

Be exclusively a teacher of the Sabbath School lesson. The hour is God's and for thought upon His Word alone; any other use of it is misuse. Two little friends of mine voluntarily left both class and school because their teacher spent so much time in light conversation; or as put in their own language, "What she told us we could learn on the street any time; what we wanted was something about the Bible." Children are quick to discern the fitness of things. Oh! teachers, our duty is plain. We are answerable to God. Keep to the lesson. Don't trifle with souls.

Do not let the teaching hour exhaust your knowledge of and acquaintance with your class. Study their individual character. Learn much, if possible, of the influences that pervade their everyday life, both in the school and at home. There may be especial features, wherein your power could do good. Know their parents; confer with them; and let them feel that their children have a place in your heart. In many cases the assistance of the parents alone is enough, but at any rate it is, in general, in the most direct line of accomplishment of this object, and by its immediate and responsible relation to the pupil undoubtedly eclipses in efficiency any expedient that can be devised. Not only visit pupils in their homes, but have them visit you. Help them in any way you can, socially and intellectually. Seek their confidence. Be ready with counsel upon any matter that may interest or affect them, and make them to feel that in more than the Sabbath School sense of the term you are their friend. This phase of Sabbath School duty is rapidly coming to be recognized as it should be, and is the only practical way for the solution of many difficulties. The jurisdiction of the teacher responsibly touches these things, while it does not at all control them. This ought and can be done; and when regulated by Christian courtesy, and the promptings, not of curiosity but of duty, great good is likely to accrue, not only to the pupil, but also to the teacher and the cause in which he is laboring.

Last, and no one ought to say least, let me speak of prayer as sustaining a vital relation to this matter. It has a practical power that must never be lost sight of. A personal Master is your helper and friend, and He whose work you are doing will help you in the work. The mind and will of Christ Jesus, the gracious guidance and inspiration of the Holy Spirit, are needed to give the "wisdom of the serpent with the harmlessness of the dove" to successfully cope with this and many other perplexing problems of Sabbath School work.

Use Correct Language.

The following very sensible remarks concerning the President of Acadia College in the class room, are from the Acadia Athenæum:

The President of the College took occasion the other morning, to call the attention of the students to the importance of exercising greater care in the use of our English tongue. He said, he regarded a college training as seriously defective, which failed to give the student power to express himself in pure, if not elegant language. He claimed that, while friendly criticism, the drill of the class room and the translating of the Greek and Roman classics, were all well adapted to train the student in the use of correct forms of speech, as well as to give him freedom and even beauty of expression; yet if still greater excellence would be attained, the student must be his own critic; he must select his words with care, and be ambitious to develop a taste for accuracy in speaking his mother tongue. No amount of labor on the part of the teacher can atone for neglect in the student. Rigid adherence to correct rules of language in the class room will avail but little if it be succeeded by carelessness in conversation and debate. Whatever may be the attainments of the student in college, if in his intercourse with men he allows himself to fall into an inelegant or corrupt manner of speech, he will be regarded as essentially lacking in culture, besides exposing himself to the charge of having devoted too much attention to the dead languages at the expense of a living one. In order to be correct in the use of our native English, it is not necessary to be pedantic, or acquire the habit of using large terms. A show of learning is not culture. The cultured man will avoid the extremes of pedantry on the one hand and inelegance on the other, and the student who anticipates a literary line of life, and who hopes to impress men and give direction and shape to thought, must not expect to gain admission to the intellect if he stumbles at the threshold by offending the ear. To obtain the best results in this direction, every student should have a model—some eminent writer of prose or verse, with whom he should become thoroughly familiar—whose purity of style and accuracy of expression would naturally elevate his tastes and influence his language.

The Christian Messenger.

Bible Lessons for 1883.

FOURTH QUARTER.

Lesson XIII.—DECEMBER 30, 1883.

QUARTERLY REVIEW.

