

# The Sunday School Times.

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One sure way of making the community in which we live, or the church which we attend, or the building in which we do our daily work, a better place than it is, is for us to start with correcting our own faults. Every reformation which amounts to anything begins with the individual, and no one of us will ever find a more suitable individual to begin with than—himself.

There are a hundred things which you cannot do, and which you are not called upon to do; but you can always do what is your duty here and now. There are a thousand places which you might conceivably fill, but the fact remains that, at the present moment, you are only called to fill one place. Do the one thing; fill the one place; He who sees all things and all places will take care of the rest.

There is a beautiful side to the Arab superstition which provides that, as soon as a child is born, the call to prayer should be sounded in his right ear. It is at once a recognition of the fact, recognized alike by Jew, Christian, and Muhammadan, that "man's chief end is to glorify God," and a call to the child to fulfill that end of his being. And just here the Muhammadan might read some Christians a lesson. There are Christian families where the call to prayer is never sounded in the ear of the children, and where those who should be trained for the Lord's

service are suffered to grow up as for the service of the world, the flesh, and the Devil. The truth ought to be more widely recognized that God desires the children of Christians to be Christians, and that their nurture for him can never begin too early.

People make a great mistake when they attempt to estimate the guilt of sin by the painfulness of its punishment. The most painful diseases are not always the most fatal; nor are these sins which are most quickly followed by the sharp stroke of suffering, necessarily those which war with most fatal effect against the soul. Rather those sins are to be feared which act upon the moral nature like a dull narcotic, robbing it of its power to discern the evil, and to feel that pain and abhorrence which a pure nature must feel at the touch of what is morally loathsome. So long as a man can suffer keenly for his sin, he has not reached the lower depth; that belongs to those who sin, and are happy and content in their sinning. And the way to avoid that lower depth is to hate the sin for itself, rather than for the suffering which it causes; and to choose, if need be, to suffer rather than to sin. There is need for prayer and watchfulness in every department of Christian duty; but never is it more necessary than with reference to those sins which put the divine within us to sleep, and which carry us, with never a pang and never a jolt, straight on to the gates of destruction.

There is such a thing in life as unconscious progression. Two men lie down at night in the same city; but when the morning comes, one wakes to find that he has been borne in his sleep over rivers and through forests and beyond mountains; while the other wakes in the same city in which he lay down. Neither has been conscious of any act of progression: in the one case, there was none; in the other, there was swift movement through all the hours of unconsciousness. There is a like unconscious progression of the soul. It is not enough to say that you are not conscious of going either upward or downward; that may be, and yet you may be moving swiftly and surely to the gates of light or to the gulfs of darkness and despair. The traveler knew, before he yielded himself to sleep, where these rushing cars were bearing him; and in that knowledge he could lie down trustfully. But who would choose to lie down to sleep in a boat that was drifting gently round the whirlpool? You must often be content to let your progression be unconscious, but you are never justified in not knowing along which of the two great paths of life that progression is carrying you. First be sure that you are moving along the right road and in the right direction; and then, whether you are conscious of your progression, or unconscious of it, you will know that He to whom you have committed your way, will direct and shape your paths to a prosperous ending.

It is good to be honored by our fellows; it is better to be loved by them; it is best of all to be both honored and loved. Rarely has a man of God had both the honor and the love of his fellows, in his own branch of the Christian Church and also in the Church at large, more widely and more heartily, than had good Bishop Simpson, whose death has brought a sense of personal loss to a multitude outside of the Methodist Episcopal Church, as well as to all who are within

that church fold. Bishop Simpson was a man of rare intellectual powers, of rare strength of character, of rare graces of spirit and manner; but above all Bishop Simpson was a man of rare Christian loveliness. He was honored for what he had done and for what he was capable of doing. He was loved for what he was. His nobility of manliness uplifted him in the sight of his fellows. His Christ-likeness drew many hearts to him. He beautifully illustrated the spirit of Him whom he preached with great power. And now that he has gone to be with his Master, his memory is an abiding benediction with those who knew and loved him here. Readers of The Sunday School Times will remember with interest Bishop Simpson's latest contribution to its columns, on Practical Lessons from the Early Church. It may be pleasant for them also to know, that his personal interest in the work and the progress of this journal, in popularizing the best results of the latest Christian scholarship in the realm of Bible study, was expressed and manifested, on more occasions than one, down to near the very close of his well-filled life on earth.

