

PAGES

MISSING

SUNDAY SCHOOL BANNER

for
TEACHERS
AND
YOUNG PEOPLE.

VOL. 8.]

JUNE, 1875.

[No. 6.

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THE SUNDAY-SCHOOL BANNER

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

Published Monthly, 32 pages, at the low rate of **SEVENTY-FIVE CENTS per Annum**, invariably in advance, free of Postage. Single copies, ten cents.

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SUNDAY SCHOOL BARRER

for
TEACHERS
AND
YOUNG PEOPLE.

VOLUME VIII.]

JUNE, 1875.

[No. 6.

In a Bible.

TAKE this book, sweet sunny maiden ;
It is laden
Full with truths divine :
It has balm for every sorrow,
Jovously its pages shine,
For they borrow
Gems from God's unfathomed mine.

Of eternity, grace, power,
Every hour
Illustrates His love,
As we see His image painted
In this volume from above,
By the sainted—
Not in portions, or stray solitary nooks.

Of its chapters, where abundant,
Not redundant,
Truths accost thine eyes ;
Whereas'er we stop beseeching
For a spirit wise,
Outward reaching
With a pious patience, which may win the
prize.

Take it as the costliest treasure,
Which pours pleasure
In the prayerful soul :
It is precious, priceless, holy ;
Healing—it can make man whole :
For this solely
It is scattered broadcast e'en from pole to
pole.

Lovely maiden, read it ever ;
Oh, ne'er sever

From the ties it binds
Betwixt thee and heaven !
For such bounteous bliss man finds
Nowhere given,
As from faith God-sown through it in humble
minds.

—o:0—

The Bother with the Library.

ONE of the most embarrassing problems, as well as one most frequently presented for solution, is that which concerns the reading habits of our children. Much dissatisfaction is manifested in reference to the library literature which we give our girls and boys under the name of Sunday reading ; and all sorts of prescriptions are offered, by the wise and the unwise, for reform, for abolition, and for the substitution of something entirely different. It is safe to say that many of these prescriptions are mere quackery, offered by people who know little about the subject, and who think less ; but who, seeing that an evil exists, have, often with the best intentions, jumped at an extemporized idea of a remedy.

One good soul finds his boy reading a work which is well spiced with fiction, and forthwith denounces all books that are not "founded on fact." Another finding his daughter of fifteen, on Sunday afternoon, deeply absorbed in a volume that has been brought from Sunday-school, samples it, and discovers, to his horror, that it ends in a marriage ! He at once

covers ten sheets of foolscap with a communication to his favourite religious paper, complaining that love stories and similar nonsense constitute the staple of the literary food issued for children by our religious publishing concerns. Again, some child, more strangely thoughtful than his fellows, reads the "memoir" of a missionary who went to foreign shores and was eaten. The memoir, except the part which describes how the savages served the missionary up, is criticised for its dismal dullness, and the criticism is frequently a fair one. The boarding-school life of the average girl or boy is generally flat stuff to print and read; and the publication of books made up of diaries and conversations of growing youth is seldom productive of any considerable amount of profit to the reader, old or young.

What is to be done? The work of the writer of children's literature is one of the noblest in Christendom. It is a monstrous pity that so much rubbish has to be written, printed, published, sold, and read.

Some rubbishy books are thrust on the market because their authors are the aunts, cousins, or other kinsfolks of publishing committee-men or editors. Nopotism reigns supreme in some quarters, in this respect.

Some are published because previous works of the same authors sold well. In some instances the author said in the first volume all he knew, and filled the rest full of emptiness, because he had run out.

Some are published because of a pious moral fond about the two hundred and sixty-fifth page, the previous two hundred and sixty-four pages being of little account, and not worth the time spent in reading them.

And some are so woefully thin, empty, flat, stale, and unprofitable, that it is hard to say why anybody outside of a lunatic asylum should write or publish them at all.

Are all library books of these sorts? Are all our libraries filled with rubbish? No; there is much that makes children better when they read it. The bother is to separate wheat from chaff.

We want a better system of selection

than has been generally introduced. A committee of revision and censorship of books to be bought, ought to be a part of the working power of every Church and Sunday-school. Time is precious; but some judicious person ought to read each and every book placed on our library shelves. We have to guard, not so much against positive viciousness in the books, as against feeble stuff and nonsense, the reading of which will do our children no good.*

The children ask for something better than the average library book; and their demand is a reasonable one. Give them books which treat of science. Give them history and foreign travel. Give them a moderate amount of good fiction. Give them, in all these, sound common sense, and let it be well flavored with a hearty and honest religion.—*Christian at Work.*



Modern Sunday Schools.

THE first record of the Sunday-schools in modern times is in the sixteenth century, when Martin Luther established something similar to our modern Sunday-schools; but they were not permanent. Thirty or forty years later, St. Charles Borromeo, after whom one of the churches in Brooklyn is named, one of the greatest and noblest of Roman Catholic archbishops, established in and about Milan more than 700 schools, containing forty or fifty thousand scholars. Some of these were Sabbath-schools. But nowhere in Roman Catholic countries has the Sunday-school idea flourished, as the genius of that Church is not in harmony with it. Just 200 years ago, in Roxbury, Mass., a Sunday-school was established, but did not last long. In 1781, in Gloucester, England, Robert Raikes established Sunday-schools for pauper and vagabond children. He hired poor women to teach them, at one shilling a day—not mainly religion, but the rudiments of the English branches. In 1791 Bishop White, in Philadelphia, and in 1793 a poor colored woman in New York, established Sunday-schools among the colored population. In 1809 the first

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Sunday-school was established, in connection with a colored church, in Pittsburgh, Pa. This was the beginning of the present system of Sunday-schools.

One hundred years ago there was not a single school in Europe or America. Now there are millions of scholars and hundreds of thousands of teachers engaged in this work. In 1861 there were in England 3,600,000 scholars and 300,000 teachers engaged in it. There were then more than 3,000,000 scholars and teachers engaged in Sunday-school work throughout the United States. The present number is nearly twice as great. It is one of the greatest works of this century; one of the great agencies to promote the christianity and civilization of the present age. It is a work second only to that of the Church.—*S. S. Times.*

The Secret of True Work.

I WILL tell you what has been very strongly impressed on my soul during the last few months—that it is not so much working for God or speaking for God, as living in the *secret of his presence*, which most glorifies Him. If we do live before Him, and with Him, we shall work and we shall speak; and then half the effort and half the words will bring forth a thousand-fold larger harvest of results, because all will come with the Spirit's power and unction and presence. Have you ever been in the presence of one possessed of vast powers of mind, and strong and fervent affection for you? And have you observed how (almost unconsciously at the time) your whole being was controlled, yea, and elevated beyond, above itself, and you felt as though you were a better and greater man under the benign and powerful influence of that presence? I have felt it. Well, let us realize that we are in the presence of our Saviour, who is greater and more loving than any one else, and then our whole being will be calmed, and quietly elevated and controlled in every *little thing*, and *little word*. Thus we shall glorify Him, and shall become a power in His hands among men, and a testimony, yea, even when silent, to all with whom we associate. Here is the secret of a holy life, and of a useful one! —*Christian.*

THE ingenious man who handles the crayon in the Presbyterian Sunday-school at LaFayette, Ind., has invented a substitute for the blackboard that is a decided improvement upon it. He uses sheets of white paper, tacked on to a smooth board, and black crayons. The superiority of this method consists in this, that whatever is put upon the paper can be distinctly seen from all parts of the room, while, at certain angles, chalk marks are utterly invisible. Another point in its favor is that each sheet, after being used, can be torn off and fixed on the wall, and so help in the review from week to week, while the accumulations of three months would of themselves furnish good material for a quarterly review.

—*National S. S. Teacher.*

"THE first thing to find out," says Ralph Wells, "is the pivot on which the lesson turns." This was said to the New York Normal Class as a preliminary to his lesson on the Anointing at Bethany, the "pivot" to which he had found only after two days of hard study, and which he announced to be "*Nothing too good for Jesus.*" On the same occasion he gave the following practical hint in relation to picture-drawing that those of our friends will appreciate who have often desired to take some illustrations into their classes but have not done so on account of the apparent impossibility of transferring them to paper:

When I was in Canada some years ago, attending a convention, I came into the parlor of the house where I was stopping, on my way to the session, where I supposed I was going to teach the people something. Instead I learned a lesson. A young girl sat in the parlor hard at work with her pencil. I said to her, "Daughter, what are you doing?" "Oh, only getting out my Sunday-school lesson." She had some slips of tracing-paper which she laid over the pictures in a book, and was illustrating her lesson. Now you know I don't draw, but I saw instantly I could do that. I get so discouraged often when teachers say, "Oh, yes, that is very well for you," so that I am resolved to do nothing that any one may not do. Ten cents' worth of paper will last you a whole session, and in producing these (eight or ten) I spent about fifteen minutes. It is better and easier than holding pictures against a window-pane, and besides you do not get caricatures.

—*National S. S. Teacher*

REV. S. ELLIS WISHARD, of Franklin, Ind., takes a vital interest in his Sunday-school, and labors in it as a teacher—of the infant class! As might be inferred, he has original ways of doing things, and to him we are indebted for his method of conducting his teachers' meeting, which he gives as follows:

We have adopted a method somewhat different from the olden time. This method we found interesting, and at least approaching towards success. We appoint one of our number (teacher, superintendent, or pastor) to present at our next teachers' meeting a black-board analysis of the lesson. This analysis is designed to furnish an exhaustive exposition of the lesson, bringing into distinct prominence the main points of thought which it contains, and about which points the force of our teaching work is to be expended. As the analysis lies upon the blackboard we go to work upon it where it needs expansion, contraction, or further development in any direction. When it has been perfected by all the help found in an earnest corps of teachers, each one is requested to copy the same on a slip of paper, or, which is better, in a Sunday-school blank book, and use it as a basis of work for the next Sabbath. The advantages are:

1. That teachers learn to take an entire subject rather than teach by verses, clauses, or even words, as too many do.

2. There is a combined effort at thorough exposition—which is the desideratum in Sunday-school teaching.

3. A certain unity of teaching takes possession of the school; that is, the same thoughts are brought before all the classes, but with such a variety of method as will characterize different teachers.

4. A closing exercise of questioning by the superintendent will enable the scholars to reproduce upon the blackboard the original analysis of the last teachers' meeting.

5. Thus, teachers are thoroughly taught, which is the first and indispensable step toward having the scholars thoroughly taught.

—National S. S. Teacher.

We are the Buds.

A SABBATH-SCHOOL TEACHER was trying to make his class understand the dependence of the branch on the vine.

"Jesus is the vine, we are the branches; we get all our life and happiness from him."

"Yes," said a little fellow; "Jesus is the vine; grown up people are the branches, and we are the buds."—Selected.

The Three Sieves.

"Oh, mamma!" cried little Bella, "I've heard such a story about Edith Howard! I didn't think she would be so naughty. One—"

"My dear," interrupted Mrs. Phillips, "before you continue, we will see if your story will pass the three sieves."

