be gratified. Whether that is strictly true or not, we may safely assert that this equally natural desire for pleasant words should be often gratified.

Let no one suppose flattering words are meant. Flattering words may, for a time, taste like honey to the child, as to older people, till their true character is discovered. Sooner or later that discovery will be made, and then they taste like anything else than honey. Nor are frivolous words meant which the child will soon learn to regard with contempt, and will virtually ask of them, "Is there any taste in the white of an egg?" Of all speakers we ever heard try to interest children, the least successful were those who sought to amuse them with baby-talk. The children receive it, and justly, as an insult to their understanding.

It is to be remembered, too, that pleasant words are not likened to the necessities of life. Bread and meat are of more consequence than honey. They are essentials ; it is a luxury. The housewife who should spread before her household nothing but honey would not "feed them with food convenient for them." The teacher who has nothing but pleasant words to give is not fitted for his station. But one who understands that mixing of which the little girl spoke has learned a great art.

And now, let the teacher recall and combine the two—"Use sweet tones," and "Mix in pleasant words," as he faithfully inculcates the truths of the Scriptures. Then will he prove himself a workman that needeth not to be ashamed.—*National Teacher.*

God will not share the heart with mammon. HE sent no manna till the provision of Egypt was spent.

The Sabbath-School and the Pulpit

BY MRS. J. F. WILLING.

It is as impossible to teach successfully in the Sunday-school without study as it is from the pulpit. The Sabbath-school teacher has no more right to go before his class without thorough preparation than the minister has to go before his congregation unprepared for his work.

You look at the preacher as he stands before his people. You think of what depends upon his earnestness and skill, and you cry, "Who is sufficient for these things?" An angel looking upon you, seated with your class, echoes your sigh. His clearer vision sees how risky your bungling efforts at teaching God's truth, and how irreparable the loss of your failures.

The minister is a stone-cutter: you work in clay. He has to strike again and again to make any impression. You leave your lightest touch on your work. Years hence, when storms and seasons have hardened it, you may find your most careless-finger-marks. The minister speaks to more people, but—to borrow a military phrase—he has them at long range. Yours are where Gen. Jackson wanted the enemy at New Orleans before his men should fire—where you "can see the white of their eyes." You may take sure aim. His audience are hidden behind their earth-works, many of them busy at their own affairs within their fortifications, caring little for the roar and flash of his guns. They are there to be amused with the artillery practice, but with no idea of being wounded, so skilled are they in keeping out of reach. Those whom you would capture would come openly and innocently before you, slightly intrenched, almost without armour. They are not yet buried, past finding, under loads of sin and care. O how fearfully at fault are you, if you fail to take them for the Master!

The minister has the discouragement of many failures. He knows that the majority of those with whom he pleads, and to whom he holds Christ's truce, will turn their backs upon his offers of peace.

Many of them will ultimately perish. If you work as you ought, you are sure, with God's help, of winning all of yours to him. Every man killed in war costs the enemy his weight in lead. Every grown man brought down by the pulpit costs his weight in sermon paper. With faith and love and prayer accompanying the truth Christ gives you to teach, you can conquer every child under your care.

If men surrender to the pulpit, the question presses itself painfully upon our thought, "Will they hold to their loyalty?" Wesley said two in every three who are converted go back to their sins. Only a one-third victory at best! Your work, properly wrought, promises permanence. I know good workers for the Saviour, whose early religious training rested wholly upon their Sabbath-school teachers. Coming from godless homes, they were led to Christ, and to-day they are in his army, the trophies, not of the zeal of pious parents, but of faithful Sunday-school teachers. Spurgeon says, "Of the hundreds of people of whom I have had pastoral care, I have had to exclude many from Church fellowship, but never one whose religious life began in childhood."

Seeing, then, that all these things are so, what manner of persons ought ye to be in all holy conversation and godliness.—*S. S. Journal.*

UNCONSCIOUS INFLUENCES.—It is related that when Thorwaldsen returned to his native land with those wonderful marbles which have made his name immortal, chiseled with patient toil and glowing inspiration during his studies in Italy, the servants who opened them scattered upon the ground the straw with which they were packed. The next summer, flowers from the gardens in Rome were blossoming in the streets of Copenhagen from the seeds thus accidentally planted. The genius that wrought grandly in marble had unconsciously planted beauty by the wayside. Sabbath School teacher, what think you? Do weeds or rare flowers blossom from your accidental sowing!—*Christian at Work.*

Imperceptible Influence.

THE Sabbath School teacher, however faithful, is constantly constrained to take up the lamentation of the prophet, "Who hath believed our report?" He sees no fruit of his labor, and he is inclined to fear that it is bearing none. He has no tangible evidence that he is doing any good, and he is depressed by the feeling that he is engaged in an unprofitable employment.

But let him not despair or despond. Though the fruit of his labor "doth not yet appear," he may be sure that it is not in vain. Though his pupils seem to leave the school just as they came, it is certain that they do not. If he is faithful every session leaves upon them an abiding impression. Every Gospel truth lodged in the mind of the pupil is good seed committed to the soil, and though it may not immediately spring up, it will not be lost.

It exerts an influence upon both mind and heart. It is a theory of mental philosophy, that every truth of which the mind takes cognizance becomes a permanent possession of the intellectual man. Though it soon seems to be forgotten, it is really and permanently retained in the mind. Now, if this theory is true—and it cannot be disproved—it affords the strongest encouragement to a teacher of youth. Every lesson imparted, in leaving a permanent impression upon the mind, does something to prepare the heart for the work of the Holy Spirit. It is through the truth lodged in the mind that the heart is eventually renewed. "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever" (1 Peter i. 23). This passage appears to confirm the theory above presented. The word of God lives and abides for ever in the intellectual nature, and in the quickening of this "incorruptible seed" by the Holy Spirit is the soul converted to Christ.—*Sunday School World*.

WHAT HE WAS GOOD FOR.—"What are you good for?" said a gentleman to a little boy. "Good to make a man of," was the prompt, appropriate, and significant reply. Teacher, think of it, and be careful what kind of man you make.

What Makes a Live Superintendent.

BY REV. C. L. WELLS.

THE first qualification we look for in a Sunday-school superintendent is one that we demand of him in common with every one who claims to do work in the name of Christ—a firm and abiding faith in the God of the Bible, as revealed in the Christ of the Gospel. The faith of the Christian worker should be to his spiritual being what the blood is to the body. 'The life is in the blood.' As the life current, impelled by the pulsations of the heart, flows into every vein and artery, seeking out the needs of every part of the body, giving the eye its brilliancy, painting the health-color on the cheek, animating even thought itself with electric fire that the sound body communicates to the mind working through it,—so faith must permeate the whole spiritual being of the man, expanding, guiding, controlling thought, purpose, and act, so that all is done for and in the name of 'Christ.' On such a foundation you may construct almost any building you choose. The solid rock never sinks. But faith is only the starting-point. It is not every one who firmly believes, and who exhibits in daily life devoted piety, that is fitted to conduct a Sunday-school. No more than every good man who can talk is therefore qualified to preach. There are certain qualities that seem especially desirable in one who would assume that position.

First.—His first qualification should be *common sense*. Good common sense is not so plentiful a commodity as we have been in the habit of supposing. Many men have *uncommon sense*; that is to say, rare judgment for great occasions, yet none worth speaking of for everyday use. Impracticable men, always living in a cloud-land of theory, are not the men on whom you rely in an emergency. If work is to be done, the plain, practical, common-sense man is the one to do it *best*. Preeminently a Sunday-school Superintendent needs this quality. He will find theories of Sunday-school work, government, and instruction in all its branches as plentiful

as patent medicine advertisements, and just about as useful. Our ears are deafened by the noise and clatter of machinery. The Sunday-school is somewhat like a factory overcrowded with wheels, pulleys, and belts, with an engine of two hundred horse-power, when one of fifty would do the work. There is too much disposition to put on the steam, load down the safety-valves, throw open the throttle, and then 'just let her run.' We want plain common sense to stand by the break.

Second.—A superintendent needs the executive ability of Louis Napoleon. It is really harder work to regulate well a large Sunday-school connected with a large and flourishing church, so that all interests shall be looked after, than to govern the United States. He must be quick to plan, rapid in execution; able at the same time to look before him, behind him, to right of him, to left of him; and very often it is required that while he is doing this he must at the same time teach the leading class in the school because the teacher is, for some reason, absent. To be a live superintendent, he must have a genius to manage.