## WHAT IS THE SPIRIT OF OUR TIME?

Some intelligent people frequently assert, and not a few others are reluctantly led to believe, that our time is peculiarly possessed by a spirit of doubt, despondency, or hopeless unbelief. The past centuries, we are assured, were the ages of faith; then, and not now, were painted the great pictures, were built the noble cathedrals, were written the great books, were framed the commanding systems of religious belief and work. Even in the beginning of our century—in its first third as compared with its last—were revivals of religion, and the foundation of Bible and missionary societies. Darwinism, and agnosticism, and pessimism, and utilitarianism, and other isms, did not then possess the public mind as now. In 1884, we are told, is nought but "storm and stress;" analysis has taken the place of creation, destruction has supplanted the upbuildings of the past, and an enthusiast is but another name for a fool, or, at least, a man hopelessly ignorant of the "time-spirit."

This potent spirit is thus described by a recent critic: "It is on the ethico-social and ethico-theological sides that science has left its deepest mark in literature. The cut-and-dried formulas of our ancestors will no longer serve to conjure with. Our old tests have themselves been dissolved in a new and stronger acid. We take nothing for granted. Doubt and hesitation, which formerly seemed to require apology or excuse, are now insisted upon. . . . Optimism satisfies us no better than pessimism. . . . How many of our younger authors can place their hands on their hearts and say Amen to Longfellow's Psalm of Life, the gospel of the last generation?" And so this writer goes on, deploring in part, hoping a little, but very sure that the spirit of doubt and negation is the spirit of the time.

This error, this misjudgment of the true thought and the real purpose of our day, is repeated, in a parrot-like way, from one close library to another, from editorial room to editorial room, from one member of a narrow coterie to his fellow in the next town. It comes, in great measure, from lack of perspective;

**STORM.**

BY PROFESSOR STEPHEN G. BARNES.

A traveler o'er the weary western plain  
Gained distant sight of heaven-kissing peaks,  
Whose lofty heads seemed far to rise above  
The rude attack of any earthly storm.  
But no! E'en as he gazed there gathered fast  
The messengers of elemental wrath.  
Thick darkness blotted out from mortal sight  
The topmost peak, and thunder's awful peal  
Bespoke concussion dire of fiercest strife.  
Sad, that the highest earth can show, must bear  
The stress and shame and wreck of angry war,  
The traveler mused in bitterness on fate  
And pain and death—when lo! his path had reached  
The place of storm, and all around he saw  
Not torn and blasted witnesses of wrath,  
Not e'en the mountain's hard and rugged shapes,  
But, soft as wool, and white as light of sun,  
That livery supreme of heaven, the snow.

Earth has its storms for all; no height secure  
From blackest cloud and sternest thunder peal.  
Yet fear thou not, my soul! For every storm  
May bring new peace. Black clouds not always are  
The smoke of hell. See thou in them, faint heart,  
The hiding-place of Love unknowable.  
And when the thunder of God's voice has ceased,  
And from the heaven above breaks in the light  
Of that glad day which knows no shadowing cloud,  
Thou shalt behold thyself, not torn and marred,  
Nor even see the rude and shapeless waste—  
So long familiar to thy harassed thought,  
But over all that robe of purest white  
Which is the righteousness of saints; that robe  
Which first from heaven came to sinful earth  
Amid the struggle of the darkest hour  
The world has ever seen, when on the Mount  
Of Calvary the awful storm of wrath  
Divine swept over him who once for all  
Did conquer storm and wreck, and evermore  
Doth pray for all his own, that faith fail not.

Iowa College.

**THE ARK BROUGHT TO ZION.**

BY PROFESSOR W. HENRY GREEN, D.D., LL.D.

