

For he was still ruler of both king and people.

Va. 16, 17.—See this great thing. With the boldness of faith Samuel bids them witness a sign to come from the Lord, confirming his words.

Va. 18, 19.—Greatly feared the Lord and Samuel. At last they are brought to a consciousness of their sin, but it takes a hint of judgment to effect this.

Va. 20, 21.—Fear not. Words of grace, which are often repeated in the Scriptures; God's message to the penitent sinner, and to his troubled saints.

Va. 22.—The Lord will not forsake his people. This is solid foundation to build upon, and a truth for all ages of the world.

Va. 23.—God forbid, etc. "Pray for them that despitefully use you," says Christ. Though Israel rejected Samuel, with God, he would consider it a sin not to continue praying for them, and, also, teaching them the good and the right way.

Va. 24, 25.—Only fear the Lord. Samuel's heart is deeply moved at the tendency of Israel to forsake God; and he closes his address with words of great pathos and power, summing up in a sentence or two their whole duty, and giving faithful warnings against forsaking the Lord.

Va. 26.—The Lord will not forsake his people. This is solid foundation to build upon, and a truth for all ages of the world.

Help for Parents, or for the Teacher of the Primary Class. Briefly narrate the events chronicled in chapter eleven, which gives Samuel the desired opportunity of bringing Saul prominently before the people, and of himself laying down the cares of an office which he had so long and so honorably filled.

made clear to the minds of little children. It might be well to recall some points in his life, and show how, from a child, he had sought and followed the Lord.

The Lesson is full of incident. Picture the scene, as the storm came up, at a time when none was to be expected. The expression, "feared the Lord and Samuel," shows that terror had come upon their souls; and the earnest request that Samuel should "pray, . . . that we die not," proves that they believed there was potency in prayer, as well as power in Jehovah.

Their sin was in rejecting God, in their eagerness to have a king like those of the nations about them, and that the manifestation of power in the storm was to teach them the folly of their choice, when they turned away from God.

Samuel said to them in v. 23: "I will teach you the good and the right way." This may be considered the key to the Lesson. SERVA and OBEY run through the whole Lesson. The result is happiness and peace.

God's hand is against the wicked. They cannot have true prosperity, and at last they are consumed. The very sins they do and love consume them.

Booth's Department.

Original and Selected. Bible Enigma. No. 248. Form an Acrostic from the following: A capital of an empire vast; A maiden with beauty unsurpassed; A country where land was rich in gold; A wonder-working prophet 'of old; A king who had the longest reign; A messenger by a lion slain; A woman who displayed great tact; A man made king by a sinful act; The initials of these names will spell A book of the Bible, you know well.

Form a diamond of Zoological words of 1. One hundred. 2. Three eighths of Muscatel. 3. Five sixths of a feeble walk. 4. Green reptiles. 5. A fierce specimen of the feline race. 6. Large species of apes. 7. A hunter. 8. A small insect. 9. The tail of a cat.

Transpositions. Transpose cat to dog, with two words, each having one letter different, between them. Transpose gun to war, with three words between. Transpose love to hate, with two words between. Transpose girl to lady, with six words between. Transpose boy to man with two words between. Transpose hand to foot, with four words between. Transpose coat to vest, with three words between.

Find answers in the Scriptures to these questions: 1. What king had an ivory house? 2. And where is judgment pronounced against it? 3. What king was murdered in his summer parlor? 4. What king had a winter parlor warmed by a fire on the hearth? 5. How many horsemen did Solomon have? 6. How many stalls were required for his horses?

A Curious Transposition. The following sentence may be read in over 2,000 different ways without changing the original words, by beginning with the letter B, which will be found in the centre of the diamond:

SUGGESTED LESSONS. The obligation to serve God is not annulled by change of circumstances, or by our making no profession to serve him. God demands implicit, perfect obedience. And it is not us to pick and choose what commandments we will obey.

A turning aside, however slight, from God's way, involves danger to the soul. The path of safety is alone in Jesus, who is the Way. Our salvation does not depend upon our feeble grasp upon Christ, but upon his firm hold on us. "The Lord will not forsake his people."

Answer to Bible Enigma. No. 247. Double Acrostic. A bne R N agg E O rea D I mag E N erv E I ele M E agl E D ebi R No. 248. Samuel.

ANSWERS TO CURIOUS QUESTIONS. No. 129. "Vanity of vanities, saith the preacher, vanity of vanities, all is vanity." No. 130. M yria D I ndig O R ifle R I peca C A ipac A M imic S MIRIAM. DORCAS.

Correspondence.

Hints on Sabbath School Teaching. An essay read before the recent Sabbath School Convention at Woodville, Kings County.

BY RALPH S. EATON. Education may be defined as the process of developing mind and building up character. It leads to a correct knowledge of facts, correct thinking, correct feeling, correct conduct. Its highest fruit is wisdom of which the fear of the Lord is the beginning.