Third.—Another element that enters into the composition of the *live superintendent is enthusiasm*,—a burning, absorbing zeal. He who does not feel in reference to this work, as St. Paul did in reference to the Gospel—"Woe is me if I preach not the crucified Christ"—has no business in the superintendent's desk, and not much in the teacher's seat, either. What a drag on the work of the Church are these men and women without hearts! Human machines, who wind themselves up every morning, and only go like an old-fashioned clock, by dead-weight, until they run down. I wish that somebody would invent a spiritual nitro-glycerine for use in prayer-meetings and Sunday-schools, so that by an occasional explosion, if nothing more, these mummies might be vivified. The superintendent must be a live man, with a warm, quickly throbbing heart, full of sympathy, easily moved, so that he can enter into the feelings of others, and be a true helper to every teacher who needs. But let us not fail to remember that this enthusiasm must be his servant, not his master. See that powerful loco-

motive on the track! A full head of steam is on, the glowing fires roar and snap beneath the boiler; but as yet there is no motion. Now the engineer steps upon the platform; his hand is on the rod by which he controls the valve. A motion of the wrist, and with a snort and a rush the huge machine is off. What power! Another touch, and on faster, faster; twenty, thirty, forty miles an hour! What a picture of force! Furious fire and smoke, rapid-whirling wheels, the very ground shaking beneath the rush of the mighty mass! What power shall suffice to arrest that motion? Put a hundred men upon the track; let them seize its whirling wheels, and it would cast them down in the twinkling of an eye, and hold on upon its unbended course. But in that machinery there is a spot where the slightest touch will make the mighty mass slacken its pace, creep slowly forward, stand still, slide back, obey the will of the man who grasps the handle. The common-sense enthusiast keeps control of all the valves of his nature; he remains master of the situation. Be careful, then, not to jump the track; if you do, things are apt to break, and you always lose time.

Fourth.—He must be a brave man, able to stand fire, and to give the word of *command*. It is easier to manage a school on the easy good-natured principle than it is to secure thorough organization. It is not needful to make a show of authority, but power must be lodged somewhere. A superintendent, then, that would have a well-governed, orderly school, must not hesitate to correct whatever irregularities may exist. It requires real moral courage, and that of a high order, to face the prejudices of a teacher, and often of the scholar too, in regard to changes in the arrangement of the classes which the superintendent feels ought to be made. But even beyond and above this the superintendent must possess that sort of courage that clothes the man or woman who has it with a mental *impenetrability*. He must be, if he expects to lead a happy life, impervious to the wagging of tongues. He must expect to be criticised harshly, judged, found fault with, his motives questioned, his plans interfered with, and often frustrated. He must not be sur-

prised if he meets with coldness where he looks for warmth; opposition where he expected co-operation. Poor human nature is so weak! and even Sunday-school teachers and church members are not perfect saints yet! That man does not live who could suit everybody always. Sunday-school superintendents are just the best abused class of individuals in the wide world, except ministers.

Fifth.—Finally, the efficient Sunday-school superintendent must be a *Christian gentleman*. Christian culture seems almost indispensable. There are men who seem to think it a mark of Christian humility to be rough and uncouth in manner. Never was there a greater mistake. The good manners of the true gentleman are closely allied with the graces of true religion. The Christian naturally has concern for the feelings of others. It is not difficult to mistake the real article of Christian culture when you find it. A man is not a true gentleman because he wears broadcloth. The plainest exterior may cover the truest heart. Christian politeness is summed up in St. Paul's direction to the Philippians: "*Look not every man on his own things, but every man also on the things of others.*"

Such are the qualities that would make a model superintendent. Perhaps it is impossible that in this world of imperfection all these qualities should unite in one man. Let the aim be high; every man and woman is bound to make the most of themselves. No one consecrated to Christ has a right to go through life half asleep. The Church needs live men, live ministers, live Sunday-school teachers, live superintendents. Dead Christians ought to be buried in the rubbish outside the walls of the temple. Let every superintendent remember that he is a servant of a faithful master, and heavy as his responsibility may be—and I pity the man who dares take this position and does not feel this to be great—yet that he has God's strength behind him.

Christian friends and teachers, shall we not each one of us bring to Christ the fullness of our manhood or womanhood, asking ever the question, "Lord, what wilt thou have me to do?"

The Sunday School Banner.

TORONTO, FEBRUARY, 1873.

THE TORONTO S. S. INSTITUTE.

THE Third Annual Session of the Institute, which was held in the Wesleyan Methodist Church, Elm Street, during the second week in December, 1872, may be said to have commenced on Sabbath evening, the 8th December, on which occasion Professor Sherwin, of New York, occupied the pulpit, and addressed a crowded congregation on the subject of "Acceptable Praises in the Sanctuary." He dwelt upon the *use* and *abuse* of church praise, and said that music not only *may*, but *must*, form a part of religious worship. It was not an amusement, or an entertainment,—not something to spice the strong meat of religious truth, nor a display of skill,—but it is the employment of our musical talents and faculties to praise God, and its principal element is devotion. All skill should be subordinated to the worship of the heart. Many hymns in use have no element of devotion. Singing these is merely the singing of sermons, with which some congregations were only too well acquainted,—when the minister sang his sermon instead of preaching it. He contrasted dark gloomy hymns with such hymns as "Come, Holy Spirit, heavenly Dove," &c. Church music should be impressive, and in order to be so should be expressive. Some are always speaking of lively music. Such can never find God but in the earthquake and hurricane, and never in the still small voice. The sentiment should be rendered. The sermon and music should always agree in spirit. People should stand when singing, and not sit lazily in a corner. If

music is part of public worship, then it is as important as prayer.

The address was characterized by great clearness and power, and was very attentively and appreciatively listened to throughout. On the Monday evening a Praise Meeting was held. The church was well filled, notwithstanding the coldness of the evening. Professor Sherwin, having been introduced to the audience by Mr. Robinson, the President, gave out the hymn, "All hail the power," &c., which was sung to the tune "Coronation," the Professor accompanying on a piano; after which Rev. W. S. Griffin read the third chapter of Colossians. Several other hymns were then sung under the direction of Professor Sherwin, who was very particular to have them sung with the fullest expression. He remarked that if a church had its Sabbath-School and prayer meeting right, nothing can go wrong. The music-book used was the *S. S. Organ*, of which a sufficient number for the whole audience had been lent from the Wesleyan Book-room. After considerable time had been spent in prayer and praise, the Chairman introduced the Rev. G. A. Peltz, of Philadelphia, as the conductor of the Institute.

Mr. Peltz said his heart was full of pleasant things that he would like to say. He had often heard of the kindness of the Canadians, and resolved that if ever he got an invitation to this country he would come. He proceeded to give a stirring address on "The Bible in the Home, the Congregation, and the Sabbath-school," and remarked that there were five general duties that rested on all with reference to the Bible. *First*,—was a high personal reverence for that Book. He believed the crying sin of the day was irreverence for the Word of God. He had seen the Bible used as a seat at the piano. *Second*,—

every man, woman, and child should possess one. Every workman liked his own tools, and every soldier his own musket best. *Third*,—it should be studied. He recommended the consecutive reading of the Bible, and said the Book could be read through, aloud and deliberately, in sixty hours. *Fourth*,—it should be obeyed. *Fifth*,—it should be trusted. The address was listened to throughout with marked attention.

Rev. W. S. Griffin delivered a brief address, in the course of which he expressed a fear that the Bible was to a great extent being superseded, even in the homes of those who regularly attend church, by the new works ever issuing from the press. In his pastoral visitations he had embarrassed many families by asking for a Bible; it was in some place, but no one could find it.

On Tuesday evening the church was quite full, and an increased interest marked the proceedings, which were opened with prayer by Rev. S. M. Jackson; and after singing, the Rev. G. A. Peltz proceeded to give a Specimen Lesson, with ten boys and ten girls, from Luke xvi. 19-26: subject—"The Rich Man and Lazarus." The space at our disposal will not allow of any remarks further than to say, that to the various questions put, remarkably quick and pertinent answers were given, and very suitable lessons were drawn from the subject under treatment.

Mr. Pearson made a few remarks on the lesson, and the manner of its treatment.

Rev. Mr. Cameron followed in the same strain.

In answer to a question, Professor Sherwin said that he was not in favor of teaching music on Sunday to Sabbath scholars. Various questions were then answered by Mr. Peltz.

On Wednesday afternoon there was an immense gathering of Sabbath School children in the Metropolitan Church, in connection with the Sabbath School Institute. The large church was packed in every part, and it was estimated that there were over 4,000 persons present, most of whom were scholars; and as the great crowd rose on the first pealing of the large organ, it was a sight never before witnessed in Toronto. And as they began to sing the hymn, "Work, for the night is coming," in perfect harmony, under the direction of Professor Sherwin, it was a concert never to be forgotten. After the singing, the Rev. Mr. Manbee (England) offered prayer, and then the Rev. A. Sutherland, who occupied the chair, delivered an address, in the course of which he remarked that this, the grandest sight ever witnessed in Toronto, would, he trusted, be permeated with great spirituality. He hoped impressions would be made that would last for ever. Professor Sherwin then taught the hymn, "Who'll be next?" one that was quite unknown to them; and then the Rev. G. A. Peltz addressed the children in a most interesting manner. He proceeded to speak of the friendship of Jesus. There were six reasons why they should have Him for their friend: *first*, He was the First friend; *second*, He was a Rich friend; *third*, He was an Intelligent friend; *fourth*, He was Eternal; *fifth*, always Near; *sixth*, He was a Dear friend. He pointed out that the letters of the word "FRIEND" were the initials of the leading words of the six characteristics he had mentioned. Rev. Septimus Jones followed with an address, after which Professor Sherwin led the children in singing several hymns; then followed the collection, and the National Anthem brought a novel and gratifying meeting to a close.