The sixth chapter of 2 Samuel records the bringing forth of the Ark of the Lord from the obscurity in which it had been suffered to lie for the last seventy years, and the establishment of God's sanctuary at Zion. In order to understand the full meaning of this transaction, it will be necessary to recall what the Ark was, and what was the occasion due the significance of its removal from Shiloh, and its long-continued absence from the sanctuary from that time forward.

Immediately after the formal ratification of the covenant between Jehovah and Israel at Mount Sinai (Exod. 24), by sacrifice and the sacred meal partaken of by the representatives of the people in God's immediate presence, Moses was directed to come up into the mountain, and receive God's covenants. And the first direction given was for the preparation of a sanctuary that Jehovah might dwell among them (25: 8); and the first thing appointed to be made for this purpose was the Ark (v. 10) with its mercy-seat (v. 17), of which the Lord said to Moses (v. 22), "There I will meet with thee, and I will commune with thee from above the mercy-seat, from between the two cherubim, which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel." Nothing had as yet been said about the tabernacle, or the altar, or sacrifices, or the priesthood. All this was secondary and subordinate to the first essential matter, which was the presence of God himself as represented and pledged in the Ark. The tabernacle was to contain the Ark, and it was the house of God, not merely because it was dedicated to sacred uses, but because he who had graciously linked his presence with the Ark dwelt in it. The altar, the sacrifices, and the priesthood were for the worship of Him who was enthroned above the cherubim that were upon the Ark. The one thing fundamental to the Mosaic sanctuary was the immediate residence of God in it; and the visible symbol and token of this divine inhabitation was the Ark.

When, therefore, the ungodliness of Israel and the gross iniquity of Eli's sons, the priests, was punished by suffering the Ark of God to be captured by the Philistines, this was an event of the direst significance. It was not merely that in the adverse fortunes of war a precious and highly valued treasure had been lost, an ancient and sacred relic which was devoutly prized, and had hitherto been sacredly guarded. It was an absolutely irreparable loss. It was truly said by Eli's daughter-in-law in her anguish, "The glory is departed from

Israel" (1 Sam. 4: 21, 22). The Psalmist correctly interpreted it (Psa. 78: 60, 61), "He forsook the tabernacle of Shiloh, the tent which he placed among men; and delivered his strength into captivity, and his glory into the enemy's hand." When the Ark was taken away, Jehovah himself was gone. The tabernacle was thenceforward an empty shell; the priests ministered before a vacant shrine. Shiloh was no longer the seat of God's sanctuary, as it had been since the days of Joshua. Samuel, who had been taken thither in his childhood by his pious mother, that he might abide there forever (1 Sam. 1: 22), now went back to his ancestral home in Ramah (7: 17).

No new ark was made to take the place of the old. This was impossible. Another chest might have been made of the same pattern and dimensions, and it could have been similarly overlaid with gold. Like figures of golden cherubim could have been set above it. It might have been exactly reproduced in material and form; but this newly framed model would not have been THE ARK. It not only would have lacked the antiquity, the Mosaic origin, the venerated associations, but it would have been absolutely divested of that which gave the Ark its real significance and value, the identical tables of the law engraved by God's own finger, and the ineffable presence of God himself which ever attended it. Hence, while Solomon built his temple after an enlarged pattern of the tabernacle, reproducing its sacred apartments and furniture on a grander scale, with new altars and lavers and candlesticks and table of shew-bread and figures of cherubim (1 Kings 6: 23; 7: 23, 38, 48, etc.), the Ark remained the same (8: 1, 4, 9), there was but this one ark, absolutely unique, throughout the whole of Israel's history from the time of their encampment at Sinai until its final destruction in the overthrow of Jerusalem and the temple by Nebuchadnezzar. Without this Ark, there could, in the strict Mosaic sense of the term, be no sanctuary, no house of God, where he actually dwelt in the midst of his people, and met with them. The unity of the Ark necessarily carried with it the unity of the sanctuary. It was with this one hallowed article alone that the presence of Jehovah was indissolubly bound. Unbelieving critics may deny the reality of these divine manifestations in conjunction with the Ark, as much as they please. They may account it all a superstitious fancy. But they cannot deny nor explain away the fact that this was Israel's fixed and abiding belief. And all their allegations that there were numerous sanctuaries in Israel which were held to be equally legitimate until the reign of King Josiah, under whom the law of a single central sanctuary was for the first time enacted and enforced, are proved to be futile by this one undeniable fact. There was but the one material symbol with which Jehovah's presence was believed to be constantly associated by his own appointment. This was the Ark. No spot and no building but that which contained the Ark was reckoned the dwelling-place of God. He might on extraordinary occasions manifest himself elsewhere. In the absence of a legitimate sanctuary, he might be invoked and worshiped elsewhere. But the existence of one, and only one, house of God, is a necessary corollary from the existence of but one ark of God; and if the Ark was Mosaic, which cannot be intelligently disputed, so must the law of the unity of the sanctuary be. This law may have been temporarily in abeyance, and it may have been sinfully disregarded, but the antiquity of the law and its Mosaic origin is by this single fact triumphantly established.