GOLDEN TEXT.—"Great deliverance giveth he to his king; and sheweth mercy to his anointed, to David, and to his seed forevermore."—Psalm xviii. 50.

DAILY HOME READINGS.

M. Lessons I, II.—1 Sam. iv. 5-18; and ch. vii.

T. II, IV.—1 Sam. viii. 1-10; x. 17-27.

W. V, VI.—1 Sam. xii. 6-25; xv. 10-35.

F. VII, VIII.—1 Sam. xvi. 1-13; xvii. 32-58.

S. IX, X.—1 Sam. xviii. 1-16; xx. 32-42.

S. XI.—1 Sam. ch. xxiv.

S. XII.—1 Sam. ch. xxxi.

THEME.—Preparation for the Kingdom of David.

REVIEW.—The thirteen Golden Texts in Concert.

Scripture Review Exercises.—The Pastor or Superintendent will ask the questions. Teachers give the first text; Boys the second; Girls the third; or they may be assigned to classes.

1. Who was sent to prepare for the kingdom of David?

1 Sam. iii. 20...ch. vii. 3...ch. vii. 15.

2. What did the people improperly ask for?

1 Sam. viii. 5...ch. xii. 12...ch. xii. 25.

3. How did King Saul forfeit his kingdom?

1 Sam. xiii. 13...ch. xv. 23...ch. xxxi. 6.

4. Of what does King Saul remind us?

Luke xix. 42...Acts iv. 26...Acts iv. 27.

5. Whom had God chosen king of Israel?

1 Sam. xvi. 13...ch. xxviii. 17...Acts xii. 22.

6. Of whom was David the ancestor and type?

2 Sam. vii. 16...Matt. xxii. 42...Rom. i. 3.

7. How was David prepared for his work?

1 Sam. xviii. 14, 16...Pa. xxxiv. 19...[Pa. lxxxix. 23, 24.]

8. How were the rejection and sufferings of Jesus foreshadowed in David's experience?

Pa. lxxxix. 19...Pa. lxxxix. 4...Pa. xxxv. 11.

9. What do we know about the "Son of David?"

2 Tim. ii. 8...Acts xiii. 23...Acts xiii. 24.

10. It would add to the interest to have read, during the exercise, three (strictly) five-minute essays, prepared by teachers or scholars previously appointed, on these themes: (1) "Samuel," (2) "Saul," (3) "David."

ANALYSIS:

I. Eli's Death, 1 Sam. iv. 10-18.

II. Samuel the Judge, 1 Sam. vii. 3-17.

III. Asking for a King, 1 Sam. viii. 1-10.

IV. Saul chosen King, 1 Sam. x. 17-27.

V. Samuel's Farewell Address, 1 Sam. xii. 13-25.

VI. Saul Rejected, 1 Sam. xv. 12-26.

VII. David Anointed, 1 Sam. xvi. 1-13.

VIII. David and Goliath, 1 Sam. xvii. 38-51.

IX. David's Enemy—Saul, 1 Sam. xviii. 1-16.

X. David's Friend—Jonathan, 1 Sam. xx. 32-42.

XI. David sparing his Enemy, 1 Sam. xxiv. 1-17.

XII. Death of Saul and Jonathan, 1 Sam. xxxi. 1-13.

NOTES.—The consideration of the five prominent characters in the Quarter's Lessons, will make an interesting Review.

1. Eli.—Lesson I. A man of piety, as is evinced by his meek submission to the divine judgment (1 Sam. iii. 18), and his supreme regard for the ark of God (1 Sam. iv. 18). But of easy temper, and weak in the discipline of his sons, whom he did not restrain from their evil ways. Hence judgment was pronounced upon his house. He died at age of ninety-eight.

2. Samuel. Lessons II, III, V.—The first of the long course of prophets. He delivered Israel from the Philistines, resisted their desire for a king, because it sprang from unbelief and involved a rejection of Jehovah as king; but at God's command gave his assent. He inaugurated the transition from theocracy to monarchy, and died lamented by all Israel.