"What does that mean, mamma?" inquired Bella.

"I will explain it. In the first place—*Is it true?*"

"I suppose so; I got it from Mrs. White, and she is a great friend of Edith's."

"And does she show her friendship by telling tales of her? In the next place, though you can prove it true—*Is it kind?*"

"I did not intend to be unkind, mamma; but I am afraid I was. I should not like Edith to have spoken so of me as I did of her."

"And—*Is it necessary?*"

"No, of course not, mamma; there was no need for me to mention it at all."

"Then put a bridle on your tongue, dear. If we cannot speak well of our friends, let us not speak of them at all."

—Selected.

Triumph over Suffering.

DR. PAYSON said, in his last illness:—"I have suffered twenty times as much as I could in being burnt at the stake, while my joy in God is so abounding as to render my sufferings not only tolerable, but welcome. God is my all in all. While He is present with me no event can in the least diminish my happiness. . . . Death comes every night and stands by my bedside in the form of terrible convulsions, every one of which threatens to separate the soul from the body. These continue to grow worse and worse, until every bone is almost dislocated with pain, leaving me with the certainty that I shall have it all to endure again the next night. Yet, while my body is thus tortured, the soul is perfectly happy and peaceful, more than I can possibly express. I lie here and feel these convulsions extending higher and higher, but my soul is filled with joy unspeakable. I seem to swim in a flood of glory, which God pours down upon me."

Fallacies in our Public Schools.

1. It is still believed by many that he is the best teacher who most thoroughly crams the mind of his pupils. To attempt to explode this fallacy is almost a work of supererogation, for although yet credited, it is only by those whose intellectual attainments are such as to place them outside the pale of conviction. To imagine that the thinking powers of any scholar could be cultivated and drawn out by memorizing words and definitions is so manifestly absurd, as to call for very little criticism. That only can be called mental food which becomes assimilated with the mind, and thus constitutes part of the mind itself. The food received into the stomach is not nourishing unless its constituent parts are changed into nerve and muscle and bone. If not so changed then it is not food in the true sense of the term. Nor do the words and definitions constitute any part of true education, unless changed into thought, and incorporated into the incorporeal structure of the mind itself. To believe, then, that a crammed intellect is a cultivated intellect, would be as absurd as to suppose that a man was an athlete because he had a full stomach.

2. As fallacy No. 2, let us mention the too common expression that a teacher should invariably lift a scholar over all the difficulties encountered at school. We often hear it said that Mr. So and So is a good teacher, because he exhibits everything thoroughly to his class, and helps them so kindly out of all their difficulties. We have no objection to the teacher's explaining everything thoroughly to his class, nor do we object to his helping them kindly out of their difficulties, but we do object to the teacher doing this in any case when he can reasonably expect the lesson might be understood, or the difficulty overcome, without his assistance. There is no greater mistake can be committed by the teacher than that of constantly rushing to the rescue of his pupils, and doing for them what they should be trained to do for themselves. One of the great objects of education is to develop the habit of self-reliance—to give the scholar confidence in himself. How

can this be done except by letting him find out his own strength and by training him to rely upon his own efforts? We have known scholars to pass through the greater part of the first arithmetic and scarce know simple division—the teacher having wrought for them all the difficult problems. They were carried over the hard work, not trained to walk over it, and when they reached their journey's end they were neither invigorated nor delighted by the result. We would here most emphatically denounce this so-called education—a process which, if allowed to go on, will result in demoralization. Any teaching that does not strengthen the native energy of the scholar—that does not give him backbone and self-reliance is sadly and fatally defective. Canada wants educated men, to be sure, but not educated men whose powers have been dwarfed at school. The men our schools should furnish for future citizenship should be men of pluck and determination—men who were strengthened on their chairs at school, for fighting the battle of life—men who were not afraid to grapple with ordinary, or even extraordinary difficulties, and either find a way to surmount them or make one. The teachers have the power in their hands, either to destroy this spirit of self-reliance or to draw it out.



"God will take care of Baby."

A BEAUTIFUL child had been taught to say, and it could say little else:

"God will take care of baby."

It was seized with sickness, at a time when both parents were just recovering from a dangerous illness. Every day it grew worse, and at last was given up to die.

Almost agonized, the mother begged to be carried into the room of her darling, to give it one last embrace. Both parents succeeded in reaching the apartment just as it was thought the baby had breathed its last. The mother wept aloud, when once more the little creature smiled, moved its lips, and in a faint voice said: "God will take care of baby," and died.—*Selected.*

The Passing Ships.

WE are afloat on life's voyage, bound for eternity. The cargo we bear is of priceless value—not measured by Troy weight, but in balances that judge the worth of immortal spirits.

As we sail thitherward, how delightful to break the monotony of the sea voyage in meeting passing ships and interchanging friendly words. Sometimes we hail vessels that have been wandering to and fro in misty, foggy weather for a long time, and the far-off home ones, left behind, fear lest the new, untried bark has been shipwrecked. We ascertain all is well, and then send word to anxious, waiting hearts that the long lost one is safely moving onward to the destined port of rest.

How many fond, aged hearts are straining their ears to catch some tidings of that dear boy who is outward bound. How their aching bosoms swell with unutterable joy as they read the simple bulletin—"Spoke such a vessel in such a latitude and took her mail." How came they to receive the welcome tidings? A mission ship hailed this fragile craft and unselfishly, in God's name, put on board of it a good supply of her own provisions, and thus sent it bounding o'er the waters with new life and high hopes. Let us hail every ship we meet. We will come across many detained by stress of weather, beaten and battered in rigging, and sorely worsted by stormy weather. Ah! these pelted, stricken spirits should be soothed by the kindest comfort and be furnished with rich spiritual stores to sustain them all through life's tiresome voyage.

Shall we go silently by these passing barks, never inquiring if they are in need of help? Oh! no! If you find a young man rolling in the rough surf and amid the breakers of vicious habits, don't let him go to pieces, but throw him the line of sympathetic interest—launch the life-boat of importunate, trusting prayer, and bring him to the shore a saved one—a reclaimed one. You can do it, my Christian brother. Try it now on those perishing loved ones all around you. Their spirits piteously plead for some strong hand to help their infirmities. Don't refuse to acknowledge on to such ships. Immortal souls

are in jeopardy. If you flinch or fail in duty at this hour, these blasted, tempest-tossed, lost spirits will turn upon you in eternity their agonizing looks.

What sad shipwrecks strew the shores of time simply because Christian professors are so weak in faith and poor in spirit. Each voyager, piloted by the Holy One, should see to it that the lamp of a consistent walk and godly conversation should always be seen gleaming from the mainmast, ever ready to give passing ships the true course that will lead them to cast anchor within the harbor of eternal deliverance.—*S. S. Record.*



THERE is hardly any other practice in the Sunday-school that we abominate more thoroughly than the custom of offering prizes to scholars for committing to memory the greatest number of Bible verses within a specified time. It is offering prizes to induce insanity, mental imbecility, or blank idioecy. It is inciting children to see how much their minds will bear before they break down. We are startled to know that the usage is still in existence, and that lately, in two or three places, it has resulted in the committing, by little ones, of from three thousand to six thousand verses apiece. Such a practice is simply horrible, and its movers and abettors are rivals of those who sacrifice children by making them "pass through fire." The statistics are plain enough that it is dangerous to excite such rivalry. As the *Christian at Work* says, Bergh ought to look after these torturers and slayers of young children.



AN effective means of securing regularity in the attendance of teachers is the manner of roll-call, as practised by our friend John E. Miller, of the *Little Corporal*. At a tap of the bell the teachers all rise in their places and respond to their names with sufficient vigor of voice to be heard. As very few care about having their absence thus publicly advertised, they are almost always on hand, either in person or by proxy. And Mr. Miller further says that in this way he makes the whole school acquainted with them,—which isn't a bad idea in itself.

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Child Piety.

I PITY those who fail to discover piety in a child because it happens to climb a gate or jump over a post. There may be as much religion in a child's games as in a man's business. The body is redeemed as well as the soul; and every manly exercise is a good work, is worship to the Christian; and so may play be to the Christian child. Yet many of these little ones are frowned back because no one perceives the first pulsation of the divine life. A young christian may live, though he cannot tell the time when he passed from death into life. Existence is the best proof of being. Of all tests, the chronological is the worst. Bad, also, is a doctrinal one. Christianity is a thing of the heart, not of the head. Too many have regarded correctness of creed as the test. It is not what is believed, but the person in whom faith rests. Christ is the truth. Christ is the life. If there be but love to Christ, do not be afraid even if there is but little knowledge. They may have but crude notions of morality. Occasional disobedience does not always argue the want of filial love. How often those who are older have to repent! There is much for grace to do for us all. Being satisfied of the conversion of the children, what shall we do with them?

1. Let them be admitted to the church as soon as they manifest the signs of having been the recipients of converting grace. But remember the church is a family. Treat the child members in the church as in your homes. Have, if you will, a limit of age before you allow them to interfere in business matters.

2. Take care of them. Have pastor's classes of young converts. Put them in care of deaconesses, or other experienced persons who know how to love and sympathize with the young.—*London S. S. Teacher.*

Sewing Aches.

JESSIE sat down by her mother to sew. She was making a pillow-case for her own little pillow.

"All this?" she asked, in a discontented tone, holding the seam out.

"That is not too much for a little girl who has a work-basket of her own," said her mother.

"Yes," thought Jessie, "mother has given me a work-basket, and I ought to be willing to sew," and with that she took a few stitches quite diligently.

"I have a dreadful pain in my side," said Jessie, in a few moments. "My thumb is very sore," she said in a few minutes after. "Oh! my hand is so tired," that was next. And with that she laid down her work. Next there was something the matter with her foot, and then her eye.

At length the sewing was done. Jessie brought it to her mother.

"Should I not first send for a doctor?" aid her mother.

"The doctor for me, mother?" cried the little girl, as surprised as she could be.

"Certainly," said her mother; "a little girl so full of pains and aches must be sick, and the sooner we have the doctor the better."

"Oh, mother!" said Jessie, laughing, "they were sewing-aches. I am well enough now."

I have heard of other girls besides Jessie who had sewing aches and pains whenever their parents had work for them to do. These aches and pains do show sickness. They are symptoms of a bad disease which eats some people up. This disease is called "selfishness." It makes children cross, and fretful, and disobliging, and troublesome, and unhappy; and I am sure it makes those selfish and unhappy who have charge of them.—*Christian at Work.*



A Bad Mark.

"I've got a boy for you, sir."

"Glad of it. Who is he?" asked the master-workman of a large establishment. The man told the boy's name, and where he lived.

"Don't want him," said the master-workman, "he has got a bad mark."

"A bad mark, sir? What?"

"I meet him every day with a cigar in his mouth. I don't want smokers."—*Selected.*

If they Fall, Pick them Up.