What the Ark was in Israel's esteem, and what the sacred historian believed it to be, is sufficiently apparent from his narrative. God's presence is represented to be as firmly linked with it by the statements of the history as by the enactments of the law. Israel, fighting desperately with the Philistines, has the Ark of Jehovah brought from Shiloh to the field of battle, "that He may come among us, and may save us out of the hand of our enemies" (1 Sam. 4: 3); just as Moses, when the Ark set forward, said, "Rise up, Lord, and let thine enemies be scattered; and let them that hate thee flee before thee" (Num. 10: 35). The Philistines were alarmed at the accession of this formidable ally to the opposing army, and exclaimed (v. 8), "Who shall deliver us from these mighty gods that smote the Egyptians with all the plagues?" of which they had heard. When they carried the Ark in triumph to the temple of Dagon, God went with it, and speedily turned their triumph into a most humiliating defeat. He who had punished Israel by the loss of the Ark, and scourged them by giving them over into the hands of the Philistines, now in turn punished the Philistines for their insolent impiety (Isa. 10: 5-12). Dagon, their god, was first prostrated, then broken in pieces before the Ark (1 Sam. 5: 3, 4); and a

destructive plague was divinely sent upon the city (v. 6), so that an anxious consultation was held what to do with the Ark of the God of Israel. For seven months it was sent about from place to place (6: 1); for they were loath to part with their hard-earned and coveted trophy, and they were slow to admit that the disasters that befell them were to be traced to Jehovah's hand. But wherever the Ark was taken, it brought with it plagues and destruction, until they were forced to return it to the land of Israel, but in a way which furnished a fresh proof that Jehovah had done them this great evil, and that it was no chance that happened to them (v. 9). The men of the priestly city of Beth-shemesh rejoiced at the return of the Ark, hastily concluding that now the breach between Jehovah and his people was at an end (v. 13). It was received with devout religious services. The Levites, who were the legally appointed bearers of the Ark (Num. 4: 5, 15), took it down from the Philistine cart, and burnt-offerings and sacrifices were offered before it to Jehovah (v. 15).

But the irreverent sacrilege, of which they were guilty, of looking into the Ark, or at it, divested of its prescribed coverings, brought a fresh plague upon the Beth-shemites themselves. And now the men of Beth-shemesh were in the same state of excited alarm and perplexity as the Philistines had been. Their question was how to get rid of the Ark, which they had just received with so much delight and ceremony. "Who is able to stand before Jehovah, this holy God? and to whom shall he go up from us?" (v. 20). The presence of Jehovah was intolerable; for it was one of wrath and judgment. The Ark brought no blessings with it; only plagues and destruction emanated from it. It was not taken back to Shiloh, which the Lord had in a most significant manner abandoned. It was not taken to Nob, to which the Mosaic tabernacle was now transferred; for he had forsaken this "tent which he placed among men." No new sanctuary was divinely indicated for its reception. It was simply laid away in a private house, and a young man set apart to guard it (7: 1). The priests of Eli's house did not gather about it there to renew the ancient worship; for they too had been cast off. Twenty years passed while the Ark continued in this obscurity; "and all the house of Israel lamented after Jehovah" (7: 2). But even then Samuel assembled them not at the house of Abinadab, but at Mizpah, in the vicinity of Ebenezer, where the Ark had been lost on that fatal day of disaster and rout.