At the evening sitting of the Institute

the church was crowded to the doors. The exercises and devotions were most heartily entered into,—especially the singing, which was led by Professor Sherwin with piano accompaniment. After devotional exercises, conducted by the Rev. S. B. Gundy, a hymn was sung, and the Rev. Mr. Peltz set about what was called "A Teacher's Meeting Illustrated," the subject being the 15th chapter of Daniel, 16-23. The intention was to give teachers an idea of the most profitable way of conducting meetings at which they consider the lesson they are next to teach. Many excellent suggestions were thrown out. This was followed by a few remarks on the exercise by Mr. H. J. Clark. Professor Sherwin next proceeded to address the meeting on Sabbath-School Music and Hymns.

The fourth sitting was just as well attended as on the previous night, a great many finding barely standing-room. Professor Sherwin delivered a short lecture on "Infant Classes," in which he pointed out various ways of bringing home lessons forcibly to the minds of infants. The end should be to make little infants little Christians. Mr. Gillespie followed with a few remarks on the same subject, as also did Mr. Hamilton. The Rev. Mr. Millard then addressed the meeting on Pictorial and Map Teaching. Rev. Mr. Peltz next proceeded to answer a number of questions. In reply to one, he said: He did not think that any one could suppose a person engaged in the drink-traffic would be a fitting person for a Sabbath-School teacher. He, for one, would not allow his child to be taught by a dealer in intoxicating liquors. His motto was: "Touch not, taste not, handle not." His remarks on this subject were received with favor by the whole meeting. Professor Sherwin took leave of the friends on this occasion, having to start for home on the morrow.

At the fifth and last sitting the office-bearers for the coming year were appointed. A practice drill on the proper use of the Bible, by the Rev. Mr. Peltz, followed. Mr. Craig then addressed the Institute on the best method of increasing the spiritual and religious efficiency of our Sabbath Schools, which was one of the most practical and effective addresses delivered. He said: *first*, A teacher should become thoroughly acquainted with the circumstances of the scholar; *second*, Should pray earnestly for Divine assistance before going to the class-room; *third*, He should be there early, to welcome his pupils and preserve order; *fourth*, The teacher should visit at least one of his scholars every week; and, *lastly*, They should all carry away a great deal of what they had seen and heard at the meeting of this Institute. After this Mr. Peltz took his leave of the assemblage, and the benediction was pronounced.

This closed the proceedings of the Institute, which we pray may be followed by the Divine blessing; and as a result, that a greater degree of consecration to this work may characterize the Sabbath-school laborers.

W. K.

MINOR MATTERS.

TEACHERS' SOCIAL.

A VERY pleasant social evening was spent a few weeks ago, by the teachers and officers of the Elm Street W. M. School, at the residence of Mr. Richard Brown, the highly esteemed Superintendent of the Infant class. After partaking of the excellent hospitality of Mr. Brown and his good lady, at the call of the Rev. W. S. Griffin, pastor of the Circuit, the teachers came to order for the purpose of discussing matters in connection with the school.

Mr. S. P. Rose, being first called upon, explained briefly the subject of "the Competitive Examination of Teachers," referred to in our last. His address was followed by remarks from the Rev. E. H. Dewart, Editor of the *Guardian*, and by Mr. Kennedy, Superintendent of the school. While the scheme did not meet with anything like direct opposition, it was looked upon rather timidly. Miss Samms read a paper on the "Teachers' Work," which was very deservedly well received. The ever-vexed question of "How to Retain the Older Scholars?" was considered in a thoughtful essay by Mr. W. W. Jones, a brother who appears to have personally realized the answer in his own experience, by keeping about him, every Sabbath, a class of large boys. His hints were useful, the main points being: prepare carefully and prayerfully; have no favorites; treat the grown-up scholars as becometh those of maturer years, not as babies. The whole exercises were interspersed with excellent music, and the discussion of more purely local matters than above-mentioned. We report the above at some length for the benefit of any desiring to follow in the same line. Wherever practicable, such social meetings, held now and then, do good.

WE are thankful for the kind words and kind deeds,—the latter coming in the shape of new subscribers,—that have greeted the January number of the *Banner*. One good brother from Belleville, in ordering twenty copies, said that though he had only names for two when he wrote, he felt sure that the rest would be immediately subscribed for. Very considerable additions have been made to our subscription list; and, what is very cheering, the old subscribers are renewing in nearly every case. We can supply the January number yet to new Subscribers. Send in your lists, please; and don't forget to order the *Dececan Leaf* for the scholars.

LITERARY NOTICES.

WE have received from the Publisher a copy of *The Favorite*, a Monthly Journal, to take the place of *The Hearthstone*, of Montreal. It is filled for the most part with sensational reading, of which there is only too much. Mr. Desbarts promises that the articles shall be of a pure and elevating character, but we fear magic hands will be required to render literature of this description in the future any better than it has been in the past. Rev. H. W. Beecher is announced among the contributors, but to what extent articles may be expected from him, we may only guess.

The Canadian Sunday Magazine is the name of a new Monthly, to be published by Kyte, Higgins & Co., Montreal, at the rate of Fifty Cents a year. It contains 24 small pages, about two-thirds the size of the *Banner*, to be filled, as the title indicates, with suitable reading matter for the Lord's Day. The literary character is not high; but its circulation will, we think, do good.

The Berean Question Book may now be had from the Book-room. Get it! *The Report of the Montreal S. S. Convention* is also published. We suppose copies may be had on application to Rev. W. Millard, General Secretary, Toronto.

The Sunday School Helper is published by the S. S. Helper Association, Pottsville, Pa., and is a twenty-four page magazine, containing notes on the International Lessons, and other matter for teachers. The subscription price, to single subscribers, is Eighty Cents per annum. The plan of the lessons is borrowed from Dr. Vincent's plan.

Our Little Folks is the title of a Magazine for the "wee ones." Five Cents sent to the Publishers will secure a specimen copy. Address—Office of Bible and Publication Society, 530 Arch Street, Philadelphia.

Communication.

JUVENILE MISSIONARY SOCIETY OF ST. JAMES' STREET WESLEYAN METHODIST MORNING SUNDAY SCHOOL.

To the Editor of the "Sunday School Banner."

DEAR SIR,—Our School having during the past year made a change in the way of collecting its Missionary offerings which has proved, under the Divine blessing, very successful, I send you an account of it and its results.

In the early part of last winter the teachers of our school, considering that the system of delaying unto the last week or two of the year the collecting of the larger part of our offerings, was not a good one for the cause of Missions, nor the manner of collecting by *Christmas Cards* elevating to the children engaged in it, resolved on a change. We, therefore, during the month of March, organized a *Juvenile Missionary Society*, composed only of members of the school, and having separate and distinct officers, with the exception of the Superintendent, who is *ex officio* President of the Society. We then applied to the General Missionary Society for permission to concentrate our efforts in favor of the Indian Mission at Oka (Lake of Two Mountains), in our own district. This was readily granted and we were furnished by them with missionary boxes which we delivered to such members as felt interested. These boxes were taken to their homes, and at the end of each quarter were called in and opened. We also took up every Sunday our usual Missionary collection (by means of envelopes distributed to each class). It was thought at first that the children, having boxes at home, this collection would fall below previous years, but such did not prove the case,—the amount being \$154 91 the past year, against \$71 00 for the year previous. The total amount raised for Missions by our school for the year 1871 was \$165 45, composed of our Sunday collectors and the Christmas Card offerings, while our missionary contributions the past year (with an average attendance of 198 scholars) amount to \$410 70, being an increase of over \$245 00, or about 150 per cent. over the year before. This amount was from our Missionary boxes for nine months, and our Sunday collections, as we issued *no Christmas cards*. We also, with the assistance of our lady and other friends, sent to the Indian children about *Two Hundred Dollars' worth* of clothing. We find that our scholars have, by this plan, taken a greater interest in Mission work, and have learned to give of their own savings for *this cause*, rather than collect from strangers. We hold a Missionary Meeting the last Sunday in each quarter, and our Anniversary Meeting the last Sunday in the year, at which we have appropriate addresses from our Pastor and others, and give as much Missionary information as possible. Our Society's progress for the past nine months having been so satisfactory, we are beginning this year with renewed confidence, and expect at its close to show a still further increase in our contributions.

Trusting that these results, through using boxes, and working for a *Special Mission*, may commend themselves to other schools, and lead to like results,

I am, dear Sir,

Yours truly,

CHARLES MORTON,
Sec. J. M. S.

MONTREAL, Jan. 6, 1872.

Scripture Lessons.

THE INTERNATIONAL LESSONS.

[BEREAN SERIES.]