On the subject of personal teaching I would remark that the great secret of success is obtaining the scholar's attention. Let us notice some conditions favourable to securing this essential element. The atmosphere in the room should be comfortable, also the seats.

If possible have classes separated from each other so that what goes on in one will not attract the attention of the other. It is an excellent plan, when practicable, for a number of classes to occupy the pews of the church. A special advantage if the class is large is that the teacher may stand so as easily to see, question, and hear all.

Have the lesson thoroughly prepared as I have intimated, so as to do away with all crutches, such as printed questions and notes, and be able to keep your eyes constantly on your class. Adapt your style and language to the age and circumstances of your class, avoiding all obscurity in questions and explanations, and monotony in voice and manner.

Be careful not to take up too much time in analyzing the little points in the lesson, but aim to consider the lesson as a whole, looking for the spiritual and practical truths and teachings and presenting these as guides in our daily life. Do not do all the talking yourself. Surfing their minds with facts, no matter how profound, is not educating them in the true sense of the word. Induce them to ask questions.

Try to feel the lesson. If it does not help you, if it means nothing more to you than an historical fact, it will mean nothing more to your pupils. Do not give up the reviews. Have them weekly, monthly, quarterly. They tend to give clearer and deeper insight into the subject and greater permanency to the knowledge acquired. In the monthly and quarterly reviews, where there is so much ground to go over, exercise great care in preparing it for the Sabbath previous to its recital, selecting the most important points. The scholars had better be prepared with pencil and paper to take a note of the points.

Giving some historical facts apart from the lesson to be prepared is considered by some to lend additional interest. If this plan is adopted I would suggest for an advanced class that the lives of Christ's apostles be taken up separately. Let both teacher and scholars search in sacred and profane history for facts concerning them. Take a few moments previous to the lesson for comparing and combining these facts. Make constant

mark showing the book or paper from which it was taken, in case the particulars regarding it be forgotten in reviewing all the notes and have to be referred to. Continue reading and marking, leaving space between notes to make insertion, so that when finished they will be in proper order to be taken up in class. Commit these thoroughly to memory, whether you make use of all or not. Be sure that the fundamental truths to be taught occupy a prominent place. Put these notes in the back of your Bible if you wish, but do not refer to them in class if you can possibly avoid it.

I would suggest, further, that an insight be obtained into the lesson which is to come a week in advance, sufficient to know its main theme, what truths are to be taught, what persons and places referred to. Then spend a few moments at the close of each lesson giving some explanation of the next one. Knowing how to study is the greatest thing in student life. Tell the pupil how to study. Let them know the points upon which you will dwell especially. If there are any historical or geographical facts to be studied up tell them the best source to which to go for them. Do this and you have them interested. They will know how to work and for what to work. A writer on this point says: "To assign a lesson to a child without giving him some idea of what are its leading features, what you will expect them to know, or explain or prove next Sunday, and how and where he can obtain most light on difficult parts, seems to me a good deal like sending him into a ten-acre swamp to fetch something which he has never seen and which you have not even described to him."

On the subject of personal teaching I would remark that the great secret of success is obtaining the scholar's attention. Let us notice some conditions favourable to securing this essential element.

The atmosphere in the room should be comfortable, also the seats. If possible have classes separated from each other so that what goes on in one will not attract the attention of the other. It is an excellent plan, when practicable, for a number of classes to occupy the pews of the church.

A special advantage if the class is large is that the teacher may stand so as easily to see, question, and hear all. Library books or papers should not be gathered or returned, neither should the collection be taken up, while classes are in session. This work had better be performed during the closing exercises. In seating yourself with your class assume an air of cheerfulness and animation, as though you were going to spend a real pleasant half hour. Show them that you have got something that will repay their attention, then do not disappoint.

Have the lesson thoroughly prepared as I have intimated, so as to do away with all crutches, such as printed questions and notes, and be able to keep your eyes constantly on your class. Adapt your style and language to the age and circumstances of your class, avoiding all obscurity in questions and explanations, and monotony in voice and manner.

Let your questions be free and conversational, fresh and suggestive, and give your pupils time to think before answering. Be careful not to take up too much time in analyzing the little points in the lesson, but aim to consider the lesson as a whole, looking for the spiritual and practical truths and teachings and presenting these as guides in our daily life.

Do not do all the talking yourself. Surfing their minds with facts, no matter how profound, is not educating them in the true sense of the word. Induce them to ask questions. Try to feel the lesson. If it does not help you, if it means nothing more to you than an historical fact, it will mean nothing more to your pupils.

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review, and if the age and circumstances of your class make it suitable, I would advise that at the close of the study of each life a written account of the apostle be prepared by each pupil and given to the teacher to examine as to correctness of facts. If thought best criticism might be made as to writing and composition. From my own experience in teaching I consider this plan excellent. Studying the lives of these men as we would the men of later history, ascertaining when and where they were born, what were their occupations, about their conversation with Christ during his ministry, where they preached, what of their success, where and how they died, gives them individuality, helps the scholar to believe that these characters are not fictions, that they really lived, moved, and had their being. Besides a wonderful appreciation and interest is cultivated for every reference to them made in public discourse or private reading.