This long neglect of the Ark from the time of Eli to that of David, from its removal from Shiloh to its transportation to Zion, is utterly unaccountable but upon one hypothesis, and that is the explanation afforded by the sacred writers themselves, namely, that the Lord had for the time withdrawn the visible manifestation from Israel. The breach between Jehovah and his people, created by their transgressions, had not yet been healed. And until this was done, he would not again establish his dwelling in the midst of them. It cannot be because Samuel was ignorant of the existence of the Ark, or of its sacred significance. For he was brought up in the temple at Shiloh, where the Ark of God was, and there it was within its hallowed precincts that Jehovah had first revealed himself to him, and foretold the desolation of the sanctuary because of the iniquity practiced there by the degenerate priests. It cannot be because the Levitical law was not yet in existence, and the sacredness with which it surrounded the Ark was not yet popularly ascribed to it. For the facts already above recited demonstrate the contrary. It is not because the Ark was slightly regarded, that it was for so long a time suffered to slumber in silence, but for precisely the opposite reason. It was invested with such terrible sacredness that it had become an object of dread, and Israel did not dare approach it. They were afraid to come near this symbol of Jehovah's presence, and they therefore remained at a distance from it.

The critics, who deny the Mosaic origin of the Levitical institutions, are obliged to assume that two mutually inconsistent accounts of this anomalous period are blended in the books of Samuel: one which ignores the Levitical law entirely, and another which seeks to reconcile the history with it. But the fact is that there is no inconsistency in the narrative whatever. It is only inconsistent with the theory of the critics. All the facts are entirely harmonious with one another, and with the pre-existence of the Mosaic law. They merely declare Israel's sin, and the frown of the Lord which rested upon them in consequence.

Now, however, the long term of the Lord's displeasure is ended, and the way is prepared for him to return with his power and grace to his people, to renew the symbol of his presence, and to fix his residence again in the

midst of them. That the hindrances were not removed by the penitent assemblage at Mizpeh (1 Sam., chap. 7) appears from the fact added immediately after Chapter 8, that the people insisted upon having a king, notwithstanding the fact that Samuel disapproved of it, and that the Lord interpreted it as a rejection of himself. Even then, however, if Saul and the people had listened to Samuel's earnest admonition (12: 13-15, 20-25), all might still have been well. But Saul's repeated transgression soon led to his total rejection by the Lord; and the remainder of his reign was occupied with a bitter and relentless pursuit of David, whom the Lord had chosen in his stead. Upon the death of Saul, Judah hastened to make their submission to the Lord's anointed; but the remaining tribes, though aware that Jehovah had made choice of David (2 Sam. 5: 2), stubbornly withheld their allegiance from him. Now, however, they had accepted as king the man after God's own heart, who was minded to rule them in the fear of the Lord. Their self-will and opposition to the will of God in the matter of the kingdom was now ended. The alienation of Jehovah was removed. And David's first care, upon his being established as king over all Israel, in which he was most heartily seconded by the people at large, was to have the Ark brought to his capital, and set up there in an appropriate sanctuary, so that he might reign under the shadow of the Almighty: Jehovah the real king of Israel, and David ruling simply as his vicerent. Jehovah thus returns once more to Israel, and takes up his abode in the midst of his people. The return of the Ark is not merely the bringing forth into notice of a long-neglected and sacred vessel belonging to the sanctuary; it is the coming back of God himself to a people whom he had temporarily forsaken.

#### INTERNATIONAL CONVENTION JOTTINGS.

What is a "banner" state? Perhaps, among other things, one that pays in full its pledges to the convention. Why not?

The Rev. A. E. Dunning of Massachusetts, and Professor J. I. D. Hinds of Tennessee, are the youngest members of the new Lesson Committee.

"Will those who cannot sit down and keep quiet please have mercy upon those who can?" was the form of President Blake's request for better order.