By Prof. G. H. WHITNEY, A.M.

FIRST QUARTER—STUDIES IN GENESIS.
SUNDAY, FEBRUARY 2, 1873.

LESSON V.—Noah and the Ark.—Gen. vi.
13-18.

I. GENERAL STATEMENT.

God informs Noah that he will bring a flood upon the earth to destroy all men, "because the earth is filled with violence." Noah is commanded to build an ark for the safety of himself and household.

II. NOTES AND ILLUSTRATIONS.

Topic: Salvation through faith.

1. THE WICKED DOOMED, ver. 13. God makes known his purpose to his faithful servant. NOAH. The ninth in descent after Adam. He lived five hundred years in the midst of violence and rebellion against God; then God announced to him that THE END of this wickedness had come before him. God said, I WILL DESTROY. Awful announcement! A doomed world! Doomed, because "filled with violence."

When "every imagination of the thoughts of his heart was only evil continually," (Gen. vi. 5.) man must have turned the earth into a hell.

Noah, "a preacher of righteousness," (2 Peter ii. 5.) remained godly when all the world beside was godless. He "walked with God," and was "perfect in his generations." Gen. vi. 9. God's grace can sustain us anywhere. 3 Cor xii. 9.

"Thou hast had join in hand, the wicked shall not be unpunished." Prov. xi. 21.

"Sin strikes at the very Deity. Sin would not only an throne God, but ungod him. If the sinner could help it God would no longer be God."—Howe.

There is a Grecian fable of a diver who boasted of his skill to bring up treasures from the sea. To test his power, the people threw many a silver cup and many a golden coin into deep water, all of which he brought to the surface with triumph. But one day a disguised fiend threw a tinsel crown into a whirlpool and challenged the confident diver to bring it up, promising him, if he succeeded, the power to wear it and to transmit it to his children. Down he sprang after the bauble, but the Nereids of the sea, hearing the clangor of the crown when it fell upon their throats, closed around him as he was grasping the

prize, and held him fast till he perished. So the daring sinners before the flood dared once too often.

"Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." Eccles. viii. 11.

2. THE RIGHTEOUS DELIVERED, vers. 14-18. ARK. A vessel; a hollow chest. The Hebrew word is *tebath*; the same employed in Exod. ii. 3, 5, referring to the saving of Moses. Gopher. A resinous wood, supposed to be cypress or cedar. ROOMS. Cabins, cells. PITCH. Asphalt; some bituminous substance to render the ark water-tight. THIS.....THE FASHION. God gives the plan; hence, perfectly adapted to the emergency, both in size and form. LENGTH.....BREADTH.....HEIGHT. "Reckoning the cubit at 1'8 feet, we find the length to be about 540, the breadth 90, and the height 54 feet"—a vessel of vast proportions, and requiring first-class skill in workmanship. A WIN. DOW. Of what material is unknown. Some think the roof was flat, and that the system of lighting was in the roof. Others suppose a window-course "running for a cubit long under the top or deck of the ark." The precise form of the ark cannot be determined. FINISH IT. The ark. STORIES. Three. I.....BRING A FLOOD. A declaration freighted with woe. Yet the wicked scorn the Almighty and defy his floods, TO DESTROY ALL FLESH. All, except Noah and family. EVERY THING... IN THE EARTH SHALL DIE. Not the sea animals. Of human beings it is computed there were about four millions. Of other creatures no estimate can or need be given. MY COVENANT. God will enter into an agreement to bless and save this faithful servant and his family; and also to save representatives of "cattle," "beast," and "fowl." See Gen. vii. 2, 3; ix. 10. THOU SHALT COME. It is thought that the ark was more than one hundred years in preparation. During this long period Noah warned the people, but without effect. Desperate, hopeless, was the case of the world. Noah warns and builds. Behold his mighty faith!

"If God be for us, who can be against us?"

"There is no other God that can deliver after this sort." Dan. iii. 29.

Faith is a "certain dark confidence;" "trusting God in the dark."

Faith receives God's plan for the ark; preaches to sinners; builds the ark; enters and finds complete salvation.

"God is all in all. King Porus when Alexander asked him, being then his pri-

his part. But here God exacts nothing from the second party. YOUR SEED. All generations of men in all time. EVERY.....CREATURE. The covenant is as wide as the earth, and comprehends every thing that hath breath. EVERY BEAST OF THE EARTH. All that were in the ark, and all other creatures. NEITHER.....A FLOOD. Many centuries have passed since God established this covenant, and still it remains sure. God has kept his word.

God's words are all truth. He never violates a covenant. "Thy faithfulness reacheth unto the clouds." Psa. xxxvi 5. Our's is a covenant-keeping God.

Sir William Napier one day met a poor child who was crying bitterly because she had broken her bowl. Having no money with him, he promised to meet her in the same place at the same hour next day, and give her money to buy another. Reaching home, he found an invitation to dine out with a gentleman whom he particularly wished to see; and he declined it on account of his pre-engagement with the child. "I could not disappoint her, she trusted me so implicitly," he said.

"In commercial crises manhood is at a greater discount than funds are. Supposing a man had said to me last spring, 'If there comes a pinch in your affairs, draw on me for ten thousand dollars.' The man said so last spring; but I should not dare to draw on him this fall. I should say, 'Times have changed; he would not abide by it.' But God's promises 'are for everlasting to everlasting,' and he always stands up to them. There never was a run on heaven which was not promptly met. No creature in all the world, or in lying, audacious hell, shall ever say that he drew a draft upon heaven, and that God dishonored it."—*Becher*.

2. THE TOKEN OF GOD'S COVENANT, vers. 12-17. THIS.....THE TOKEN. Sign of remembrance. How gracious in God to give us a token! PERPETUAL GENERATIONS. During the existence of man on earth. MY BOW IN THE CLOUD. The rainbow is so magnificent that it is no wonder that the Sabeids call it "the border of God's robe." It is more than that. It is the symbol of his faithfulness, the sign and seal of his love. Doubtless the bow existed before the time of Noah; but in the text it is SET, or appointed, henceforth, as a "token" of the covenant of a FAITHFUL God. CLOUD ..BOW ..SEEN. No bow without a cloud. The cloud threatens destruction: the bow tells of sure deliverance. I...REMEMBER. God never forgets. If in the tempest's fury God should forget his covenant but one brief day, the great deep of the sea would

sweep every living creature from the earth. I WILL LOOK UPON IT. As we gaze on the splendors of the rainbow let us remember that God also is looking upon it, and let us rejoice in his mercy. EVERLASTING COVENANT. Lasting as long as mankind shall dwell on the earth. THIS IS THE TOKEN. Possibly the token was then arching the sky as Noah listened to God's voice. The Lord seems to have repeated the thought again and again the more deeply to impress Noah.

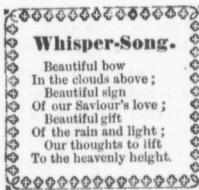
"I will remember my covenant with thee in the days of thy youth, and I will establish unto thee an everlasting covenant." Ezek. xvi, 60.

"Does not the rainbow show like the lofty portal of thy celestial mansion? Happy I, for I know that its gate of mercy is never shut against a contrite sinner! This beautiful figure in the heavens takes its rise from the sun reflecting itself in the innumerable drops of falling rain; and even so in all Thy works we mark the traces of Thy incomprehensible goodness. But as the rainbow forms only half a circle, so in this sphere of time Thou dost not, as yet, reveal the full splendor of Thy benignity, but hast reserved the largest part for a blessed eternity. Then at last shall we see Thee, thou God of majesty and love, seated upon thy throne of glory, and encompassed with the rainbow of thy goodness, and shall be forever blessed with the vision." (Rev. iv, 3.)—*Gottwald*.

"There is a story of one, that falling asleep, dreamed that he was in a large field hedged in on all sides with thunder, lightning, hail-storms, and the like tempestuous weather; and that he saw certain houses afar off, and, making toward one of them, craved admittance till the storm was over. 'What art thou?' said the master of the house. 'I am such a one,' says he, telling his name. 'And I,' says the master, 'am called Justice; thou must not look for any comfort from me; but rather the contrary.' At another house he was answered that there dwelt Truth—one that he never loved, and must, therefore, expect no shelter there. Well, he goes to the third, the house of Peace; and there he finds the like entertainment. In the midst of his distraction he lights upon the HOUSE of MERCY; and there, humbly desiring entrance, was made welcome and refreshed."—*Spencer*.