How many precious Christian youths stumble and fall, and no one seems to care for their souls. We feel deeply concerned for the welfare of Zion when so many of the young disciples of Christ are allowed by the Church to grow cold in the service of the Master, when by careful culture they would develop into strong, vigorous Christians. The motherhood of the Church is a positive fact. If a natural mother neglect her offspring we feel a horror for the creature; how, then, can the Church expect to be blessed of God if the tender lambs of the flock are permitted to wander off into the cold embrace of the world and be lost to the household of faith? Christian people must bestir themselves on this question. Every year our revivals bring hundreds of our Sunday-school scholars into the Church, but for the want of warm Christian concern and careful nursing they fall from grace and become locked in the chilling embrace of a mere formal service, if they do not backslide altogether. The only way to remedy this evil is to take them by the hand and lead them into the class and prayer-meeting rooms and keep them there by the attractiveness of a genial religious warmth. Notice them on the street, and give them your hand and a smile. Moreover, put them to work in mission enterprises. Exercise is life. May the Holy One re-consecrate the Church in this line of duty! —*S. S. Record.*

Be a Good Teacher.

It is of the first importance to a Sunday-school teacher that he have a wide and intimate acquaintance with the Scriptures. He must not know merely the lesson in hand. Still less must he know simply what he finds in his lesson-helps concerning it, or such answers as he will need to reply to the questions on the scholars' lesson leaf. Related facts, truths and teachings will surely be called for. He must, by constant study of the Word, attain to a large and general knowledge of it, if he would be sometimes more than a mere mechanical teacher of divine things. —*Selected.*

A Mother's Worth.

MANY a discouraged mother folds her tired hands at night, and feels as if she had, after all, done nothing, although she has not spent an idle moment since she rose. Is it nothing that your little helpless children have had some one to come to with all their childish griefs and joys? Is it nothing that your husband feels "safe," when he is away to his business, because your careful hand directs everything at home? Is it nothing, when his business is over, that he as the blessed refuge of home, which you have that day done your best to brighten and refine? Oh, weary and faithful mother! you little know your power when you say, "I have done nothing." There is a book in which a fairer record than this is written over against your name.—*Selected.*

Make Much of the Blood.

DR. ALEXANDER once said to a Sunday-school teacher: "In teaching Christ, my brother, make much of the blood!" Mr. Moody, in his wonderfully blessed lay preaching, amplifies and re-echoes the sentiment. He is reported to have said at Edinburgh: "It was not a live lamb that was tied to the door posts of the Israelites in Egypt—only its blood was sprinkled over them. It is not the life of Christ that saves, nor the imitations of His life—but His death, His blood. The Bible is bound together by a scarlet thread—the blood runs all through."

I will be of good courage under my trials, for the weaker I am in myself, the stronger I am in my God. Should Satan assault me I fear him not. I go forth against him in the strength of the Lord God of Sabbath. By the help of my God I can do valiantly. Should it be said the stronger shall gain the victory, then the victory is already mine; for the strength of God is my strength; and it is over all. Should it be said the weaker shall prevail, then shall I prevail, for such am I in myself. Blessed be the name of the Lord, I shall yet enjoy peace and rest, and shall come off more than conqueror, through him that hath loved me.

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Crab-Tree Christians.

If there is one virtue which most commends Christians, it is that of kindness; it is to love the people of God, to love the Church, to love the world, to love all. But how many have we in our Churches of crab-tree Christians, who have mixed such a vast amount of vinegar and such a tremendous quantity of gall in their constitutions that they can scarcely speak one good word to you. They imagine it impossible to defend religion except by passionate ebullitions; they cannot speak for their dishonoured Master without being angry with their opponent; and if any thing is awry, whether it be in the house, the church, or anywhere else, they conceive it to be their duty to set their faces like flint, and to defy everybody. They are like isolated icebergs, no one cares to go near them. They float about on the sea of forgetfulness until at last they are melted and gone; and though, good souls, we shall be glad enough to meet them in heaven, we are precious glad to get rid of them from the earth. They are always so unamiable in disposition that we would rather live an eternity with them in heaven than five minutes on earth. Be not thus. Imitate Christ in your loving spirit; speak kindly, act kindly, and do kindly, that men may say of you, "He has been with Jesus."



It is said in the *Sunday School World* that W. R. Burnham, of Connecticut, after ten years of trial, strongly recommends an organ voluntary just before the beginning of the school. He likes it especially because it so completely gains the attention of those present, and because it will make almost any naturally boisterous boy tiptoe to his seat for fear of disturbing the school, instead of rushing in like a young hurricane. It answers, too, the purpose of an admonitory bell, for, when the time to open arrives, a mere gesture is all that is necessary—order has been already secured. Of course the larger the organ the more impressive it would be, but even a cabinet organ, well played, would not fail to produce a marked effect.—*National S. S. Teacher.*

The Prodigal Son.

BY CHARLES BANNISTER.

FAR from home's endearing treasures,
And that home's restraining measures,
In the search of empty pleasures,
Roamed the shameless Prodigal.

And his father, long forbearing,
With the elder brother sharing,
All his tender love declaring,
Sent away the Prodigal.

To a distant country going,
On the vile his gifts bestowing,
Nothing for his profit knowing
Went the wicked Prodigal.

To this foreign land he hasted,
All its guilty pleasures tasted,
Till his substance soon was wasted,
Ah! the foolish Prodigal.

But, when all these pleasures ended,
And his treasure was expended,
Loathsome swine he fed and tended;
Poor, poor, wretched Prodigal.

From his low estate uprising
Mindful of his sire's advising
And the father's mercy prizing,
Homeward went the Prodigal.

And his father, gladly learning
Of his truest son's returning,
Met him with affection burning,
Welcomed home the Prodigal.

Falling on his neck, he kissed him,
Told how sadly they had missed him,
In the best of garments dressed him,
Happy, happy Prodigal!

Lord, to me thy love extending,
And thy mercy, never ending,
From the foe my soul defending,
Save a lost, lost prodigal.



Love of the Beautiful.

PLACE a young girl under the care of a kind-hearted, graceful woman, and she, unconsciously to herself, grows into a graceful lady. Place a boy in the establishment of a thorough-going, straight-

forward business man, and he becomes a reliant, practical business man. Children are susceptible creatures, and circumstances and scenes and actions always impress. As you influence them, not by arbitrary rules, nor by stern example alone, but in a thousand other ways that speak through beautiful forms, pretty pictures, etc., so they will grow. Teach your children, then, to love the beautiful. If you are able, give them a corner in the garden for flowers; allow them to have their favorite trees; teach them to wander in the prettiest woodlets; show them where they can best view the sunset; rouse them in the morning, not with the stern "Time for work," but with the enthusiastic, "See the beautiful sunshine!" Buy for them pretty pictures and encourage them to deck their rooms in his or her childish way. Give them an inch, and they will go a mile. Allow them the privilege, and they will make your home pleasant and beautiful.—*Selected.*

Effect of Little Sins.

A COMPANY WAS walking in Sudbrook Park, when Dr. Ellis drew attention to a large sycamore tree decayed to the core. "That fine tree," said he, "was killed by a single worm." Two years previously, the tree was as healthy as any in the park, when a woodworm, about three inches long, was observed to be forcing its way under the bark of the trunk. It then caught the eye of a naturalist who was staying there; and he remarked, "Let that worm alone, and it will kill the tree." This seemed very improbable; but it was agreed, that the black-headed worm should not be disturbed. After a time it was discovered that the worm had tunnelled its way a considerable distance under the bark. The next summer, the leaves of the tree dropped off very early; and, in the succeeding year, it was a dead, rotten thing, and the hole made by the worm might be seen in the very heart of the once noble trunk. "Ah!" said one who was present, "let us learn a lesson from that single tree. How many who once promised fair for usefulness in the world and the church have been ruined by a single sin!"

"Heated by Shavings."

A QUIANT writer compares a certain class of professors of religion to "sheet-iron stoves heated by shavings." When there is a little reviving in the church they all at once flame up and become exceedingly warm and zealous. They are ready to chide the pastor and the brethren for their coldness and want of activity. But alas! the shavings are soon burned out, and then the heat goes down as it went up. They are never seen in the prayer room or more spiritual meetings of the church again until there is another excitement. If such people had not souls of their own to be saved, they would not be worth taking into the church. If they are saved, it must be "as by fire."—*Ex.*

Willing to be Little.

A GREAT man is always willing to be little. Whilst he sits on the cushion of advantages, he goes to sleep. When he is pushed, tormented, defeated, he has a chance to learn something; he has been put on his wits, on his manhood. He has gained facts, learned his ignorance, is cured of the insanity of his conceit, has got moderation and real skill. The wise man always throws himself on the side of his assailants. It is more his interest than it is theirs to find his weak point. The wound cicatrizes and falls off from him like a dead skin, and when they would triumph, lo! he has passed on invulnerable.—*Emerson.*

Preaching Christ.


AN artist once painted a picture of the Last Supper. He aimed to throw all the sublimity of his art into the figure of Jesus, but put some beautiful cups in the foreground. When his friends came to see his picture they exclaimed, "What beautiful cups!" "Ah!" said the artist, "I have made a mistake." And he took up his brush and blotted the cups from the picture, that Christ might be the chief object of attraction.

Spiritual Growth promoted by Affliction.

"HEREIN is My Father glorified, that ye bear much fruit," are the words of the Lord Jesus. Walking in my garden one day, I noticed a fruit-tree with sundry incisions in the bark. Turning to the gardener, I asked if this was not the work of some evil-disposed person or other. "No," said he, "I have done it. The tree is suffering from a tight skin, which prevents it from blooming, so I cut it to give it liberty." As I walked away I thought, such is sometimes the action of the heavenly Gardener. He sees the tightness setting in on those from whom he expected fruit, and so in love He applies the knife, that on the bed of sorrow and affliction there may bloom a new sympathy with the sufferings of others, the fruit of which shall be enlarged and lasting liberality.—*"Christian Giving," by W. H. Conyers.*

The Sunday School Banner.

TORONTO, JUNE, 1875.

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

Sunday School Conventions.

IN few respects, we think, has the peculiarly American system of Convention holding been attended with such marked advantages as in the case of those for the promotion of Sunday School interests. The most ardent and efficient Sunday School workers in a county, province, state or nation meet together for the exchange of ideas and comparison of modes of operation. They not only stimulate each other's enthusiasm, but so fire with zeal even the previously apathetic that they go away ablaze with holy ardour and carry to their respective

spheres of toil the holy fire to warm and cheer the hearts of fellow-workers in the same blessed cause.

Moreover, they are a great educative agency. The various modes of operation are compared, the excellences of the best noted for imitation, and the defects of inferior methods marked for their avoidance.

It is highly desirable that more time could be allotted to these gatherings than is generally possible. A session for two or three days will allow only a very cursory discussion of the numerous and important topics which are taken up. Other religious conventions, as well as those of a political or scientific character, remain in session for much longer periods. Systematical study of any Biblical subjects is out of the question, and that lack can be perhaps better supplied by means of books and periodicals; but modes of teaching can be best learned by example. Then, the very contact of soul with soul of those engaged in the same great work inspires fresh zeal, and often strikes out sparks of thought that would otherwise have remained dormant in the mind.