Mr. E. Payson Porter's travels, in his work of organization, during the past three years, reached from the far South to Prince Edward's Island and Newfoundland.

Dr. C. R. Blackall, as presiding officer at branch meetings, as committee man, and as leader of the Pennsylvania delegation, was a most helpful member of the convention.

Delegates who have reached home safely, will now have time to recall with what patience, courtesy, and efficiency they were served by Mr. Ed. S. Wagoner, of the railroad committee.

Chancellor S. H. Blake, of the Dominion of Canada, one of the new members of the lesson committee, teaches the lesson every week to four or five hundred Toronto Sunday-school teachers.

In bringing Dr. Vincent to the platform, at an early session of the convention, Mr. B. F. Jacobs spoke of him as the one whom they couldn't make a bishop because God had already made him a king.

The attractive credential certificates were designed by Secretary Joseph B. Phipps, whose blackboard illustrations, as published in different periodicals, have made his name familiar to thousands of teachers.

Texas sent to the convention a vigorous delegation, including the Hon. Ira H. Evans, who at intervals occupied the president's chair, and the Hon. J. M. McCoy, who rendered good service in the committee room.

The "louder" delegate was at the convention. Why cannot he be persuaded to take a front seat? As a prominent preacher once said, "There are some phases of thought and feeling that a man don't want to yell."

The only one who voted against retaining Mr. L. H. Biglow as treasurer of the convention, was Mr. Biglow himself. He wished to retire from the office so long

held by him, but was too good a citizen not to submit to the majority.

The first International lesson committee was appointed at the Indianapolis convention in 1872, and the second at the Atlanta convention in 1878. During the two terms, covering twelve years, its secretary, Dr. Warren Randolph, attended every one of its meetings.

Of all the long journeys made by members of the lesson committee in order to attend its meetings, the longest was that from New Orleans to Montreal, made by the Rev. Dr. B. M. Palmer. Membership in the lesson committee confers honor—and work as well.

Just now is a good time for an apology from that thoughtless delegate who announced that Mr. Porter had made a mistake of 400,000 in the footings of the statistical tables. On the authority of an expert at figures, it can be stated that the footings, as given, were correct.

It is not often that a convention is favored with such a galaxy of well-known primary class teachers as Mrs. John A. Miller (Faith Latimer), Mrs. W. F. Crafts, Mrs. M. G. Kennedy, Miss Lucy J. Rider, Mrs. F. M. Harris (Hope Ledyard), Mrs. Mary C. Cutler, and Mrs. J. S. Ostrander.

Indian Territory did not propose to yield its privilege of bearing a share of the cost of the work proposed for the next three years. In answering the roll-call of states, the Rev. J. S. Murrow responded with an annual contribution from the Indians "to help Christianize the white man."

The Rev. H. J. Becker of California, following the Rev. Dr. M. B. Wharton of Georgia, in response to the addresses of welcome, claimed for his state all the beautiful flowers and luscious fruits that had been carefully enumerated for Georgia, and made but the one addition—persimmons.

The bazaar or room for the exhibition of Sunday-school books, periodicals, and other requisites, was not overcrowded with visitors. Publishers are so quick to utilize the mails, that most delegates had already received at their homes specimens of pretty much everything to be seen there.

The Rev. Dr. J. K. Hazen, of Richmond, the Sunday-school editor of the Southern Presbyterian Church, impressed those associated with him in committee work as a man of quiet, good judgment, caring more that good work should be done than that he should be made prominent in it.

It is not an easy matter to lead, in congregational singing, such audiences as met daily in the Opera House. But Professor C. C. Case of Chautauqua fame, upon whom this burden mostly fell, not only did the work well, but was a good object-lesson to all leaders of Sunday-school singing present.

Specific prayer in behalf of those who prepare lesson helps was requested by one who has been in this work for a dozen years, and who feels its responsibilities. If the divine guidance and help are needed by every teacher, how much more by those who direct the thought of hundreds of thousands of teachers.