I think it a good plan with a class of younger pupils to refer occasionally to their moral life, to their reading, their companions, their aspirations. If they are ignorant show them the worth of knowledge. Appeal to their self respect. Call their attention to the successful men in their neighborhood. If they are poor visit their homes. Know their parents and get their confidence and cooperation. Ever bear in mind all that is included in the word example, its effects as to influence, respect, regularity and punctuality of attendance, conduct in, and out of, school. Lastly, a teacher should follow the example of Christ when He looked to the Holy Ghost to complete the work. When He the Spirit of Truth is come He shall save the world. The teacher may plant, the pastor may water, but God alone giveth the increase.

Dedication at Lockport.

After so long a time we were permitted on last Sabbath, 7th inst., to dedicate our new house of worship to Almighty God. We held our last meeting in the old church building the Friday evening previous. It was our regular church covenant meeting, and a large number were present. We all felt glad that we were to move to a better place of worship, and yet sad to leave the old place around which so many pleasant and sacred recollections clustered. Sabbath morning came bright and fair, and at the appointed hour the house was well filled with a congregation whose faces indicated the deep interest they felt in the occasion. Rev. C. Goodspeed and Rev. J. A. Gordon, of Yarmouth, and Rev. P. R. Foster, of Osborne, were present with us. Other neighboring brethren were invited, but were not able to attend.

The dedicatory sermon was preached by Rev. C. Goodspeed, from 1 Cor. xii. 27, in which, under the figure of the body, he showed the unity of the church, and the relation of each member to every other member, as well as the relation of each member to the whole body. It was a clear, strong presentation of gospel truth, and made a grand, and it is to be hoped, lasting impression upon the audience.

In the evening the house was again filled with worshippers. Rev. J. L. Dawson, resident Methodist minister of the place, kindly closed his house, and was present to participate in the exercises. Rev. J. A. Gordon preached a thoughtful and soul-stirring sermon from 1 Cor. xiii. 9.

Thus closed a pleasant and profitable day. We hope it may be prophetic of many such in the church, which has so generously expended her means to make God's house the best in the community. Since the meeting of the Association the house has been repainted inside, the first painting not being satisfactory, which, with a few additions, gives it a very much better appearance.

We have now everything convenient and pleasant; all the departments of church work are going on smoothly, and seemingly all we want now is the power of the Most High to rest upon us, that they who love the Lord may be quickened into more active life, and that the stony heart of unbelief in the impenitent may be broken. May the Master for His own name sake speedily vouchsafe that power.

H. N. PARRY. Lockport, Oct. 12, 1883.

Ordination at Willow Grove, N. B.

A Council called by the Willow Grove Baptist Church, for the purpose of considering the propriety of setting apart Bro. Henry March to the work of the gospel ministry, convened at their house for worship, on the 11th Oct., at 11 A.M. Rev. E. Hickson was chosen Moderator, Rev. B. N. Nobles, Secretary. The Divine blessing was invoked by Bro. Nobles. Members of Council present were:—

Willow Grove.—Brethren Wm. Cuthbert and Stephen Hall.

Germain Street, St. John.—Rev. E. Hickson.

Leinster Street, St. John.—Rev. J. F. Bartlett, and Bro. J. F. Masters.

Brussel Street, St. John.—Rev. J. E. Hopper, D. D., Rev. B. N. Nobles.

Fairville.—Brother B. Thomas. 2nd St. Martins.—Deacon R. Floyd, and Bro. W. R. Floyd.

From a report given by the church clerk, it appeared that at a regular meeting of the church on Sept. 23rd, it had been decided to call the Council for the purpose mentioned above. Brother March, by request, related his Christian experience, call to the ministry, and views of Christian doctrine in an intelligent and satisfactory manner.

After the brother had retired it was unanimously resolved that the Council express their satisfaction in the relation, by Bro. March, of his Christian experience, call to the ministry, and views of Christian doctrines, and that the Council proceed to arrange for the exercises of ordination.

The following order of exercises was then adopted for afternoon service: Sermon by Rev. J. E. Hopper, D. D. Ordination prayer, Rev. E. Hickson. Charge to candidate, Rev. J. F. Bartlett.

Hand of fellowship, Rev. B. N. Nobles. Charge to the church, Bro. J. F. Masters.

Reading of Scripture and prayer, Bro. B. Thomas.

Resolved, That Minutes of Council be published in the CHRISTIAN MESSENGER and the Visitor.

Adjourned with prayer by Rev. J. F. Bartlett.

In the afternoon a good audience assembled to hear the ordination exercises, which were according to the above programme, Bro. Hopper earnestly preaching the word from Titus i. j. After all the exercises were finished the benediction was pronounced by Rev. Henry March, and congregation dispersed.

EDWARD HICKSON, Moderator. B. N. NOBLES, Secretary.

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