III. HINTS FOR INFANT CLASS TEACHERS.

The story of the deluge can be resumed where it was left off in the last lesson, and continued up to the time of leaving the ark. The dove and the olive leaf must not be forgotten. A few moments may then be occupied in getting from the class the narrative of the deluge as far as they

**Whisper-Song.**

Beautiful bow
In the clouds above;
Beautiful sign
Of our Saviour's love;
Beautiful gift
Of the rain and light;
Our thoughts to lift
To the heavenly height.

have gone. This may be done by questioning the class as a whole, or by allowing one or more of the scholars to tell all they know about it, leaving others to supply what they omit. This plan gives freshness and variety. Next tell them of God's covenant, or promise, that he would never again drown the world. Impress on them that whatever God promises he does. Stop for a moment and ask, *Do you?* Here is a good chance to give a brief lesson, in passing, on the importance of keeping promises. Children cannot learn it too soon. Then speak of the sign that God gave to remind the world of his promise. Draw a rainbow on the board, or have it drawn on the other side of the board before the lesson begins, and turn it at the proper time. If it can be drawn with colored crayons so much the better. Or, better still, get a good sized bow made of card painted in water colors, and show it to the class at the proper time. If there is some member of the Church who has the artistic skill to make such a rainbow, ask him to do it; especially if he is not interested in Sunday-schools. If he does it, he will be very likely to take more interest in the Sunday-school forever after. If he refuses nobody is hurt but himself, and some one else can be asked. When the bow is shown to the class, ask them if they ever saw the bow in the cloud. This is the sign that the world is not again to be drowned. Then show how God has promised to save from sin all who come to Christ. This is another of God's covenants or promises. One great sign to remind us of it is in the Lord's Supper. When we see the rainbow we think of God's covenant not to drown the world. When we see the Lord's Supper we think of his covenant to save men through Christ.

With a little ingenuity a very attractive lesson can be made by using the different colors of the rainbow, and combining them with various texts commencing with the initial of the color. Thus, **R**ed: **R**ejoice in the Lord, etc. We have not space to develop this hint, and give but one caution: Be careful and do not make the classroom a mere show-room.

IV. MISCELLANEOUS.

Prayer-Meeting Topic: The faithfulness of God. . . . *Texts:* Psa. xxxvi. 5; xl. 10; i. am. iii. 23; 1 Thess. v. 24; 1 Peter iv. 19. . . . *Foster:*

2153, 2157, 3919, 4744, 4748. . . . *Blackboard:* See suggestions on Infant-class lesson above. *Blackboard Song:*

The bow in the cloud by our Father in heaven,
A token of mercy, to Noah was given;
O! thus like that bountiful symbol of love,
The smile that descends from our Saviour above.

CHORUS: Love, love, sweet, sweet love;
The love of our Saviour in heaven above.

SUNDAY, FEBRUARY 16, 1873.

LESSON VII.—*Confusion of Tongues.*
Gen. xi. 1-9.

I. GENERAL STATEMENT.

One language in the world. The building of Babel. God confounds their language, and scatters the people abroad over the whole earth.

II. NOTES AND ILLUSTRATIONS.

Topic: Sinful ambition defeated.

1. THE PURPOSE OF PRIDE, vers. 1-4. WHOLE EARTH. The entire population of the world as then known. ONE LANGUAGE. One "lip;" one mode of speaking. ONE SPEECH. One "stock of words." The same word meant the same everywhere. The language was perhaps *the Hebrew: unknown. JOURNEYED. Seeking a permanent abode. FROM THE EAST. Hebrew, *eastward*. (See Gen. xiii. 11.) SHINAR. The tract lying chiefly between the Euphrates and the Tigris; later known as Chaldea or Babylonia. DWELT THERE. In a plain of great fertility. GO TO. Equivalent to *come*. BRICK. Stones were not to be found. SLIME. Bitumen, asphalt, a kind of pitch. A fine clay still exists in the region of Babylon, and asphalt is found boiling up from the soil. This pitch, when hard, forms a very strong cement, and is used to this day in Assyria. TOP. . . . REACH UNTO HEAVEN. Higher than Ararat; higher than God's deluge can reach! So lofty is pride. It would scale the heavens to mock at God. MAKE US A NAME. They seek fame as well as safety. Ungodly ambition. SCATTERED. They seek union; but it is unity in sinful purposes.

"As a little wormwood will quickly mar a whole vessel of wine, so, in like manner were our life most perfect and godly—yea, most divine and angelical—the least pride that may be will wholly corrupt it and make it worse, and more imperfect than ever it was good."—*Cawdray*.

"Pride is the friend of the flatterer, the mother of envy, the nurse of fury, the hand of luxury, the sin of devils, and the devil in mankind.....Till thou hate it God hates thee."—*Quarles*. (See Prov. vi. 16.)

Diogenes, being at Olympia, saw at the celebrated festival some young men of Rhodes arrayed most magnificently. He exclaimed, "This is pride." Afterward, meeting with some Lacedaemonians in a mean and sordid dress, he said, "And this is also pride."

2. THE SMITING OF GOD, verses 5-7. THE LORD CAME DOWN. An expression signifying God's notice of all human affairs. His throne is in the heavens, but "his kingdom ruleth over all." Psa. ciii, 19. PEOPLE... ONE. One in race, one in purpose. ONE LANGUAGE. They all understand each other perfectly. THEY BEGIN. The beginning foreshadows the end. Often vast results from feeblest beginnings. "They begin" with daring the Almighty. NOTHING WILL BE RESTRAINED. If they begin by attempting to mount the heavens, surely there is no limit to their ambition! CONFOUND. Confuse, render unintelligible. LANGUAGE. "Lip." The one language was changed into several (perhaps many) forms or dialects. As the millions of earth's inhabitants all spring from the one pair in Eden, so the many tongues of earth all date back to the one "lip" or language of Shinar. Sacred history and philology agree.

"Who may stand in thy sight when once thou art angry? Thou didst cause judgment to be heard from heaven." Ps lxxvi. 7, 8.

Acknowledge God in all thy ways. Pope Adrian blasphemously put this inscription upon the college he had built, "Utrecht planted me. Louvain watered me, but Caesar gave the increase." Some one wrote underneath "It seems God did nothing for this man."

All who leave God out of their plans are but Babel-builders: the beginning, sin; the end, confusion, smiting.

3. THE DISPERSION OF THE PEOPLE, vers. 8, 9. SCATTERED. Confounded in their speech, they separate into clans or companies according to their "lip" or dialect, like with like. ABROAD they go, seeking pasture and provisions, and suitable localities in which to form communities. Thus they "rep'nish" ALL THE EARTH. Gen. ix, 1. LEFT OFF TO BUILD. No longer one in purpose, harmony of action gone, they necessarily cease to build. THE CITY was probably left to Nimrod's party or "lip." Gen. x, 9, 10. BABEL. Con-

fusion. The native etymology is *Bab-il*, "The gate of the god *Il*," or, perhaps, simply, "The gate of God." Babylon is the Greek form of Babel. Babylon, after the dispersion, rose into great importance, becoming one of the most splendid cities of history. Vast ruins remain. Among these the most striking is the huge ruin called *Birs Nimrod*, regarded by many as the TOWER OF BABEL. "It is a pyramidal mound, crowned apparently by the ruins of a tower, rising to the height of one hundred and fifty-three and a-half feet above the level of the plain, and in circumference somewhat more than two thousand feet."

So long as the Babel-builders are united there is hope of success, even though their cause be of Satan. Union is strength. What sacrifices should good men make, if necessary, to preserve unity in all good purposes!

"Happy days are those, when among the people of God there is one heart and one way to walk in, when they are all as one man, so that their enemies say of them, 'See how these Christians love one another, how they knit and close together.'"

Pride and ambition always lead to ruin. "Satan is subtle; he will make a man proud that he is not proud."—*Brooks*.

A rich South American farmer called the attention of a guest to his vast drove of horses, saying, "Thank you, General, that I shall ever be in want of horses? Not even if God Almighty wished it." Soon after an epidemic swept off every horse the proud blasphemer had.—*Pacz*.

III. HINTS FOR INFANT CLASS TEACHERS.

<p>Whisper-Song.</p> <p>No. 1.</p> <p>The men of Babel said : "This tower shall lift its head Up to the sky So strong, so high!" But God from heaven came, And gave their tower its name, Scattered the race Over the face Of all the earth, and taught : Man against God is naught.</p> <p>No. 2.</p> <p>If we despise The Lord all-wise No good we gain, Our plans are vain.</p>	<p>One way to introduce this lesson might be by asking, "Did you ever hear any one speak French? Did you understand him? Why did you not understand him?"</p> <p>The answer to the last question carries us back to the Babel-builders. Tell of the time when "the whole earth was of one language and of one speech." Describe the tower and its materials. Draw sketch on the blackboard representing a tower reaching high up toward heaven.</p> <p>1. The men who built this tower were wicked</p>
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men. They disobeyed God. 2. They were foolish men. They forgot God in all their plans. They proudly thought that no one was greater than themselves. 3. They were disappointed men. God destroyed every thing they had done. He changed their speech so that they could not understand each other, and scattered them all over the earth. Ever since then men have spoken different languages.

These three points may be worked up by the teacher. Show how wickedness and folly always result in disappointment. The child who expects to succeed by doing wrong will surely come to shame. It may not be so at first, but it will certainly be so in the end. There is but one way to live, and that is to do what God directs us to do. The Saviour will help us do this if we ask him.