It was good to look at the upturned faces of the hundreds of young men delegates, as they were seen from the platform. Manly determination, and a keen appreciation of any good points made by the speakers, could be recognized in every countenance. It was an inspiring audience in its quick response to the appeals of the speakers.

Concerning the number of denominations represented at the convention, "There are twenty-five," said some one. "There are more," said Delegate Reynolds, of Illinois, "I'll bet—[applause] "No, I won't bet"—[more applause]. And when the uproar had ceased, Mr. Reynolds very shrewdly rebuked the convention for applauding betting.

Through his impressive solo singing at the convention, Mr. C. O. Excell won the hearts of the delegates. His aim seemed to be to sing the truth into the hearts of his hearers, rather than to make any display of himself. While one or two of his selections were peculiarly unfortunate for such a gathering, in the main he filled his place admirably.

Mr. James F. Huber had already rendered Kentucky good service, first as Secretary of the State Sunday-school

Association, and later as General Secretary of the Young Men's Christian Association; but as a member of the entertainment committee he had an opportunity to serve the whole country, and hundreds will bear witness that he improved it well.

The name of B. F. Jacobs, when announced to the convention as a member of the lesson committee, as well as when named as chairman of the incoming executive committee, was greeted with ringing applause. His untiring energy, his warm heart and strong will, make him an accepted leader. There is but one real Jacobs—and he cannot be counterfeited.

The cost of transporting the delegates to and from their homes could not have been less than \$25,000. When they had already paid out so much money to hear about and discuss the work, how was it that it seemed so hard to get them to pledge \$3,000 a year to carry on the work. Five dollars per annum from each of the delegates would have netted \$5,000 a year for the cause.

Why was not a single meeting called to order in time? Things went splendidly after they were started, but they were always behind-hand at the opening. That was a poor illustration of wise Sunday-school methods. A superintendent ought to start his school at the appointed moment, even if he is the only person present. So it ought to be with the minister in his church service.

If any new evidence of the Chinaman's willingness to pay liberally for his religious privileges were needed, it could be found in the money pledges made at the convention by a number of Sunday-school classes composed of Chinamen. A lesson in giving might well be learned by most American Sunday-school scholars (and teachers) from the much traduced yellow man of the Pacific Coast.

"Reserves to the front!" was the ringing order quoted by Chancellor Blake in one of his speeches. The strength of an army—of any organization—may, in a sense, be measured by its reserve-power; but the value of this reserve-power is in its being ready when needed. This is an hour when all the resources of Christianity ought to be brought to the front in the conflict with the powers of evil.

A most commendable feature was the uniform excellence of the addresses. With hardly an exception they were of a high grade of merit. Short, pithy and to the point, well delivered and well received. It was a pity that the press of important business prevented the delivery of some of the addresses. How rich the feast prepared for the delegates was, may be inferred from the fact that fifty prominent speakers, male and female, were on the programme.

Although there were times of very animated discussion at the convention, there was no ill feeling manifested; and the tender brothers who were afraid that "great harm" had been done by a frank expression of views, might have spared themselves all their uneasiness. Those who were directly opposed to one another as to certain proposed measures, will still remain the best of friends. There can be a greater freedom in Christian fellowship than many good people suppose.

Louisville hospitality was not even as much taxed as it wished to be. Indeed, the announcement was made from the platform that the good people of the city had prepared accommodations for two or three times the number of delegates they were called upon to entertain, and visitors without stopping-places were urged to apply at once to the entertainment committee. Not the least enjoyable feature of the occasion to many strangers was the cordial welcome they received in the homes of the citizens.

Although better known in the field of secular education, the Hon. Thomas W. Bicknell, the new president of the International Convention, is by no means new to Sunday-school work. He was the presiding officer at the last Massachusetts Sunday-school Convention, and he now holds offices in several New England Sunday-school organizations. Being also president of the National Educational Association, Mr. Bicknell is closely identified with the cause of education, on both its secular and its religious side.

If the question be one of crops and timber, it may be well enough to dwell at length upon "our vast territory," as big as "four states of New York," etc. But since the crop for which Sunday-school workers toil is souls, New York City is of even greater value just now as