3. Saul. Lessons IV, VI, IX, XI, XII. Remarkable for his height, strength, &c. His two great errors were, first, his presumption in taking the priest's place, in offering sacrifice at Gilgal (1 Sam. xiii. 9, 10); second, his disobedience in not utterly destroying the Amalekites (xv. 12-26). Having thus rejected God, God rejected him; and his subsequent career was full of darkness and sin.

4. Jonathan. Lessons IX, X, XII.—A model of the spirit of self-sacrifice, and of unselfish devotion to his friend, was slain in battle on Mount Gilboa.

5. David. Lessons VII, VIII, IX, X, XII.—The youngest son of Jesse, of the tribe of Judah. Shepherd, warrior, minstrel, exile, king. We have, in our lessons his piety and confidence in

God, his true friendship for Jonathan and his patience in awaiting God's time for giving him the kingdom.

It would be a profitable exercise, for scholars to prepare brief papers on the five principal persons whom we have been studying this quarter—Eli, Samuel, Saul, Jonathan, David; or one or two thoughts from the life of each may be brought by different scholars.

Help for Parents, or for the Teacher of the Primary Class.

The simplest form of review would be based upon the five leading characters in the lessons of the quarter.

I see an old man—very old—almost an hundred years. He is blind. He appears to be anxiously waiting for something. He sits near the gate of a city. A younger man comes running to him—dust covered—greatly excited—and says something that makes the old man tremble. Suddenly he falls backward from his seat—he is dead? His name—? (Eli).

Each lesson can be presented with such variations as the different events may suggest. Samuel, Jonathan, and David will each come in for a good deal of attention; and the good things that may be said of each would more than occupy the whole time. As you may never again present most of these characters to any member of your class deal faithfully with them, and give your children the benefit of all that can be gained from a study of their lives. If the lessons have taken proper hold upon you, and each has been thoroughly mastered, ere you have taught them there will not be any paucity of material for review.

—Abridged from the Baptist Teacher.

Boys' Department.

Original and Selected.

Bible Enigma.

No. 256.

Double Acrostic.

1. A leader in Israel.
2. Son of Aaron.
3. Son of Jupiter.
4. Widow of a Moabite.
5. Weapon of destruction.

Initials, one who gave name to a large nation.

The finale the first name of his grandfather.

CURIOUS QUESTIONS.

No. 165.

Scriptural Character.

Rapidly it grew.

But it did not last.

'Neath the heaven's blue

Quickly it past.

Yet a comfort proved;

And its cooling shade

Had an ill removed,

And a shelter made.

He that felt no grief

For a people's fate,

Sought in vain relief

From his trouble great.

When there came the night

In the early sun;

And in noon-day light,

The sad work was done.

No. 166.

Form a square of words of

1. An Island west of Scotland.

2. Comes apart.

3. Wants.

4. The country of which Victoria is Empress.

5. To attempt.

No. 167.

We're a couple of fellows,

Well mated for life,

Though we each have a tongue,

Never use it for strife.

Perhaps we are humble,

'Twould seem so at least,

Our peace is the foot

At any great feast.

We work on the hose,

And are true to the last;

What firemen think you

Don't be quite so fast.

We often are injured,

But healed we can be;

Are sold by the foot,

Or the box you will see.

The Darwinian theory

Some people scout;

That we came from the animal

No one can doubt.

No. 168.

Supply the words required pronounced alike:

1. I do think that Ellen— give

a— to the Society.

2. Our domestic poet composed a—

upon the winter—

3. Papa said that he preferred the—

in the barrel to the — in the garden.

4. It was — when the — of the

Black Plume set forth.

5. He put a — into his mouth be-

fore he went forward to uncoil the —

of rope.

6. It was so cold that he thought he

must — as he stood gazing at the —

erected by the great architect of London.