In speaking of their folly as illustrated by their pride, allusion may be made to the story of Canute and his courtiers. They told him that he was lord of the land and of the sea, and that he would be obeyed by both. To show them the folly of this flattery he ordered his throne to be carried to the sea-shore at Southampton, and sat down upon it there while the tide was coming in. Then he said: "Now, O sea, I command you not to let your waves wash my feet." The waves rolled on until they went over his feet. Then, turning to those who had sought to flatter him, he bade them remember the ONE who has all power in land and in sea.

IV. MISCELLANEOUS.

Prayer-Meeting Topic: The God-defying nature of sin.....*Texts:* Exod. v. 2; Job xxi. 15; Mal. ii. 17; Rom. i. 32; iii. 8.....*Foster:* 112, 120, 281, 4665, 4670, 4671.....*Blackboard:* Construct a tower, in the several corners of it writing the words—beginning below—"Go to, let us build us a city and a tower whose top may reach unto heaven, and let us make us a name, lest we be scattered abroad upon the face of the whole earth." Afterward, without entirely destroying the tower, but somewhat marring it, erase all the words except these: SCATTERED ABROAD UPON THE FACE OF THE WHOLE EARTH. Thus their purpose and their doom will be brought out.....*Blackboard Song:*

God brings to naught the schemes of men;
They crumble in the dust;
But strong their fortress and their tower
Who in the Saviour trust.

SUNDAY, FEBRUARY 23, 1873.

LESSON VIII.—*The Covenant with Abram.*
Gen. xv. 1-7.

I. GENERAL STATEMENT.

God makes a covenant with Abram, declaring

that his seed shall be as the stars in multitude. Abram is justified by faith.

II. NOTES AND ILLUSTRATIONS.

Topic: Faith in the covenant promises of God.

1. WORDS OF COMFORT, ver. 1. AFTER THESE THINGS. The victory, etc., mentioned in chapter xiv. ABRAM. In Hebrew, *high father*. VISION. One of God's modes of communicating his will. See Dan. x. 1; Luke i. 13, 30. FEAR NOT. Abram may have feared that the routed enemy would seek to take vengeance on him. God speaks and comforts him. I.....THY SHIELD. I, Jehovah, am greater than all thy foes. The Almighty God will compass thee as with a shield. Psa. v. 12. THY... REWARD. God not only keeps off evil, but he gives positive good. And the good shall be "exceeding great."

Dionysius caused musicians to play before him, and promised them a great reward. When they came for their reward he told them they had already had it in their hopes of it. God does not so disappoint his servants. Christ says, "My reward is with me."

"THE FEAR-NOTS of Scripture." A beautiful little book has been written with this title. When God says "Fear not," fiery furnaces cannot burn, nor lions rend, nor death destroy.

2. QUESTION OF DOUBT, vers. 2, 2. Abram may no longer fear his enemies; yet is he anxious for the future. WHAT WILL THOU GIVE ME? Glad in the general promise of "reward;" but still wanting a special promise on the one subject that fills his thoughts. He is "childless." THIS ELIEZER, his chief servant, (STEWARDS,) would be his heir, according to the custom of his time; but Abram still grieves that he has no son. OF DAMASCUS. Eliezer's father or mother probably came from that city. BORN IN MY HOUSE. See Gen. xiv. 14. Of the "three hundred and eighteen" "trained servants" "born in his own house" this Eliezer is chief.

"Among the *Hindus* the want of children renders all other blessings of no esteem."—*Ward*. The same is true of Asiatics generally.

"I once told my congregation that I had passed through a season of doubt and fear. One of my elders said to me, 'Sir, I am sorry you told the people that. Just suppose you had been swearing or stealing, you would not have told them of it?' 'No,' I answered, 'that would be a terrible thing.' 'Well,' replied he, 'I don't think it is much worse than disbelieving God; and, if you tell the people that, you set them a bad example.' And he was right.

It is not for the leader in any cause to doubt the success of the enterprise."—*Spurgeon*.

3. WORDS OF PROMISE, vers. 4, 5. WORD OF THE LORD. An audible voice. Abram knows it to be the voice of the Almighty. THIS.....NOT THINE HEIR. Abram had thought, Surely Eliezer must be, is, mine heir. God promises another, a son. TELL THE STARS. God alone "telleth the number of the stars." Psa. cxlvii. 4. Perhaps Abram had for the moment telescopic vision, and saw the manifold millions of stars in their shining ranks and constellations. SO.....THY SEED. How vast the sweep of God's promise! The innumerable stars were made out of nothing. God can make the descendants of the patriarch innumerable too. The promise has been fulfilled.

"There is not an experience in life by whose side God has not fixed a promise. There is not a trouble so deep and swift-running that we may not cross safely over, if we have courage to steer and strength to pull."—*Becher*.

A clergyman visiting a poor Christian woman found her Bible marked here and there with the letters T and P. Wondering what the letters stood for, he inquired of her their meaning. "O," said she, "those are the promises in my precious Bible. There are many of them, you see, I have tried, so I marked them T; and many I've proved, and I know that they are true, so I marked them P."

4. FAITH UNTO RIGHTEOUSNESS, ver. 6. HE BELIEVED. His faith now rises, a splendid super-structure on the eternal rock of God's promise. Suspense is ended, doubt vanishes, faith is supreme, the patriarch is satisfied. Henceforth Abram shall ever be the "father of the faithful." COUNTED.....FOR RIGHTEOUSNESS. This is the essence of the doctrine of justification by faith. Righteous not by works, but simply by faith. Yet good words necessarily follow such a faith. No RIGHTEOUSNESS WITHOUT FAITH. Rom. iv. 13, 18-24; Jas. ii. 22, 23.

Befurchte (gardener to Elizabeth, consort of Frederick II.) had a little daughter, with whose religious instruction he had taken great pains. The Queen happening to see the child one day, was so pleased with her that she desired to see her again. On being taken to the palace the child approached the Queen, kissed her robe, and modestly took her seat, which had been placed for her, by the Queen's order, near her own person. From this position she could overlook the table at which the Queen was dining with the ladies of her court, and they watched with interest to see the effect of so much splendor on the simple child of five years. She looked carelessly on the costly dresses of the guests, the gold porcelain on the table, and the pomp with which all was conducted, and then, holding her hands, she sang with her clear childish voice those words:

"Jesus, thy blood and righteousness
Are all my ornament and dress;
Fearless of these pure garments on,
I'll view the splendors of thy throne."

All the assembly were struck with surprise at so much feeling, penetration, and piety in one so young. Tears filled the eyes of the ladies, and the Queen exclaimed, "Ah, happy child, how far are we below you!" From UR OF THE CHALDEES Abram had gone forth at God's command "to go into the land of Canaan." See Gen. xi. 31; xii. 1. God here reminds him that he will be faithful to his covenant and give him THIS LAN TO INHERIT IT. This promise was fulfilled when Abraham's "seed" took possession of Canaan more than four hundred years after the birth of Isaac.

"Faith is compared to gold; but faith is much more noble than gold. As gold is the most precious metal in things mortal, so faith does most excel in things spiritual."—*Cawdray*.

III. HINTS FOR INFANT CLASS TEACHERS.

"If your father should promise you anything would you believe him?" This question might appropriately be given in this lesson. Then show how God promised Abram that his children and his children's children should be very numerous, and should live in the land where he then was.....God promises us many things, and he will do what he promises. These promises, like Abram's children, are as numerous as the stars. Put the following on the blackboard:

Whisper-Song.

Sweet promises!	Should you believe him?
God's promises	This question might
To men are given;	appropriately be
Bright promises!	given in this les-
Like stars of heaven.	son. Then show
Blest promises	how God promised
Our God has given!	Abram that his
	children and his
	children's children
	should be very
	numerous, and
	should live in the
	land where he then
	was.....God
	promises us many
	things, and he will
	do what he prom-
	ises. These prom-
	ises, like Abram's
	children, are as
	numerous as the
	stars. Put the fol-
	lowing on the
	blackboard:

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*****
* * * * * CHILDREN OF ABRAM * * * * *
* * * * * PROMISES OF GOD * * * * *
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We cannot count the stars, neither can we count God's promises. Abram believed every thing that God told him. So should we. If you believe what your father says, you must believe what God says. "He is the God of truth; he cannot lie." [Let the class repeat this.].....The best promises in the Bible are those which are connected with Christ. It would be well for the teacher to select some of these promises, and have them learned and recited by the class.

IV. MISCELLANEOUS.

Prayer-Meeting Topic: Christ our Righteousness.....*Texts:* Isa. xlv. 24; Jer. xxiii. 6; xxxiii. 16; Rom. x. 3-6; 1 Cor. i. 30; Titus iii. 5.....*Foster:* 1620, 2137, 2140, 2143, 5080.....*Blackboard:* Scatter stars on the board that may afterward be so grouped into a constellation (by lines drawn from one to the other) as to represent a crown.....*Blackboard Verse:*
The promised blessing yet to come
Which Abram's faith believed,
Through Jesus from the Great I Am
The patriarch received.