Moved by these considerations, we have gladly accepted the nomination of the Executive Committee of the Sunday School Association of Canada, as one of its delegates to the International Sunday School Convention to meet at Baltimore, Maryland, on the eleventh of May. We will diligently note all that takes place, learn all that we can in this gathering of Sunday School workers, and lay the results before our readers on our return.

Another useful purpose of these International Conventions, camp-meetings and other religious gatherings, is the knitting more firmly the bonds of amity between the neighboring nations, sprung from the same Anglo-Saxon stock, speaking the

same language, and the heirs of the same glorious literature and heroic traditions. This is a sort of reciprocity—that of Christian sentiment and thought and feeling—that not even the most rigid Protectionist would forbid; we may anticipate therefrom great and permanent benefit in the dissipation of prejudice, the fostering of friendships, and the reciprocal communication of important information.

Since the above was written we have noted in an American exchange the following expression of opinion on the subject on which we have been writing, which we quote in corroboration of the sentiments we have expressed. "Our conventions ought to be allowed more time. Two or three days for the deliberations of a great body of active workers is an altogether insufficient period. The denominational assemblies consume weeks in a single session. It is common for local secular institutes to allot a couple of weeks to an annual meeting. Our great state and international conventions should be given a fortnight, and our county meetings at least three or four days. Within a few days I have heard some most earnest brethren most bitterly complain of the brevity of our local conventions. They say we stop just as the interest in the meetings is at the boiling point, while we ought to go on and thoroughly treat the subjects under consideration. The cause in which we are engaged is one of the very first in religious importance. Its opportunities are constantly opening, and its burden of responsibility is being heavily augmented. Its supporters must take time, and thought, and means sufficient to answer the large demands which the unchristianized and uncultured world is making upon Sunday Schools."

Such assemblies as that at Chautauqua

help to meet the want here spoken of, and local conventions and Sunday School Institutes in every town and county in the land, the holding of which we hope will soon become a general practice, will bring the advantages and garnered results of the great conventions almost to every man's door and within the reach of every earnest Sunday School worker.

The programme of the Baltimore Convention embraces, first, "The Work Done," second, "The Work to be Done." Under the first head we shall have reports from the Statistical Secretary and the International Lesson Committee, and under the second the following topics will be treated first by selected speakers, and then thrown open for general discussion:

"How to secure pupils from the unevangelized masses. How to secure more pupils from the Church. How to secure more efficient co-operation with the home. How to secure for children the fullest advantages of the sanctuary services, and the social services of the Church. How to increase the teaching power of the Sunday School. The contribution of the Sunday School to the intellectual and spiritual power of the Church."



WE regret that the *Sunday School Helper*, published by C. W. Wills, Pottsville, Pa., and edited by the Rev. George A. Pettz, has ceased to exist. It was one of our most valued exchanges. Cause of suspension, lack of remunerative patronage. In his touching valedictory address the Editor remarks:

"In taking our readers by the hand for the last time, we do it with many a heart-pang, for we have grown to love the *Helper* and its work as a pet child, and our pen lingers over the page hesitating to say the final word; but it only remains for us to bid all our friends to more earnestness to the Master's work, to encourage them to love the children, and for

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"And we say to all, 'Farewell, God bless you.'"

Peace to its ashes. It did good service for the Master while it lived. It now rests from its labours and its works do follow it.

MUNIFICENT BEQUEST TO SUNDAY SCHOOLS.—The will of the late ex-Chief Justice Richard Ward Green, of Providence, R.I., bequeaths what is estimated to amount to \$75,000 to aid the Methodist Episcopal Sunday Schools in that State, one-third to be paid now, and the remainder upon the death of his widow.

Book Notices.

THE NATIONAL SUNDAY SCHOOL TEACHER is a rich storehouse of information for those teachers who really desire to be fully prepared for their classes. Besides the clear, comprehensive exposition of the lesson by the editor, Rev. Lyman Whiting, D.D., furnishes an article on "Baal and Ashtaroth," Rev. W. H. Patton, D.D., one on "The Book of Judges," Rev. Simeon Gilbert another on "The Order of Gideónites," and "The Chronology of Judges" gives a succinct statement of the period covered by the book of Judges.

The Editorial Miscellany, Sunday School Gleanings, items of Sunday School Work, and the hints given in "The Teachers' Meeting" are the best, freshest and most useful of their kind. Published by Adams, Blackmer, & Lyon, Chicago, who also issue a charming little paper for infant classes, called *The Little Folks*.

THE KING'S DAUGHTERS: OR WORDS ON WORK BY EDUCATED WOMEN. By Annie Harwood. London: Hodder and Stoughton.

This is a very practical and useful treatise on a very important theme. It discusses with eminent and judicious ability such themes as, Higher Education for Women, Education and the Work of Women in the Churches, the Har-

mony and Full Development of the Individual Life, and Sisterhoods as contrasted with Individual Christian Effort. She urges upon Christian women of education the duty of employing their intellectual gifts, not in mere selfish indulgence, or even in social gratification, but in endeavouring to diffuse an atmosphere of hope and joy among the lowly by the exhibition of personal sympathy and in bridging the wide gulf which yawns between the toiling multitude of poverty and the favoured few of affluence. With reference to this object, Church work in the form of Sunday School teaching, district visitation, and works of love and charity are wisely discussed; and the real joys of doing good for the Master's sake urged with the earnestness of conscious experience. No thoughtful girl can read these pages without aspirations after a noble ideal of womanhood.

THE SPIRITUAL STRUGGLES OF A ROMAN CATHOLIC. An autobiographical sketch by Louis N. Beaudry. New York: Nelson & Phillip. 12mo., pp. 275.

The Rev. Mr. Beaudry, a devoted and useful minister of the Methodist Episcopal Church of the United States, in this volume describes the manner in which he was providentially led from the errors of Romanism to the truth of Evangelical Christianity. The book possesses additional interest to Canadian readers from the fact that the author's parents were French Canadians, and that he himself long resided in Lower Canada. It gives us an instructive inside view of the workings of the Romish system in that part of our own country. He explains the secret of that Church's strength—the thorough religious instruction of the children in the doctrines and mummeries of her worship; her method of symbolic teaching and constant appeal to the senses, and above all, the appalling power of the confessional.

The spirit of this book is admirable. The author brings no railing accusation. He writes more in sorrow than in anger, and on controversial points cites the authority of recognized Romish manuals of religion. He points out many excellences in the Romish system, and some things worthy of Protestant imitation, especially the sedulous religious training of the young in the tenets of the Church. It is this that makes it so difficult to overcome the influence of these teachings, which have become enfibred in the very soul.

THE KING OF DAY. By Rev. W. S. Urmy. New York: Nelson & Phillips.

This is one of the best Sunday School books we ever read. It combines the interest of a narrative and the solid information of science with forcible religious teaching. The publishers are doing good service to the cause of Sunday School literature by issuing a series of historical and scientific sketches suited to the capacity of juvenile readers, that will, we hope, largely supplant the weak and watery stories that now deluge our libraries. There is a charm about the fairy tales of science, and those grand deeds, that will woo the youthful student on to the fuller investigation of these fascinating themes. The present work gives in simple language the result of the latest discoveries about the Sun, especially the wonderful revelations of analysis by spectra as to its physical constitution with its terrestrial effects. Its perusal enforces the conviction, which is more than ever true, that "The undevout astronomer is mad."

DANIEL QUORM AND HIS RELIGIOUS NOTIONS. Rev. Mark Guy Pearse. London: Wesleyan Conference Office. Illustrated. 12mo., pp. 170.

This book is also admirably adapted for Sunday School Libraries. It is a most fascinating study of Cornish religious life and character. The central figure is "Brother Dan'el Quorm," the Village Class Leader,—one of those peculiar types of unlettered intelligence and manly vigorous piety that Methodism has so often developed among the lowly. Around him are grouped members of his class, whose portraits are sketched with more than ordinary literary skill. The book derives additional piquancy from the quaint Cornish dialect in which the blended wit and wisdom of Brother Dan'el's opinions are uttered. A rich vein of humor runs through it, subdued at times by touches of rare pathos. We do not envy the person who could read without emotion the exquisite chapter entitled "My Mother's Bible." Our readers will be interested to know that the accomplished author is a cousin of the Rev. W. Williams, of the Canada Methodist Conference.

THE CANADIAN MONTHLY MAGAZINE. Svo. pp. 96. \$2.00 a year, postage 24 cents. Toronto: S. Rose. Halifax: A. W. Nicolson.

This magazine, we believe, has more than met the most sanguine expectations of its friends. It was not anticipated that it would so soon

acquire such a constituency of attached readers, or such a staff of able contributors. The May number contains articles by the Rev. Dr. McCaul, President of Toronto University; Professor Wilson, of Victoria University; Dr. Cooke, the distinguished Author, of London, England, and by leading writers of the connexion from Halifax to Hamilton. The June number will contain an article of great force and beauty by Goldwin Smith, M. A., late Professor of History at Oxford University, one of the ablest of living writers. Such a galaxy of names would adorn any magazine in the world. Every Methodist professing loyalty to the institutions and enterprises of his Church should take this connexion Magazine, published under the authority and by the direction of the General Conference. It is one of the cheapest magazines in the world; each number contains three or four engravings,—two of those already given have been steel, and others are to follow. This year's numbers will make two large volumes of 576 pages each, for the sum of only two dollars. Those wishing to secure the magazine from the beginning should send their subscriptions at once, as only a limited number of copies have been printed and they cannot be reproduced.

TALKS WITH GIRLS. By Augusta Larned. New York: Nelson and Phillips. Toronto: S. Rose. 12mo. pp. 349.

This is an excellent Sunday School book for higher class girls and young women. Indeed many whose girlhood is long since passed might with great advantage ponder its wise counsels. It is written with a large degree of literary taste and skill, and is thus in marked contrast with a great number of rude and crude Sunday School books. It teaches largely by example, anecdote and illustration; which is a more agreeable mode of imparting instruction than didactic discourse. Among the topics discussed are the following: Giving up, Teasing, Romping, Sulking, Appearing, Going too far, Helping, Hindering, Forwardness, Backwardness, Home, Nature, Books, Poetry, Gossip, Beauty and Homeliness, Fashion, Companions, Tact, Health, Friendship, The Seen and the Unseen, and The Happy Life. This is a wide range of subjects, and includes most of the relations of life. We would like to see wholesome reading of this sort common among young women. It would kindle aspirations after an ideal life, and tend to the development among us of a noble type of womanhood.

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"How the Lord thundered from Heaven!" Now, what book is this I have in my hand? What does it look like? Yes, the Bible, and I'm going to read you our lesson-to-day. I will go very slowly, and you may raise your hands whenever there's any thing you don't understand, and I will explain it to you. You must listen closely, for when I've finished I'm going to ask you all about it, and I want to see who remembers best.