7. Let us — this subject as we view

the — which has carried off Fanny's

handkerchief.

No. 169.

Find a double acrostic of the following,

in which the initials and finale express

our hearty wishes for all our youthful readers for the 25th of December:

- (a) Charitable gifts.
- (b) An indispensable article to shoe-makers.
- (c) A constellation.
- (d) A certain kind of wheel.
- (e) A prefix meaning "half."
- (f) "To raise"
- (g) "In poor health."
- (h) Bodies of water.
- (i) A Chinese importation.
- (j) Was created on the sixth day.
- (k) An arithmetical process.
- (l) A convulsive cry.
- (m) An abbreviation of a man's given name.
- (n) This, and no other.
- (o) An affirmative answer.

Find answers to the above—write them down—and see how they agree with the answers to be given next week.

Answer to Bible Enigma.

No. 255.

1. Watch.
2. A nanias.
3. I was.
4. T abret.
5. O nesimus.
6. N ebuchadnezzar.
7. T homas.
8. H eaven.
9. E lizabeth.
10. L ove.
11. O livet.
12. R obbers.
13. D aniel.

WAIT ON THE LORD. Ps. xxvii. 14.

ANSWERS TO CURIOUS QUESTIONS.

No. 161.

1. New York; 2. Boston; 3. Trenton;
4. Galveston; 5. Portland; 6. Baltimore.

No. 162.

Half Square.
P E R F U M E
E L O I S E
R O U S E
F I S H
U S E
M E
E

No. 163.

Ee (ease) Ee, (easy).

No. 164.

1. He A rd.
2. Ha R sh.
3. Na I ve.
4. Re S in.
5. Me T al.
6. St O p.
7. Fe T er.
8. Ha L ve.
9. Sh E en.

Aristotle.

Christmas Hymn.

Ring the bells, the Christmas bells,
Chime out the wondrous story;
First in song on angel tongues
It came from realms of glory.
Peace on earth, good-will to men,
Angel voices ringing,
Christ the Lord to earth has come,
His glorious message bringing.

Wise men hastened from the East
To bring their richest treasure—
Gold and myrrh and frankincense
And jewels without measure.
Him they sought, although a king,
They found among the lowly.
In the Virgin's arms he lay,
The babe so pure and holy.

Earthly crowns were not for him,
He came God's love revealing;
On the cross he died for us,
His blood forgiveness sealing.
'Tis the Saviour promised long,
Ring out your loudest praises,
Every heart this happy day
Its grateful anthem raises.

SHORTS.

Ring the bells, the merry Christmas bells,
Chime out the wondrous story,
Glory be to God on high,
Forevermore be glory.

—Songs for the Little Folks.

Sabbath Observance in Honolulu.

Landing in Honolulu, Sandwich Islands, on Sunday, a writer for the San Francisco Chronicle set forth to see the people of the capital of the Hawaiian kingdom; but all the houses were closed, and after a depressing walk in the deserted streets, he turned his steps toward his ship. He found one door open—a chemist's shop with a soda water fountain. The thermometer marked above 100°; yet the keeper of the place had to say, "We do not sell soda to-day; we can't buy ice on Sunday." The writer continues: "A photographer who had travelled with us had proposed to show a few of his new acquaintances some pictures of the island in his studio, but now he expressed his regret that it could not be done. 'But why not?' 'Oh, you could not see them without light.' 'But there is plenty of light.' 'Ah, you do not know Honolulu,' said the photographer; 'if a window of my place were to be seen open on Sunday we should all get into trouble, and mine wouldn't end soon.'

"Your handwriting is very bad," said a gentleman once to a public official. "Yes," he replied; "but don't you see, if I were to write better, people would find out how poorly I spell."

Correspondence.

For the Christian Messenger.

Uncle Ned's Talk with his Neighbor.

"Why Uncle Ned how are you! I'm real glad to see you. Seems to me I haven't set eyes on you for mor'n a month—leastwise not to have a talk to you—and I do like to have a good long talk with you. You are pretty well educated, and read a pile and have good ideas."