Berean Lesson Leaf.

INTERNATIONAL BIBLE LESSONS.

FIRST YEAR.—1873.—FEBRUARY.

FIRST QUARTER: TWELVE LESSONS FROM GENESIS.

SABBATH, February, 2.—**LESSON V.—Noah and the Ark.**—(Gen. vi. 13-18).

Leader. 13. And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth. (Jer. li. 13.)

School. *L.* 14. Make thee an ark of gopher wood; rooms shalt thou make in the ark, and shalt pitch it within and without with pitch.

L. 15. And this is the fashion which thou shalt make it of: The length of the ark shall be three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits.

S. 16. A window shalt thou make to the ark,

and in a cubit shalt thou finish it above; and the door of the ark shalt thou set in the side thereof; with lower, second, and third stories shalt thou make it.

L. 17. And, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven; and every thing that is in the earth shall die.

S. 18. But with thee will I establish my covenant; and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee.

TOPIC—Salvation through Faith.

Golden Text—By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith. (Heb. xi. 7.)

Home Readings.

M. Gen. vi. 13-18.
Th. Psa. ciii. 1-18.
W. Dan. iii. 13-25.
Th. Dan. vi. 11-28.
F. 2 Pet. iii.
S. Luke xvi. 19-31.
S. Luke xxi. 19-36.

LESSON SCHEME.

BIBLE SEARCHINGS:

1 Pet. iii. 20. Joel. i. 15. 2 Pet. ii. 5.
Psa. cv. 8. Job xxii. 15, 16. Isa. liv. 9.
Luke i. 70-72. Heb. xi. 7. Matt. xxiv. 37-39.
Psa. ciii. 17, 18. Ezek. xiv. 14.

Outline:

I. THE WICKED DOOMED, v. 13.
II. THE RIGHTEOUS DELIVERED, v. 14-18.

Recite the *Title, Topic, Golden Text, Selected Verses, and Outline* of this lesson.

1. What was the state of the world at this time? vi. 5.

What did Noah preach to these wicked people?

What is Noah called in 2 Pet. ii. 5?

What had God declared to be the punishment for sin? Gen. iii. 3.

How long a time between God's threatened vengeance and the destruction by the flood? vi. 3.

What is the condition of the world now by nature? 1 John v. 19; Rom. iii. 10.

What are good men called to do?

[Like Noah, as preachers of righteousness, they must warn sinners of the judgments that are coming upon the earth.]

2. Of what was the ark made? v. 14.

What is "gopher wood"?

[Supposed to have been either pine or cypress.]

What was the size of the ark? v. 15.

What was the length of a cubit?

[It is not certainly known. Some authorities give eighteen inches, and some twenty-two.]

Who furnished the plan of the ark?

Who were saved by the ark? v. 18; see chap. vii. 13.

What was the character of Noah? v. 9.

In what do we see the faith of Noah?

[With no sign of destruction around him, he erected the ark "because warned of God." Heb. xi. 7.]

What gracious provision is made by God for salvation from final destruction? Acts xvi. 31.

Who, then, is our "Ark of Safety?"

Have you entered the Ark?

Where do we learn in this lesson—

1. God's view of the world of sinners?

2. The advantage of belonging to a good man's family?

3. That punishment is not escaped because it is delayed?

4. That safety is only found in the provision God makes for us?

5. That God is angry against sin?

Song of the Second Month.

It rode majestic through the storm,
It braved the mighty flood,
And on the highest mountain peak
The ark of Noah stood.

Chorus—To such as keep his righteous law

God makes his wonders known;
The upright soul shall ne'er be moved,
He will not leave his own.

N.B.—Verses marked with a hand, thus [L], are the Selected Verses.

SABBATH, February 9. —LESSON VI.—The Bow in the Cloud.— Gen. ix. 8-17.

Leader. 8. And God spake unto Noah, and to his sons with him, saying,

School. 9. And I, behold, I establish my covenant with you, and with your seed after you (Isa. liv. 9):

L. 10. And with every living creature that is with you, of the fowl, of the cattle, and of every beast of the earth with you; from all that go out of the ark, to every beast of the earth. (Ps. civ. 9).

S. 11. And I will establish my covenant with you; neither shall all flesh be cut off any more by the waters of a flood;

L. Neither shall there any more be a flood to destroy the earth.

S. 12. And God said, This is the token of the covenant which I make between me and you, and every living creature that is with you, for perpetual generations:

L. 13. I do set my bow in the cloud, and it shall be

for a token of a covenant between me and the earth. (Rev. iv. 3).

S. 14. And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud:

L. 15. And I will remember my covenant, which is between me and you and every living creature of all flesh:

S. And the waters shall no more become a flood to destroy all flesh.

L. 16. And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth.

S. 17. And God said unto Noah, This is the token of the covenant, which I have established between me and all flesh that is upon the earth. (Ezek. xvi. 60.)

TOPIC—The Covenant of a Faithful God.

Golden Text—I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth.—Gen. ix. 13.

LESSON SCHEME.

BIBLE SEARCHINGS:

Rev. iv. 3.	Isa. liv. 9, 10.	Num. xxiii. 19.
Job xxvi. 10.	Ezek. i. 28.	Ps. cxi. 8.
Deut. vii. 9.	Ps. xxxiii. 9.	Heb. xiii. 5.
Ps. cxix. 89, 90.		

Outline:

- I. THE WORDS OF GOD'S COVENANT, v. 9-11.
- II. THE TOKEN OF GOD'S COVENANT, v. 12-17.

Recite *Title, Topic, Golden Text, Selected Verses, and Outline.*

1. What is a covenant?

[An agreement between two persons, implying conditions and duties for each. In God's covenant with man His benefits are conditioned on man's obedience. In this instance it is a promise on the part of Jehovah, with no conditions.]

To whom was the covenant given? v. 8.

What was promised in this covenant? v. 11.

How long was it to last? v. 12.

What declarations are made in the Word of God about his covenants?

- 1. *Unalterable*—Ps. lxxxix. 34; Isa. liv. 10.
- 2. *Not annulled*—Isa. xiv. 27.
- 3. *Remembered*—Ps. cv. 8; cxi. 5; Lnk. i. 72.
- 4. *Faithfully kept*—Deut. vii. 9; 1 Ki. viii. 24.]

What had preceded this covenant with Noah? Chap. viii. 20, 21.

Name some of the covenants God has made with His people.

[With *Abraham*—Gen. xv. 7-18; with *Isaac*—Gen. xvii. 19, 21; with *Jacob*—Gen. xxviii. 13, 14; 1 Chron. xvi. 16, 17; with *David*—2 Sam. xxiii. 5.]

God has covenanted not to destroy the earth by water; how has he threatened to destroy it? 2 Pet. iii. 7-10.

2. What is a token?

[Something given or taken as a sign or remembrance.]

Home Readings.

- M. Gen. ix. 8-17.
- Th. Isa. liv. 4-17.
- W. John xiv. 1-6; 16-21.
- Th. Matt. viii. 1-10; 23-27.
- F. Matt. vi. 19-34.
- S. 2 Cor. iv.
- W. Ps. xlv.

What did God establish as the token of His promise to Noah? v. 13.

Name passages in the Bible where the "rainbow" is mentioned. Ezek. i. 28; Rev. iv. 3; x. 1.

Was the rainbow created at this time?

[Probably not; but merely appointed as a sign.

Bread and wine were in use before the Lord's Supper with His disciples, but then established as a token—a memorial of His death. The cross was in use before Christ's crucifixion, but is now a sign of his sacrifice.]

Where in this lesson do we learn—

- 1. God's love for man;
- 2. His condescension;
- 3. His pity for man in removing his fear of a second flood;
- 4. God's power over all created things;
- 5. That "His mercy endureth for ever?"

Song of the Second Month.

And when the tempest rolled away,
And calm the arch above,
God set His bow amid the cloud,
A token of His love.

Chorus—To such as keep his righteous law
God makes His wonders known;
The upright soul shall ne'er be mov'd,
He will not leave his own.

SPECIAL DIRECTIONS TO SCHOLARS.

1. It is a good thing frequently to review our lessons. Suppose you now recall the TITLES of the six lessons you have studied since the first of January. Recite also the TOPICS and GOLDEN TEXTS of these lessons.

2. Did you thoroughly commit to memory the TEN COMMANDMENTS in January? If not, see that you do it at once.

3. For February, commit THE LORD'S PRAYER and the TWENTY-THIRD PSALM. Also EXERCISE FIRST of the "Special Bible Lessons." All this will require work!

SABBATH, February 16.—**LESSON VII.—The Confusion of Tongues.**—Gen. xi. 1-9.

Leader. **¶** 1. And the whole earth was of one language, and of one speech.

School 2. And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there.

L. 3. And they said one to another, Go to, let us make brick, and burn them thoroughly. And they had brick for stone, and slime had they for mortar.