First, let me tell you that for twenty years after the great battle when Eli's sons were killed and Eli died from sorrow, God's people were in the power of the wicked Philistines. God let the Philistines conquer them because they were so wicked, and they endured it twenty years before they would repent. But Samuel talked and preached to the people, till finally they began to be sorry for their sins, and then comes the lesson.

(Let the teacher read the lesson, stopping often to invite questions, explain words, and bring the picture vividly before the mind. Limited space permits only a few hints here.) "And Samuel"—who was he? "Samuel said, Gather all Israel." There's Bessie's hand raised, what is it, Bessie? "Who was that?" Why, the Israelites—God's people that we have been studying about so long—"together at Mizpeh"—the name of a town near the middle of the land, *here*—"and I will pray for you," they had been so wicked, you know—"pray for you to the Lord." Do people ask other folks to pray for them now, sometimes?

"Samuel judged the children of Israel"—settled all their old quarrels; perhaps somebody had an old "grudge" against somebody else, and wouldn't speak to him; you've known of such things nowadays, haven't you? All those things were settled when the people really repented. "Went up against Israel" to conquer them again. "Discomfited"—frightened by the thunder and lightning. (Josephus.)

Now we're through reading, who can tell me the whole story? There's Willie's hand, he may try. As soon as he makes a mistake some one else may try, so all watch. . . .

Now who'll tell me what we can learn from this story? You know almost every thing in the Bible is meant to teach us something. Have you thought of something, Frank? "When people are Christians they'll speak to every body." Yes, you mean they won't

have angry, wicked feelings toward any one. Mary? "We must pray when we're in trouble." Yes, and if we do pray—"The Lord will help us." Yes, he'll either take the trouble quite away, or he'll help us to bear it. I saw a little blind boy once—couldn't see even the sun—always black night to him. But he was smiling and happy all the while, because Jesus was with him and helped him.

Did you ever see any one sick? (Describe.) That is trouble, but Jesus helps even *little* children to bear it. (Illustrate.) "But we may die." Even that will be no trouble if Jesus is with us. Did you ever see a lady take a baby up in her arms and carry it from one room into another? Dying is like that to those who love God. Jesus takes them in his arms and carries them from earth to heaven. How much we ought to love the dear Saviour who is so kind to us!" (Prayer and Whisper-Song.)

WHISPER-SONG.

If thy foes surround thee,
Turn thy heart away,
From the hosts around thee,
To thy God, and pray.

SUNDAY, JUNE 13, 1875.

LESSON XI.—A KING DESIRED. I Samuel 8. 4-9.

Berean Notes.

Leader. 4 Then all the elders of Israel gathered themselves together, and came to Samuel unto Ramah,

School. 5 And said unto him, Behold, thou art old, and thy sons walk not in thy ways: now make us a king to judge us like all the nations.

L. 6 But the thing displeased Samuel, when they said, Give us a king to judge us. And Samuel prayed unto the Lord.

S. 7 And the Lord said unto Samuel, ~~Hearken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected me, that I should not reign over them.~~

L. 8 According to all the works which they have done since the day that I brought them up out of Egypt even unto this day, wherewith they have forsaken me, and served other gods, so do they also unto thee.

8. 9 Now therefore hearken unto their voice : howbeit yet protest solemnly unto them, and show them the manner of the king that shall reign over them.

HOME READINGS.

Mon. 1 Samuel 8. Th. Psalm 2.
 Tu. 1 Kings 21. Fr. Revelation 5.
 Wed. Ezekiel 46. 1-18. Sat. Matt 21. 33-46.
 Sabbath. John 18. 28-40.

TOPIC: *Longing to be like the World.*

GOLDEN TEXT: *It is better to trust in the Lord than to put confidence in princes.* Psalm 118. 9.

OUTLINE:—1. *The Desire of the Elders*, v. 4, 5; Deut. 17. 4; Acts 13. 21.
 2. *The Displeasure of the Judge*, v. 6; Exod. 32. 19; Gal. 2. 11.
 3. *The Decision of the Lord*, v. 7, 9; Exod. 16. 8; Hosea 13. 9-11.

GENERAL STATEMENT.

The KING OF KINGS forgotten by an ambitious people who desired a king like other kings, as the TOPIC states it: *Longing to be like the world.* O if they had but realized what they might have known, and what they afterward found out, that, in the language of the GOLDEN TEXT: "*It is better to trust in the Lord than to put confidence in princes.*" Psa. 118. 9. We see the whole lesson in the OUTLINE: 1. THE DESIRE OF THE ELDERS; 2. THE DISPLEASURE OF THE JUDGE; 3. THE DECISION OF THE LORD. By contrast our attention is called in the DOCTRINE to "*The King in Zion.*" He is King of kings, and worthy of all confidence and praise and service.

LESSON HYMN.—Tune "Avon." C. M.

Lord, what is man! that child of pride,
 That boasts his high degree!
 If left one moment to himself,
 He sinks—and where is he?
 In thee I live, and move, and am;
 Thou dealest out my days:
 Lord, as thou dost renew my life,
 Let me renew thy praise.

QUESTIONS, etc.

Recite TITLE and OUTLINE.

1. *The desire of the elders*, v. 4, 5. Who were "the elders?" [ANS.—The older and wiser men of the nation. Moses selected seventy such to help him in the management of the people.]

What did the elders desire Samuel to make? v. 5.

What reasons did they give for this request? v. 5.

What reason for it is expressed in our TOPIC? What rebuke of it is in our GOLDEN TEXT?

2. *The displeasure of the judge*, v. 6.

Did the elders speak truly about Samuel and his sons? see v. 1-3.

Read v. 6 carefully and tell just what displeased Samuel.

In Gen. 17. 6 God promised kings to Israel. Why, then, should Samuel be displeased?

In his displeasure what did he do? v. 6.

Why was this a very wise course?

What spirit does it show to have been in Samuel?

3. *The Decision of the Lord*, v. 7-9.

What did the Lord twice tell Samuel to do? Whom did they reject in this choice? v. 7.

How do men now do the same thing?

Why did God allow them to have their way?

What spirit in the people does v. 8 show?

How do men now show the same spirit?

While God tells Samuel to hearken to them, what other two things must he do? v. 9.

Who now should "protest solemnly" unto those who reject king Jesus?

What king do those choose who reject Jesus? When Samuel made this protest, what would have been wise conduct in the elders?

What is wise conduct in every one who hears the Gospel?

Where in this lesson do we learn—

1. *How to act when displeased?*

2. *That a proper thing may be asked in a wrong way?*

3. *That it is not safe to trust a multitude?*

QUESTION AND ANSWER.

OF THE WORD OF GOD, AND PRAYER.

1. *In what is the word of God contained?*

The word of God is contained in the Scriptures of the Old and New Testaments.

2. *How are we to use the word of God to our benefit?*

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by frequently and seriously reading and hearing it, with prayer to God, that his Holy Spirit may show us its meaning, and apply it to our hearts.

John 5. 32. Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me.

Romans 10. 17. Faith cometh by hearing, and hearing by the word of God.

OUTLINES, NOTES, AND LESSONS.

I. EXPOSITORY.

ELDERS, ver. 4. The representative heads of the several tribes. **TOGETHER**—a general movement to throw off a galling yoke. **RAMAH**. Several Ramahs. This was his home and one of his stations for holding judgment. 1 Sam. 7. 17. Probably same as his early home. 1 Sam. 1. 1; 2. 11. And the place of his burial. 1 Sam. 25. 1; 28. 3. **THOU ART OLD**, ver. 5, 1095 B. C. Samuel about 75. **THY SONS**. See 1 Sam. 8. 1-5. Their rulership limited to Beersheba and vicinity, under Samuel's supervision. They are named 1 Chron. 6. 28, where Joel is called Vashni, but in 1 Chron. 6. 33 the name of Joel is retained, and so in 1 Chron. 15. 17. These are the only records of the sons of Samuel. **WALK NOT IN THY WAYS**. "Turned aside after lucre, and took bribes, and perverted judgment." 1 Sam. 8. 3. **Avarice and injustice. MAKE US A KING**. 150 years before they had made Gideon the offer of kingship. Judges 8. 22. They desired the show and the visible sign of power. They were unwilling to trust God as king. **DISPLEASED SAMUEL**, ver. 6, as it had displeased Gideon. Judges 8. 23. Both felt for the honour of God, who was the rightful king of Israel. **SAMUEL PRAYED**. A wise thing to do when one is displeased.

..... "Did we stop to pray when displeased how many foolish words and acts would we avoid. He took the trying case to God for settlement."—*G. A. Pelz.*

THE LORD SAID . . . HEARKEN. It is a terrible thing for a man or a nation when God in righteous wrath grants the persistent demand for forbidden things. **IN ALL THAT THEY SAY**. Full sweep given to their desires. So the father of the prodigal gave all that his son asked, and the son became "master of himself, that heritage of woe." See Num. 11. 31-34. **REJECTED ME**. Not Samuel, but God, rejected. Dissatisfied with the mode of God's government. **HOWBEIT . . . PROTEST**. A useless but a fervent and final plea and warning. So now God pleads with wilful

sinners. See the Old Testament and the New as God speaks to sinners.

..... Say unto them, As I live, etc. Quote in full Ezek. 33. 11.

..... And the Spirit, etc. Quote in full Rev. 22. 17.

II. OUTLINES AND LESSONS.

1. The thing desired—A KING.
2. The desire of the **WHOLE PEOPLE**. "All the elders."
3. Expressed through their **PROPER REPRESENTATIVES**—"the elders."
4. Expressed to the **PROPER OFFICER**—"Samuel."
5. Sustained by an apparently **STRONG ARGUMENT**.

(1) Samuel's old age.

(2) The sins of his sons.

[NOTE.—The people might easily have disposed of Samuel's sons by representing the case before the Lord. If the judges took bribes, *the people must have offered bribes.*]

6. Really inspired by **WRONG, VAIN, and UNGODLY MOTIVES**. "A king like other nations." An apparently proper thing, done in a proper way. But there is "a worm i' the bud."

(1) They wanted a **VISIBLE KING**. They could not live by *faith* in the unseen.

(2) They wanted **PROSPERITY** without reference to moral character. When they obeyed God they always had success. They wanted success, and did not care for or consider the question of obedience.

(3) They wanted a **KING**, knowing that it was **AGAINST GOD'S WISH**. Thus they rejected God—his will and plan.

(4) They wanted to be **LIKE THE NATIONS**. Conformity to the world

7. The thing desired now had been **PREDICTED** by the Almighty, although **NOT BY HIM APPROVED**. See Deut. 17. 14-20, where God said *they* would say, "I will set a king over me," etc. He does not approve or order it, but urges upon them a right standard to follow, if they will have a king. Compare **HOSEA 13. 9-11; 1 SAM. 10. 19; 12. 16-19.**

8. The thing desired was **DISPLEASED** to God's prophet.

9. It was displeasing to **GOD**.

10. It was **COMMANDED** by the Lord in wrath.

11. It was **ANNOUNCED** by Samuel to the people.

12. The whole subject TEACHES US—

(1) That God is sovereign of the earth—the rightful King, and that all authority is from him.