I could scarcely help smiling at my loquacious neighbor's flattering estimate, in view of the very slight opportunities ever permitted me, while in his society, of proving whether I had or had not what he attributed to me.

"Isn't it most remarkable that two neighbors could live in sight and hearin' of each other for weeks and months and not so much as get a chance for a talk? It does beat all now doesn't it, eh? I mind hearin' about two brothers who lived on the same square, and within a few doors of each; other in London for half a life-time, and never met—the one always goin' one way to his work and tother goin' tother way—until one day one of em was comin' home from a funeral and ran agin his brother goin' to work. Now you see I go to the village to trade and to get blacksmith and other work done, and you go to the corner, and we don't go to the same meetin', and I don't go to Grange. Now that just shows the good of such societies for farmers. As I turn over the land and follow along the open furrow plowin', I turn over ideas in my mind and follow along a kind of open furrow of thinkin', and I do get to the root of things. Sometimes I'm brought up all standin' by some big idee—like as you get brought up agin a big stone or a root. I often think that if I could only write and speak the things I think I'd be counted pretty smart."

That's just what the Grange is fur aint it? People run agin a pile of knowledge by thinkin' and tryin'—common folks that don't have much of any larnin' I mean—now if they met together once a week and brought along their disquisitions and talked over 'em, they would educate one another. A man or a woman is just as good in homespun as in broad-cloth or satin, and just so a good idea is as good in homespun words as if a fine speaker fixed it up. Knowledge is knowledge, science is only a big word for what scholars have found out. The grange ought to be as good for the wimmin as for the men. There's butter and cheese makin' and how to take care of milk, and cookin' and—and—well all their work and takin' care of the youngsters. I tell you now you jist git their tongues a goin' and their ideas a runnin' but that's the trouble they're apt to be quiet as mice when they're wanted to talk—knit, knit, knit, puttin their heads together to whisper about somethin' that's happened, and titter—but you can't get 'em to stand up and talk the good sense and the good language too that's in every blessed one of 'em. How do I know? I did belong to a kind of society wunst."

You aint in much of a hurry be you, come over'n have a look at my Jersey heifer, got her when she was a calf from a city chap that actually wanted to get rid of her. I would'n't take two hundred dollars for her now—no air. Cant come—well I'm sorry too. Well I spose I've got to let you off—tho' I've got a lot of things to talk about. Seems as if I hadn't rightly commenced. Hold on a minit. What d'yer think about this row their havin' about the new professor fur our college. Isn't it jist like a stand up fight, and all the rest of the denominations and outsiders standin' round in a ring and enjoyin' the fun? How they do pitch into each other now don't they I eh?

Baptists think for themselves, but they talk out a little too loud when they think differently from one another. Di—di—somethin' or other di attacks? no that isn't the word. I did think I had it all right. Thats it! Thank you—Di dao-ticks, I thought I'd remember it by the ticks. Well now its rather too deep fur me, but as nigh as I kin get at it, whatever else is or isn't taught that oughter be. There must be two ends to a drain, and you must keep the lower clear, if you dont the drain 'll git full, but you'll soon see useless rushes and stagnant water and a piece of land that aint good for nothin' but to grow beddin' and mire cattle. I ask my boys some times about what they're learnin' at school, and if they say they know but cant tell me, I tell 'em no you don't, nobody knows what they can't tell. The most useful man isn't the one that's read or learned, or been to college most, but the one that knows how to give other people the benefit of his larnin'. Some people's eddication is like a sweet-scented flower, fillin' the air all around, others is like the same scent steeped out and

put in a bottle and corked up. I can't jist get my ideas into shape about what Dr. Rand is goin to teach, but I guess I've got it pretty straight in my head and I stand up for the new chair, and the gubners, and senate, and Dr. Rand. The chair and the man are to my mind jist what's wanted.