S. 4. And they said, Go to, let us build us a city, and a tower, whose top may reach unto heaven; and let us make us a name lest we be scattered abroad upon the face of the whole earth. Deut. i. 28.

L. 5. And the Lord came down to see the city and the tower, which the children of men builded.

S. 6. And the Lord said, Behold, the people is one, and they have all one language;

L. And this they begin to do: and now nothing will be restrained from them, which they have imagined to do. Ps. ii. 1.

¶ 7. Go to, let us go down, and there confound their language, that they may not understand one another's speech. Ps. ii. 4.

¶ 8. So the Lord scattered them abroad from thence upon the face of all the earth: and they left off to build the city. Deut. xxxii. 8; Acts ii. 4-6.

¶ 9. Therefore is the name of it called Babel; because the Lord did there confound the language of all the earth: and from thence did the Lord scatter them abroad upon the face of all the earth.

TOPIC—Sinful Ambition Defeated.

Golden Text—He hath scattered the proud in the imagination of their hearts.—Luke i. 51.

Home Readings.

M. Gen. xi. 1-9.

Tu. Gen. xiii. 21-38.

W. Rev. xviii. 10-24.

Th. Isa. xiv. 4-24.

F. Psa. ii.

S. Exod. xiv. 13-31.

Sa. Psa. i.

LESSON SCHEME.

BIBLE SEARCHINGS:

Isa. xi. 11.	2 Cor. x. 5.	Luke vi. 47-49.
Prov. xviii. 10.	Isa. xlii. 20.	Rom. i. 21, 22, 23.
Dan. v. 23-28.	Psa. xviii. 2.	Acts ii. 1-8.
Luke xiv. 28-30.	Dan. iv. 30, 31.	Isa. xxv. 2.

Outline:

I. THE PURPOSE OF PRIDE, v. 3, 4;

II. THE SMITING OF GOD, v. 5-7;

III. THE DISPERSION OF THE PEOPLE, v. 8, 9.

Recite *Title, Topic, Golden Text, Selected Verses, and Outline.*

1. Who were the people mentioned in v. 1?

What was the language of all the people at this time?

[*Not known; some think the Hebrew.*]

Where was Shinar?

[*The great plain through which the Tigris and Euphrates rivers passed on their way to the sea. Known in later times as Chaldea, or Babylonia.*]

What did the people plot to do? v. 4.

Why did they use brick and slime, instead of stones and mortar?

[*Because the plain abounded in these materials.*]

What is slime?

[*Also called bitumen, found here in a soft or liquid state, hardening on exposure.*]

What was the object of building the tower? v. 4.

What is meant by "reaching unto heaven?" v. 4.

What element of success had they left out of their plan?

[*They had forgotten God.*]

Why was it wrong for them to build a city and a tower?

[*Because their mission was to replenish the earth.—Gen. ix. 1-7. This would be defeated by their settling in one place.*]

2. How did God check the work? v. 7.

How did this stop their building?

What new name was given to the tower? v. 9.

Why was it thus called?

[*Babel means "confusion."*]

3. What followed the confusion of tongues? v. 8.

How was the overthrow of their plans a blessing to the people?

[1. *It stopped them in their wickedness.*

2. *It caused them to carry out God's plan of re-peopling the earth.*

3. *It taught them the power of God.*]

Where may we learn in this lesson—

1. God watches the plans and purposes of men;

2. That God will frustrate wicked plans;

3. The folly of worldly pride;

4. The effect of disobeying God;

5. That God punishes sin?

SABBATH, Feb. 23.—**LESSON VIII.—The Covenant with Abram.**—Gen. xv. 1-7.

Leader. *S.* 1. After these things the word of the Lord came unto Abram in a vision, saying, Fear not, Abram: I am thy shield, and thy exceeding great reward. Dan. x. 1; Ps. iii. 3.

School. 2. And Abram said, Lord God, what wilt thou give me, seeing I go childless, and the steward of my house is this Eliezer of Damascus? Acts vii. 5; Gen. xiv. 14.

L. 3. And Abram said, Behold, to me thou hast given no seed: and lo, one born in my house is mine heir.

S. 4. And, behold, the word of the Lord came unto him, saying,

L. This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir.

S. 5. And he brought him forth abroad, and said: Look now toward heaven, and tell the stars, if thou be able to number them; and he said unto him, So shall thy seed be.

S. *L.* 6. And he believed in the Lord; and he counted it to him for righteousness. Rom. iv. 3, 9; Ps. cvi. 31.

S. 7. And he said unto him, I am the Lord that brought thee out of Ur of the Chaldees, to give thee this land to inherit it.

TOPIC—Faith in the Covenant Promises of God.

Golden Text—He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God.—Rom. iv. 20.

Home Readings.

- M.* Gen. xv. 1-7.
- Tu.* Heb. xi. 14-25.
- W.* Ps. cv. 1-22.
- Th.* Ps. cv. 22-35.
- F.* 1 Chron. xvii. 11-27.
- S.* Gen. xxii. 1-19.
- Sa.* John viii. 34-47.

LESSON SCHEME.

BIBLE SEARCHINGS:

Ps. lviii. 11.	Gen. xi. 31, 32.	Rom. iv. 13.
Deut. x. 22.	Heb. x. 16.	James ii. 23, 24.
John viii. 56.	Ps. lxxxiv. 11.	Heb. viii. 6-13.
Gal. iii. 6, 7.	Heb. xi. 8, 12.	

Outline:

1. WORDS OF COMFORT, v. 1;
2. QUESTION OF DOUBT, v. 2, 3;
3. WORDS OF PROMISE, v. 4, 5-7;
4. FAITH UNTO RIGHTEOUSNESS, v. 6.

Recite *Title, Topic, Golden Text, Selected Verses, and Outline.*

1. How did the Lord appear unto Abram?

v. 1.
What reason did God give Abram to assure him? *v. 1.*

In what sense was he a shield to Abram?
How was God a reward to Abram?

2. What had God promised Abram in chap. xiii. 16?

Had Abram any children at this time? *v. 2.*
What did Abram show by his question?

[His anxiety for the future. *Old age was upon him, and no sign of the fulfilment of God's promise.*]

What is meant by "steward"?

[One who has oversight of the affairs of the house.]

Where was Damascus?

[A city of Syria, on the edge of the desert, east of the mountain range Anti-Libanus. One of the oldest cities now in existence.]

3. Whom did God promise Abram should be his heir? *v. 4.*

What did he bid Abram do? *v. 5.*

What was Abram to learn from this?

What assurance did God give Abram that this promise should be fulfilled? *v. 7.*

Where was "Ur of the Chaldees"?

[Site not known. Probably in Mesopotamia, north of Babylon.]

4. How did Abram receive this promise? *v. 6.*

What lesson do we learn from Abram's faith? Repeat Golden Text.

What blessing did Abram's faith bring him? *v. 6.*

How does this account concern us? Gal. iii. 7, 9.

Where in this lesson do we learn—

1. That God has his promises in remembrance;
2. That the Lord is the protection of his people;
3. That his saints need have no fear as to success in life;
4. That faith is very precious in the sight of God;
5. That faith in God is essential to the blessing of God?

Song of the Second Monday.

BY FANNY CROSBY.

The language of the earth was one,—
One speech to all was given;
"Come, let us build a tower," they said,
"Whose top may reach to heaven."
But God, in whom they failed to trust,
Looked down on Shinar's plain,
Confused their language, and they found
Their boasted structure vain.
Chorus—To such as keep his righteous law
God makes his wonders known;
The upright soul shall ne'er be moved,
He will not leave his own.

So Abram in a vision heard
A voice that said "Arise!
And walk through all this goodly land,
Spread out before thine eyes;
Thy race, more numerous than the stars,
From bondage here shall rest,
And all the nations of the earth
Shall in thy seed be blest."

Chorus—"To such as keep," &c.

Revive us Again.

"O Lord, Revive Thy Work."—Hab. iii. 2.

[From "New Praises of Jesus,"

1. We praise thee, O God! For the Son of Thy love,

For Je - sus who died, And is now gone a - bove.

CHORUS.

{ Hal - le - lu - jah! Thine the glo - ry, Hal - le - lu - jah! A - men. } Re - vive us a - gain.
 { Hal - le - lu - jah! Thine the glo - ry, [OMIT.....] }

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| <p>2. We praise Thee, O God!
 For Thy Spirit of light,
 Who has shown us our Saviour,
 And scattered our night.
 <i>Chorus</i>—"Hallelujah!" &c.</p> <p>3. All glory and praise
 To the Lamb that was slain,
 Who has borne all our sins,
 And has cleansed every stain.
 <i>Chorus</i>—"Hallelujah!" &c.</p> | <p>4. All glory and praise
 To the God of all grace,
 Who has bought us and sought us,
 And guided our ways.
 <i>Chorus</i>—"Hallelujah!" &c.</p> <p>5. Revive us again,—
 Fill each heart with Thy love;
 May each soul be rekindled
 With fire from above.
 <i>Chorus</i>—"Hallelujah!" &c.</p> |
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