(2) That the best government is that which brings the people nearest to God, and conditions national prosperity upon faith and obedience.

(3) That God often gives perverse natures the very things they most crave, as a means of humbling and punishing them.

(4) That to reject God is to bring untold sorrow upon a soul.

(5) That a blind and corrupt people are not able generally to tell what is best for them.

(6) That in perplexity and displeasure we should go to God.

English Teacher's Notes.

The request of Israel for a king, unwelcome as it was to Samuel, was a strong testimony to the success of Samuel's government. For two or three centuries the old unity of the nation had been lost; "every man did that which was right in his own eyes." Even the greatest of the judges, Barak, Gideon, Samson, appear to have governed only sections of the people; and we find little cohesion between the northern and southern tribes. All that time the idea of a king scarcely occurred to the people. It is not likely that the tribes of the south joined in the offer of a crown to Gideon, much less acknowledged Abimelech. But now they had had experience of a settled government, and of the benefits of national union; and as Samuel was gring old, and his sons were not worthy to fill his place, they bethought them of the monarchical system in vogue among the surrounding nations.

The sinfulness of the request for a king has been a good deal misunderstood. It is clear from Deut. 14. 17-20 that the monarchy was part of God's providential arrangements for the future; and although, as it turned out, Saul was a very bad exchange for Samuel, yet the period of the kings was on the whole a decided advance on that of the judges. Not to speak of the temporal splendour of Solomon's reign, we may say that, although Ahab and Ahaz introduced idolatry far worse than was known in earlier times, there were no judges with the spiritual influence of David and Hezekiah and

Josiah. In fact, the essential feature of Israel's government did not change, only the outward form. It was a theocracy before, and it was a theocracy still. Whoever ruled Israel was only God's viceregent, whether he were called priest or judge or king; and in the days of the monarchy we find, over and over again, God's prophets delivering to the kings his messages, and expecting (though not always getting) implicit obedience to them.

The sin of Israel lay, not in preferring a king to a judge, but in seeking to thrust aside the supreme authority of their Divine Ruler. They attributed their peace and prosperity, rightly enough, to the good government of Samuel; but they failed to see that it was good simply because Samuel ruled in the name of Jehovah, and sought his will in all things. Two dangers now threatened them, the danger at home of losing their aged judge, and the danger abroad from the Ammonites, (see chap. 12. 12.); and instead of looking to God, their true defender and head, they must needs have a young and warlike leader with the title of king, forgetting that *without* God's favour and help no king could conquer their foes, and that *with* it *any* one, priest, prophet, king, or judge, was equally certain of victory.

In two other respects the request is a testimony to Samuel's excellence as a ruler. (1.) It shows the influence he had gained over them, in that they could do nothing without coming to consult him—not even depose him from his supreme power! (2.) It shows the high character he bore for unselfish goodness, that they should think of taking to him a demand manifesting so much ingratitude to himself.

And Samuel *was* hurt at it. However, he did the best thing he could: he took the difficulty to God. And any feeling of personal grievance he may have indulged in for a moment was soon dissipated by the consideration how far more ungratefully God himself had been treated by the people. Are we ever tempted to take offence at some slight or ill-treatment? Ought we not to remember that those who wrong us have wronged God much more? "Be ye kind one to another, tender-hearted, forgiving one another, *even as God for Christ's sake hath forgiven you.*"

Now how is this subject to be made practical to children? The Golden Text says, "It is better to trust in the Lord than to put confidence in princes." Perhaps very few of our

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

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.

QUESTIONS, etc.**Recite TITLE.**

To show what came of this choice, recite

TOPIC and GOLDEN TEXT.**Recite OUTLINE.**1. *The King of kings rejected*, v. 17-19.

Who is the King of kings?

How did they reject him? v. 19.

In view of what v. 18 states, what do you think of this rejection?

Was it worse than that of many persons now?

2. *A human king selected*, v. 17-19.

How was the king selected? v. 20, 21.

What reason for Saul's having hid is suggested in chap. 15. 17?

Why were the people pleased with him?

Tell what you think of Saul, after reading the following texts: v. 26, 27; chap. 13.

13. 14; 14. 29; 15. 11; 16. 14; 31. 2-4.

Which was more worthy, the chosen king, or the rejected?

Where in this lesson do we learn—

1. That God gave them their request?

2. That God sent them leanness of soul?

QUESTION AND ANSWER.

3. *With what disposition of mind ought we to read and hear God's holy word?*

We ought to read and hear God's holy word with a meek and teachable disposition; with faith; and an intention to practise it, by God's grace.

James 1. 21. Receive with meekness the engrafted word, which is able to save your souls.

Matthew 11. 25. At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes.

1st Cor. 14. 2. The word preached did not profit them, will being mixed with faith in them that heard it.

1st John 7. 17. If any man will do his will, he shall know the Father's doctrine, whether it be of God.

EXPOSITORY.

SAMUEL CALLED THE PEOPLE, ver. 17, to make known to them the name of the person indicated by Jehovah as their king. **I BROUGHT UP**. Words of reminders. They may have their longed-for king, but in receiving him they must hear a few words of remembrance from their wronged and rightful and rejected **KING. HAND**. Reminding them of the tight grip of bondage from which God delivered them. **THEM THAT OPPRESSED**. Amalek, Milian, Edom, Moab, and all the dwellers in Canaan. What a deliverer had God been! **THIS DAY REJECTED GOD**. Every day of continued adherence to an evil choice is a day of rejecting God. That day their choice was to be ratified—they were to receive their king. In proceeding to this appointment God reminds them of what he had been to them. But such is human perversity that we go right on regardless of all his love and care. **Psa. 78. 32. NOW THEREFORE PRESENT, &c.** Here is authority—God arises to action now—a king they chose, and a king they shall have. The order of presentation before the Lord is substantially as was that followed in the time of Achan. **Josh. 7. 14; Lesson VI.** The choice fell, as Samuel knew it would, upon Saul, ver. 21. **HE HATH HID HIMSELF**, ver. 22. Saul knew what was to come, although he perhaps thought the thing so unlikely that he failed to realize it. When, however, he saw the selection nearing himself, he hid, prompted, most likely, by genuine modesty, as he was young, unknown, and used only to a rural life under his father's eye. "The stuff" among which he was hid was the baggage of those who had come in to Mizpeh.

..... "The throne and its temptations spoiled in him a nature that was in many respects more beautiful than his stature."

..... "Saul was at first a beautiful vessel; at last an unsightly wreck."

THEY RAN, ver. 23. Eager to see their new ruler. When he could no longer escape notice "he stood among the people," or "presented himself in the midst of the people," as Dr. Hackett and Bliss translate it: A manly rising up and showing himself in the end. **SEE YEHIM**, ver. 24. This is Samuel's admiring cry as he gazed on the gigantic proportions of Saul—who towered head and shoulders above the people—standing at least seven feet high, it would seem. "There is none like him," said Samuel. So in external appearance they had a

king unlike the other nations, but superior to them all. ALL THE PEOPLE SHOUTED. So the shouts of a populace rise on small occasion, or if on a worthy occasion, as when Jesus entered Jerusalem, still the popular cry of "Hosanna" soon changes for "Crucify him." Notwithstanding the shout, some demurred from the outset, ver. 27. A better class adhered to him and followed him home, v. r. 26. But yet Saul assumed his rural rather than his regal duties, chap. 11. 5. From this lowly work, however, he was soon called to the leadership of the people as seen in 1 Sam. 11, so that a joyous coronation ensued—chap. 11. 15—and Saul was really king. The fact that he was an unknown, untitled man was a great obstacle in the way of his securing honors easily. *God save the king.* So of Adonijah, 1 Kings 1. 25; of Solomon, 1 Kings 1. 39; of Joash, 2 Kings 11. 12.

Outlines and Lessons.

SAUL CHOSEN KING.

1. Against Samuel's protest.
2. Against God's preference.
3. At Israel's united request.

SAUL A REPRESENTATIVE KING.

1. Representing the *desire* of the nation :—a king.
2. Representing the *ambition* of the nation :—a great king—physically imposing and strong.
3. Representing the *moral weakness* of the nation—an ungrateful, impulsive, unstable king.
4. Representing the *former failures* of the nation—their enemies gaining the ascendancy.

..... God chose Saul as a king, not because he was the holy man who should occupy such a post, but because he was such a one as men would choose. Externally he was great. Really he was small. Had God been consulted in the whole case far better would undoubtedly have been done. Saul's reign was a failure. Enemies annoyed them all through it, and eventually encroached upon them.

LESSONS.

(1) The great patience and long-suffering of the Lord, who woos and waits upon and waits for the slow and obstinate human heart. (2) The frankness and fairness of the Lord, who tells us the whole truth concerning ourselves. (3) The gentleness of the Lord, who, yielding to our

clamors against his own will, still does for us graciously and helpfully in the low estate into which we come by our errors. (4) The barrenness of a soul toward God, that lives for self and gets all that it can for selfish enjoyments.

English Teacher's Notes.

1. *Who chose the king.*

It is remarkable that notwithstanding the displeasure of God at the people's demand, he did not in his anger leave them to find a king for themselves. Saul was not their choice, but God's choice. This illustrates a point to which attention was called in the last note, namely, that the government by a king was as much a part of the Divine purpose concerning Israel as the government by elders or judges or high-priests.

We should also note the unselfish and noble conduct of Samuel. We might have expected him to say, "Well, if you will have a king, go and find one: I can have nothing to do with it." Though evidently much pained, he sank all thoughts of self, headed the "king movement," and set himself to find the best man. And when Saul was chosen Samuel proved the most faithful friend he had. Most men in such circumstances would have wished the experiment to fail. Samuel did his best to make it successful. Boys and girls do not often show this spirit. Even in games, if all is not just as they like, they will cry, "I sha'n't play!"

2. *How the king was chosen.*

Why is this related with such great detail? Much more space is taken up by the minute account of the circumstances that led to Saul's election than by the whole history of Samuel's judgeship. Surely this is because the story illustrates so strikingly the providence of God in guiding and overruling the smallest incidents of every-day life to the accomplishment of his own purposes. The teacher cannot do better than go through, shortly and rapidly, the whole story of Saul and his father's asses, showing at every step how God was making all things work together to the one point.

3. *The man chosen.*

Here again we see the hand of God. The people would naturally have looked to the leading tribes of Judah or Ephraim for a confederate king, or perhaps to tribes like Dan, for

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Manasseh, which had furnished such champions as Gideon and Samson. But God chose the smallest of all, Benjamin, and among the Benjamites he chose a young man whose unfitness is curiously shown by a circumstance which many readers might easily pass without noticing. In chap. 9, 6, we find the servant telling his master's son about Samuel. Saul actually did not know the judge, and deliverer, and prophet of his nation, (see also ver. 18,) though he lived within the small area of Samuel's limited circuits, (7. 16.) No doubt he was quite a child when the Philistines were driven out, and so quiet and prosperous had the country been since, that he was not acquainted with the man to whom that peace and prosperity were due, even though he was his own ruler! There could not be a more signal instance of God's choosing the weak things of the world; and we cannot doubt that the purpose of the choice was once more to throw back the people in trust upon their God.

