

"Pegging Away."

Oh! well I remember the clustering faces
That in wonderment peered through the
shoemaker's door,
When, to sound of his whistle and tap of
his hammer,
He often regaled us with bits of his lore.
As often he'd say, with a nod that was
knowing,
And a smile that was bright as the sweet
summer day,
"I tell you what, lads, there's nothing
worth having,
But what you must get it by pegging
away."
"You may run the swift race, and be
counted the victor,
And yet you but get there a step at a
time;
And up the steep ladder where Fame keeps
her laurels,
If you want to get one, you must certainly
climb.
The world, it is only a broad piece of leather;
We must shape it ourselves to our last as
we may;
And we only can do it, my lads, as I tell
you,
By pressing, and molding, and pegging
away."
Oh, the years have been long, and the shoe-
maker's vanished
Adown the dark road to the mortal's last
home;
But often I think of the wisdom hid under
His whimsical jest and his fatherly tone.
And often I've proved the truth of his say-
ing,
As misfortune and I together still stray,
That all the best gifts the world has to offer,
It only gives those who keep "pegging
away."

**LESSON NOTES.
FOURTH QUARTER.**

STUDIES IN JEWISH HISTORY.

B.C. 1004] **LESSON IX.** [Dec. 1
THE TEMPLE DEDICATED.
1 Kings 8. 54-63. Memory verses, 62, 63.

GOLDEN TEXT.

The Lord is in his holy temple; let all
the earth keep silence before him. Hab.
2. 20.

OUTLINE.

1. Thanksgiving, v. 54-56.
2. Prayer, v. 57-61.
3. Sacrifice, v. 62, 63.

TIME.—1004 B.C.
PLACE.—Jerusalem.

EXPLANATIONS.—*All this prayer*—This is
the prayer recorded in vers. 23-53 of this
chapter. Vers. 55-61 seem to be a benedic-
tion upon the people at the close of the
prayer. *The king . . . offered sacrifice*—
This was the regular burnt-offering with its
accompaniments. It was consumed by fire
from heaven. 2 Chron. 7. 1. *A sacrifice of
peace offerings*—These afforded the people
opportunity for festive enjoyment. The
vast number of animals strikes us with
wonder: but classical records furnish paral-
lels on a great scale, though not equal to
this.

TEACHINGS OF THE LESSON.

Where in this lesson are we taught—
1. The duty of giving thanks to God?
2. The duty of praying to God?
3. The duty of making our offerings to
God?

THE LESSON CATECHISM.

1. For whom was the benediction in our
lesson pronounced? "For the congrega-
tion of Israel." 2. What was its prayer?
"That God should abide with them." 3.
Why did the king make this prayer?
"That the earth might know God." 4.
What was the service in which king and
people were engaged? "The dedication of
the temple." 5. When the prayer of dedi-
cation was done, what happened? "The
glory of God filled the house." 6. How
does our Golden Text commemorate this
fact? "The Lord is in his holy," etc.

DOCTRINAL SUGGESTION.—Consecration.

CATECHISM QUESTION.

55. Did God create you?
Yes; he made me, both body and soul.
Know ye that the Lord he is God: it is
he that hath made us.—Psalm 100. 3.
Job 10. 11; Numbers 16. 22; Hebrews
12. 9.

B.C. 992] **LESSON X.** [Dec. 8

SOLOMON AND THE QUEEN OF SHEBA.

1 Kings 10. 1-13. Memory verses, 6-8.

GOLDEN TEXT.

She came from the uttermost parts of the
earth to hear the wisdom of Solomon; and
behold, a greater than Solomon is here.
Matt. 12. 42.

OUTLINE.

1. The Queen, v. 1-5.
2. Her Wonder, v. 6-9.
3. Her Gifts, v. 10-13.

TIME.—992 B. C.

PLACE.—Jerusalem.

EXPLANATIONS.—*Concerning the name of
the Lord*—Doubtless this means the report
of the extraordinary things God had done
for him had gone abroad. *Hard questions*—
Enigmas or riddles, which were a delight to
the Oriental mind. They were accustomed
to test wisdom by one's ability to answer.
A very great train—Or, as we should now
say, "a caravan." *Gold, precious stones*—
These constituted the native product of that
country. *His ascent by which he went up*—
Solomon's palace was below the platform of
the temple, and he constructed a subterranean
passage 250 feet long and 42 feet wide
to join them. *No more spirit in her*—Per-
haps, her own feeling of pride and wisdom
was all gone. One commentator says "*she
fainted away*." *One hundred and twenty
talents of gold*—A very large sum of money,
not absolutely reckonable, but said by
scholars to be more than three millions of
our money. *Atmog trees*—Wood of some
aromatic tree, highly prized; some say
sandal wood, and others, fragrant fir.

TEACHINGS OF THE LESSON.

Where in this lesson are we taught—
1. That God keeps his promises?
2. That prosperity is God's gift?
3. That God honors those who honor him?

THE LESSON CATECHISM.

1. From whence did Jesus say the Queen of
Sheba came? "From the uttermost parts of
the earth." 2. For what did she come? "To
test Solomon's wisdom." 3. What was her
own testimony of him and his kingdom?
"The half has not been told." 4. How
does Jesus say she will appear in the judg-
ment? "In condemnation of her generation."
5. What will be the basis of that condem-
nation? "She came from the uttermost,"
etc.

DOCTRINAL SUGGESTION.—Accountability.

CATECHISM QUESTION.

56. Does God care for you?
I know that he cares for me, and watches
over me always by his providence.
Surely goodness and mercy shall follow
me all the days of my life; and I will dwell
in the house of the Lord for ever.—Psalm
23. 6.

**The Methodist Magazine
FOR 1890.**

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