Saul had, however, one qualification for the leadership, namely, his stature; and it is significant of the determination of the people to be pleased with the result of their agitation that at the sight of the tall young farmer they were perfectly satisfied without making the slightest inquiry as to any other claims he might possess. It would be well if we were always as content with what God sends us!

4. *The result of the change.*

The Golden Text very impressively describes this. "Sent leanness into their soul." Look at chap. 13. 6—"in a strait"—"distressed"—"did hide themselves in caves," &c. How sadly must the people have then looked back to the victory at Ebenezer, and to the twenty-five years of peace that had followed under the benign rule of the now aged prophet they had treated so ungratefully? By the calamities now brought upon them, God taught them the folly of trusting in any arm of flesh; and the Golden Text of last lesson must have been the thought of many a pious Israelite—"It is better to trust in the Lord than to put confidence in princes!"

The lesson for our scholars is, not to indulge in wishes for things it has not pleased God to give them, much less to seek to obtain these things at any sacrifice. *God knows best*—that is what we should all remember. Sometimes we can get things that we make up our minds we will get: God gives us our request—but what is the result? "*Leanness into our souls.*" When

the Israelites in the wilderness murmured for flesh, quails were sent; but sickness and death followed. When the Gaderees prayed Jesus to "depart out of their coasts," he did as they wished, and he *never went back*; the blessings others received at his hands they lost. There is such a thing as a prayer being *answered in wrath*. Let our prayer always be—"Give me what thou seest best; thy will be done."

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

For Senior Scholars.

I. THEMES FOR BIBLE READINGS.

1. **WORLDLY FRIENDS.** Prov. 20. 25; Matt. 10. 28, 37; Isa. 51. 12; Acts 4. 19.
2. **WORLDLY HONOR.** Gal. 1. 10; John 5. 44; Prov. 22. 4; John 12. 42, 43.
3. **WORLDLY PLEASURE.** 1 Tim. 5. 6; Heb. 11. 25; Eccles. 2. 1; 11. 9.
4. **WORLDLY EASE.** Luke 12. 19-21; Amos 6. 1; Zeph. 1. 12; Matt. 25. 24-30.
5. **WORLDLY RICHES.** James 5. 1-3, 5; Zeph. 1. 18; Mark 20. 24; 1 Tim. 6. 9, 10.
6. **BESSETTING SINS.** Isa. 59. 2; Prov. 15. 26; Isa. 57. 20, 21.
7. **THE FOLLY OF CHOOSING THESE OBJECTS.** Deut. 30. 19; Josh. 24. 15; Luke 10. 41, 42; Prov. 9. 10-12.

2. SEED THOUGHTS.

1. Why was this gathering at Mizpeh if it was already determined that Saul should be king? (Chap. 9. 16.)
2. How happened Saul to meet Samuel at the time he was informed he was to be made king? (Chap. 9. 18, 19.)
3. What advantage could result from this *public* method of choice of king?
4. What was the advantage of the choice *by lot*?
5. When assembled why does God remind them that he brought them out of Egypt, and out of the land of all *kingdoms*?
6. After the exodus, who had been their only *lawgiver* and *king*?
7. What direct and fearful charge does Jehovah now make against them?
8. Why was this charge made, just as they were about to revive their request for a king?
9. Why had Saul *hidden* himself away among the baggage?

10. Is there evidence that Saul was now a good man?

11. Did he show *vanity, haste, or rashness*?

12. Why did Samuel show the people *now* what burden a *king* would bring upon them?

13. Does God ever answer an improper prayer, or one improperly *delivered*, as a *punishment*?

3. DOCTRINE.

"*The insufficiency of worldly wisdom.*" Job 32. 9; Eccl. 1. 16, 17; 8. 16, 17; 1 Cor. 1. 25; James 1. 5.

The Primary Class.

BY L. J. R.

1. The invaluable, never-to-be-omitted REVIEW.

2. Do not go before the class without a clear idea of the lesson, and a well-arranged plan of teaching it. STUDY the lesson.

3. THE PICTURE. An old white-headed prophet, *talking* with the assembly. The *choosing* of a tribe—a family—a man. The *bringing forward* of the timid king, and his personal appearance.

4. The great TRUTH to be taught—the sin of rejecting God.

5. LINES OF APPROACH to the lesson. (1.) "Did you ever see a poor little crippled child?—cannot walk—his mother always carries him or pushes him in a little carriage—watches over him—loves him very much, does everything for him. Suppose, some day, he should say he wouldn't have her near him—he did not love her—he wanted some one else! Wouldn't that be very naughty? How would the mother feel?" Now tell the story of Israel's rejection of the best friend, keeping in mind your illustration. (2.) "Did you ever get lost in the city, (or woods,) wander round and round—can't find the way home? But if father is with you, keep close to him, he knows the way. Suppose a little boy in some such dangerous place should let go the father's hand, and run off alone?" (3.) Picture a little child in a beautiful home, loved and cared for, good food, beautiful clothes. Child is dissatisfied, wants to go away from home, though not able to take care of himself. His father may let him go, but he will suffer from hunger, and cold, and homelessness. Tell the story, and connect with the Golden Text.

6. Bring the lesson home to the hearts of the children. "Can any one reject the Lord now? Did you ever hear a soft voice in your heart, telling you to be good—to do right? It was Jesus' voice—did you listen? Did you obey? If not you rejected God. Perhaps you did not think—will you be careful after this?" Teach the Whisper Song, trying to have the children feel it.

WHISPER-SONG.

Jesus, meek and lowly,
Thou my King shalt be;
Make me pure and holy,
Ruling over me.

SUNDAY, JUNE 27, 1875.

LESSON XIII.—SAMUEL'S PARTING WORDS.

1 Samuel 12. 20-25.

Berean Notes.

Reader. 20 And Samuel said unto the people, Fear not: ye have done all this wickedness: yet turn not aside from following the Lord, but serve the Lord with all your heart:

School. 21 And turn ye not aside: for then should we go after vain things, which cannot profit nor deliver; for they are vain.

L. 22 For the Lord will not forsake his people for his great name's sake: because it hath pleased the Lord to make you his people.

S. 23 Moreover as for me, God forbid that I should sin against the Lord in ceasing to pray for you: but I will teach you the good and the right way;

L. 24 Only fear the Lord, and serve him in truth with all your heart; for consider how great things he hath done for you.

S. 25 But if ye shall still do wickedly, ye shall be consumed, both ye and your king.

HOME READINGS.

Mon. 1 Samuel 12. Th. Acts 20. 17-38.
Tu. Deut. 8. Fr. Luke 24. 13-32.
Wed. Psa. 106. 23-48. Sat. 2 Timothy 4. 1-8.
Sabbath. Psalm 103.

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TOPIC: *Loving Words of the Faithful Prophet.*

GOLDEN TEXT: *Only fear the Lord, and serve him in truth with all your heart; for consider how great things he hath done for you. 1 Sam. 12. 24.*

GENERAL STATEMENT.

The people with a king reminded again of the KING OF KINGS. After an illustration of his power and magnanimity Saul is made king in Gilgal. 1 Sam. 11. 15. And now the venerable Samuel, his work having ended, speaks parting words—called by the **TOPIC:** *Loving words of the faithful prophet.* These are summed up in the **GOLDEN TEXT;** *Only fear the Lord, and serve him in truth with all your heart: for consider how great things he hath done for you. 1 Sam. 12. 24.* [Read the whole of 1 Sam. 12.]

REVIEW HYMN.

When all thy mercies, O my God,
My rising soul surveys,
Transported with the view, I'm lost
In wonder, love, and praise.

When in the slipp'ry paths of youth,
With heedless steps, I ran;
Thine arm, unseen, convey'd me safe,
And led me up to man.

Through hidden dangers, toils, and deaths,
It gently clear'd my way;
And through the pleasing snares of vice,
More to be fear'd than they.

Through every period of my life
Thy goodness I'll pursue;
And after death, in distant worlds,
The pleasing theme renew.

QUESTION AND ANSWER.

4. *Ought we not often to think upon what we have heard and read?*

We ought often to think upon what we have heard and read: and so lay up the word of God in our hearts, and meditate therein day and night.

Psalm cxix. 11. Thy word have I hid in mine heart, that I might not sin against thee.

Luke ii. 19. But Mary kept all these things, and pondered them in her heart.

EXPOSITORY.

FEAR NOT, ver. 20. The people feared. (1.) Because of the *thunder and rain* which Samuel had prayed for and the Lord had just sent. vers. 16-18. (In wheat-harvest thunder and rain unusual.) (2.) Because of the *plain statement* Samuel had made concerning their guilt, (vers. 17, 19,) of which the thunder and rain were a divine indorsement. **YE HAVE DONE ALL THIS WICKEDNESS**, (ver. 20. 3.) Because of the *summary of God's dealings* with them which Samuel had just given, (vers. 6-15.) (4. Because of the *blameless and beautiful character* which Samuel himself presented to them, and which they acknowledged, (vers. 1-5.) A godly life always excites fear in the heart of the ungodly. And now, fearing even unto despair, the people are comforted by the prophet—**FEAR NOT**. There is yet hope if (1.) Ye will **TURN NOT ASIDE** from the Lord; (2.) But follow or **SERVE** him **WITH ALL YOUR HEART**. If, however, ye shall **STILL DO WICKEDLY** **YE SHALL BE CONSUMED**.

OUTLINES.

1. The *merciful* Lord, vers. 20, 24; 2. The *faithful* Lord, ver. 23; 3. The *destroying* Lord, ver. 25; 4. *Following* the Lord, vers. 20, 21, 24; 5. *Forsaking* the Lord, vers. 21, 25; 6. The *faithful prophet* of the Lord, ver. 23.

REVIEW SCHEME.

- Repeat **TITLES**, **TOPICS**, and **GOLDEN TEXTS** of Quarter.
- Recite the **OUTLINES**.
- In which lessons are the following doctrinal points taught or suggested?—
The sovereignty of God.
The insufficiency of worldly wisdom.
The consecration of children.
The compensations of Providence.
The one God.
Civil governments.
Christian progress.
The pre-existence of Christ.
Retributive justice.
Christian Unity.
Salvation by grace.
The calls of God.
- Which lesson contains special instruction—
 (1) For children?
 (2) For people who are not decided between God and the world?
 (3) For Christians who try to imitate the world?

- (4) For fathers ?
- (5) Especially for praying mothers ?
- (6) For daughters ?
- (7) For men who abuse great gifts ?
- (8) For self-distrustful but godly men ?

HISTORICAL CATECHISM.

[The School may be trained in this catechism month after month, and be prepared to pass a thorough examination upon it in connection with the General Review.]

L. Leader. When did the children of Israel enter Canaan?

S. School. On the 19th day of the 1st month, 1451 B. C., forty years after the crossing of the Red Sea.

L. Where did they first encamp in Canaan?

S. At Gilgal, in the eastern border of Jericho.

L. What events happened while they were in Gilgal?

1. The Israelites were circumcised.
2. They kept the passover.
3. Manna ceased, and they ate of the old corn of Canaan.
4. The city of Jericho was taken.
5. After two attempts the city of Ai was taken.
6. The people went to Ebal and Gerizim according to Moses' command.

7. The Israelites made a covenant with the Gibeonites.

L. What two miracles were performed during Joshua's battle with the "five kings"?

1. The Lord sent hailstones on their enemies.
2. The sun and moon stood still at the command of Joshua.

L. What other cities did Joshua smite?

S. Libnah, Lachish, Gezer, Eglon, Hebron, and Debir, subduing the south of Canaan.

L. Where was Joshua's next great battle?

S. In the north with divers kings "by the waters of Merom."

L. Name the principal tribes who opposed Joshua.

S. The Hittites, Ammonites, Canaanites, Perizzites, Hivites, and Jebusites.

L. Where did the Israelites go from Gilgal?

S. To Shiloh, where the tabernacle of the congregation was set up about seven years after reaching Canaan.

L. What six cities of refuge were appointed?

1. Kadesh, of Galilee, in Mount Naphtali.
2. Shechem, in Mount Ephraim.
3. Kirjath-arba, which is Hebron in Judah.
4. On east of Jordan, Bezer, Ramoth-Gilead, and Golan. Josh. 20. 7, 8.

L. Where did Joshua assemble the children of Israel before his death?

S. At Shechem, where he delivered his farewell address. He died about 1425 B. C., aged one hundred and ten years. He was buried in "Timnath-serah, which is in Mount Ephraim." Josh. 24. 30.

L. How did God govern Israel after the death of Joshua?

S. By fifteen judges, who governed the land for three hundred and thirty-one years.

L. Name the nations by whom the different tribes of Israel were subdued and oppressed during this period, and name also the judges at the time of these oppressions.

1. By the Mesopotamians eight years. Judg. 3. 8.
2. By the Moabites eighteen years. Judg. 3. 12-14. Delivered by Ehud. Ehud followed by Shamgar.
3. By the Northern Canaanites twenty years. Judg.

4. 1-3. Sisera was their captain. Deborah

judged Israel, and with Barak conquered Sisera.

4. By the Midianites seven years. Judg. 6. 1, 2. Delivered by Gideon. (Ruth lived about this time.) After Gideon came Abimelech, Toia, and Jair.

5. By the Philistines and Ammonites eighteen years. Judg. 10. 6-9. Delivered by Jephthah, who was succeeded by Ibzan, Elon, and Abdon.

6. By the Philistines forty years. Judg. 13. 1. Delivered by Samson, who was succeeded by Eli and Samuel.

L. What request did the Israelites make of Samuel?

S. "Make us a king to judge us like other nations." 1 Sam. 8. 5.

L. Whom did Samuel select?

S. Saul, the son of Kish.

A REVIEW OUTLINE.

The Golden Text bids us "CONSIDER HOW GREAT THINGS" the Lord hath done. Let us connect with this the lessons of the six months now closing.

1. "Great things" in the *promises* of the Lord. "Joshua encouraged." Josh. 1. 1-9.

2. "Great things" in the *deliverances* of the Lord. "Crossing the Jordan." Josh. 3. 14-17. "Jericho taken." Josh. 6. 12-20. "Gideon's army." Judges 7. 1-8.

3. "Great things" in the *gifts* of the Lord. "Caleb's inheritance." Josh. 14. 6-15. "The Land Divided." Josh. 18. 1-10.

4. "Great things" in the *mercy* of the Lord. "Review—God's mercies to Israel." Josh. 24. 1-13. "Israel's promise." Josh. 24. 14-18. "The Promise Broken." Judges 2. 11-16. "Review—Samuel's parting words." 1 Sam. 12. 20-25.

5. "Great things" in the *memorials* provided. "Memorial Stones." Josh. 4. 4-9. "Preparation for conquest." Josh. 5. 9-15. "Ebal and Gerizim." Josh. 8. 30-35. "The Altar of Witness." Josh. 22. 21-27.

6. "Great things" in the *warnings* given. "Achan's sin." Josh. 7. 19-26. "Joshua's warning." Josh. 23. 11-16. "The death of Samson." Judges 16. 25-31. "The death of Eli." 1 Sam. 4. 12-18. "A king desired." 1 Sam. 8. 4-9. "Saul chosen." 1 Sam. 10. 17-24.

7. "Great things" in the *noble examples* furnished. "The call of Gideon." Judges 6. 11-18. "Ruth and Naomi." Ruth 1. 16-22. "The praying mother." 1 Sam. 1. 21-28. "The child Samuel." 1 Sam. 3. 1-10. "Samuel the Judge." 1 Sam. 7. 5-12. [Also Joshua and Caleb.]

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8. "Great things" in the *types* presented. "Joshua," "Jordan," "Canaan," "Enemies," "Circumcision," "Passover," "Cities of Refuge." Josh. 20. 1-9, etc., etc.

Outlines of the Lessons.

(1) Ap. Pl. (2) P. D. E.....P. Di..... P. De
(3)Va.....Vis.... Vic. (4) 22. 10. 3. (5)
S. S. S. S. S. (6) Ru. Be. No. (7) Cov. Con.
(8) Child S. Child Ca. Child Co. (9) W. B. D. D.
(10) P. P. V. (11).....Elders.....Judge
Lord. (12) K. rej. K. sel.

Seed-Thoughts.

1. What caused the great fears of the people at this time?
2. On what *ground* did Samuel quiet their fears?
3. Did he pass over and mitigate their wickedness?
4. Was it for *their* sake, or God's, that he promised God's mercy?

5. While God is making effort to save sinners, why is it a sin to cease to pray for them?

6. Why did not Samuel cease his *instruction* of the people when they discarded his words?

7. In what respects does he show himself in this lesson a Christian and ministerial *example*?

8. On what did he show them hung the destiny of both them and their king?

9. For what was Samuel remarkable in his *youth*?

10. For what was he noticeable in his *judgeship*?

11. What can be said of him as a prophet? (vers. 3, 4.)

12. What honorable and useful position did he fill in his old age at Ramah? (Chap. 19. 18-19.)

Lessons for July.

JULY 4. The Word made Flesh. John I. 1-14.
JULY 11. Following the Lamb. John I. 35-46.
JULY 18. Jesus at the Marriage. John 2. 1-11.
JULY 25. The New Birth. John 3. 7-17.

Topics and Golden Texts for First and Second Quarters.

JANUARY.

IN the Way of Duty—Strength. Josh. 1. 1-9. Thou therefore, my son, be strong in the grace, etc. 2 Tim. 2. 1.
N the Waves of Jordan—Safety. Josh. 3. 14-17. When thou passest through the waters, I will be, etc. Isa. 43. 2.
N the Way of Deliverance—A Memorial. Josh. 4. 4-9. I will remember the works of the Lord: etc. Psa. 77. 11.
N the Work of Conquest—A Leader. Josh. 5. 9-16. Looking unto Jesus, the author and finisher, etc. Heb. 12. 2.
N the Way of Obedience—Victory. Josh. 6. 12-20. By faith the walls of Jericho fell down, after, etc. Heb. 11. 30.

FEBRUARY.

SIN of Covetousness and its consequence. Josh. 7. 19-26. Take heed and beware of covetousness. Luke 12. 15.
OLEMN Choice between Life and Death. Josh. 8. 30-35. I have set before you life and death, etc. Deut. 30. 19.
AINTLY Service and its Reward. Josh. 14. 6-15. If any man serve me, him will my Father honour. John 12. 26.
URVLING the Heritage of God's people. Josh. 18. 1-10. The lines are fallen unto me in pleasant places; yea, I have a goodly heritage. Psa. 16. 6.

MARCH.

REFUGE and Strength in Trouble. Josh. 20. 1-9. God is our refuge and strength, a very present, etc. Psa. 46. 1.
IGHT Understanding among brethren. Josh. 22. 21-27. Ye are all one in Christ Jesus. Gal. 3. 28.
RETURN to Sin Displeasing to God. Josh. 23. 11-16. If any man draw back, my soul shall have no pleasure in him. Heb. 10. 38.
REVIEW of God's Mercies. Josh 24. 1-13. O that men would praise the Lord for his goodness, etc. Psa. 107. 8.

APRIL.

PROMISE of Service promptly Made. Josh. 24. 14-18. The Lord our God will we serve, and, etc. Josh. 24. 24.
PROMISE of Service soon Forgotten. Judg. 2. 11-16. They soon forgot his works: etc. Psa. 106. 13.
PROMISE to Save from a Faithful God. Judg. 6. 11-18. Lo, I am with you alway, even unto the end of the world. Mat. 28. 20.
PROMISE to Save by a Faithful Few. Judg. 7. 1-8. There is no restraint to the Lord to save, etc. 1 Sam. 14. 6.

MAY.

EARNEST Deeds of a Hero. Judg. 16. 25-31. He that walketh with wise men shall be wise, etc. Prov. 13. 20.
EARNEST Devotion of a Daughter. Ruth 1. 16-22. Thy people shall be my people, and thy God, etc. Ruth 1. 16.
EARNEST Devotion of a Mother. 1 Sam. 1. 21-28. I have kept him to the Lord: as long as he, etc. 1 Sam. 1. 28.
EARNEST Piety of a Child. 1 Sam. 3. 1-10. Whosoever shall not receive the kingdom of God, etc. Luke 18. 17.
EARNEST Grief of an Old Man. 1 Sam. 4. 12-18. Chasten thy son while there is hope, and let, etc. Prov. 19. 18.

JUNE.

LEADING Israel to the Lord. 1 Sam. 7. 5-12. By the blessing of the upright the city is exalted. Prov. 11. 11.
LONGING to be Like the World. 1 Sam. 8. 4-9. It is better to trust in the Lord than to put, etc. Psa. 118. 9.
LEANNESS of Soul from the Love of the World. 1 Sam. 10. 17-24. He gave them their request: but sent leanness into their souls. Psa. 106. 15.
LOVING Words of the Faithful Prophet. 1 Sam. 12. 20-25. Only fear the Lord, and serve him, etc. 1 Sam. 12. 24.

JEWELS.

"And they shall be Mine, saith the Lord of hosts, in that day when I make up my jewels."—MALACHI iii. 17.

Moderato.

1. When He com - eth, when He com - eth To make up His

jew - els, All His jew - els, precious jew - els, His loved and His own,

CHORUS,

Like the stars of the morn - ing, His bright crown a -

dorn - ing, They shall shine in their beau - ty, Bright gems for His crown.

2. He will gather, He will gather
The gems for His kingdom :
All the pure ones, all the bright ones,
His loved and His own.
Like the stars, &c.

3. Little children, little children
Who love their Redeemer,
Are the jewels, precious jewels,
His loved and His own.
Like the stars, &c.

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