ous appreciation of his own and his friends' surprise at the strangeness of the thing that had befallen him. And yet, perhaps, when all was said, it was less surprising than it seemed; Esther, because he had known no women like her, had struck the poetic, the romantic spoke was gently humourous; her voice aids of his natures; she was but one of ner, nad struck the poetic, the romantic spoke was gently humourous; her voice too was pleasant, mellow, and well-moutside his world; she reminded him of making pleasing reverential speeches with an air of inevitability.

As footsteps ascended the stairs Esther regretted days when his mother may have listened researched to mason. She shut up have been and suit a side. may have listened toverently to mascu- She shut up her book and put it aside; line opinion, and Nancy Lammeter a dead poet, like the Bible, was part of was ill-informed and sweet: She was an education, and therefore an unseemly not more womenly than the women he book for a caller to find in one's hands. had known, but she was more mysteri. A caller was coming now. The servant ons; and even men of modern educa: tapped gently at the door and ushered about a woman's mind.

He had spent a fortnight in August tie. in a certain little lodging house by the sea where Esther rose up quickly. It was no often that her sweet and gracious self sea where Esther and her mother were often that her sweet and gracious self staying. It was there that Esther and possession was ruffled, but her glance prayer abundantly was startled, her manner a little continuity. Left, he had saked her to be his, wife at Precipitate as The had been, he had yet had time to hesitate. It was not that he doubted the steenach hands them good of not have the manner and the manner and the wisest way.

\*\*Uncle William I" she exclaimed, as she went forward with outstretched hands them good of not have here. It was not that he doubted the strength hands, "how good of you, how very of his attachment, nor indeed the strength of Eather's, which she betrayed There was just a little effort and embarstrength of Esther's, which she betrayed in a thousand ways, but he was not sure how great, a barrier between them their principles might, prove. He, an unbeliever, australe lend himself the a religious service which he held to be meaningless; would Esther—Esther who had lived almost all her life in the evangelical atmosphere of a little West-country parsonage, who went be so sorry to have missed you.—"

There was just a little effort and embarrasement in her cheerful tone, but she saw. Is a same to me, but she saw. Is a Luke xvi sow. Is a little West-country parsonage, who went twice a day to church on Sundays, and said grace before meat, and looked the old man simply; but the simple devout in her best attire on Sunday words had a severe significance. "We afternoons-would Esther regard mar- came to London last night-your aunt

tude towards the orthodox. Always, in And where is Aunt Mary? How the background of his mind, though he strange it seems—and natural—to see Kolly in their faith—conscious, if they speak to you first, that is they held fast to their faith only were one or two things, Esther, that I through some mental or moral slothful- felt it my duty to say to you. I could ness or insincerity. Esther's religion not rest until I had performed that seemed to him purely conventional—duty. I came to London purposely and in this particular case he was little to seek you out and say those things." at fault; her faith had no basis either in logical reasoning or strong emotion, but logical reasoning or strong emotion, but lightly religious the same as the logical reasoning or strong emotion, but lightly religious the same as the logical reasoning or strong emotion, but lightly religious the same as the logical reasoning or strong emotion, but lightly religious the same as the logical reasoning or strong emotion, but lightly religious the same as the logical reasoning or strong emotion, but lightly religious the same as the logical reasoning or strong emotion, but lightly religious the same as the logical reasoning or strong emotion, but lightly religious the same as the logical reasoning or strong emotion, but lightly religious the same as the logical reasoning or strong emotion, but lightly religious the same as the logical reasoning or strong emotion, but lightly religious the same as the logical reasoning or strong emotion, but lightly religious the same as the logical reasoning or strong emotion, but lightly religious the same as the logical reasoning or strong emotion, but lightly religious the same as the logical reasoning or strong emotion and the same as the logical reasoning or strong emotion. in those religious observances to which child, I know-and I am naughtyshe had all her life been used. He yes, I confess it. I'm sorry, you see, could not regard her faith with entire so we won't begin with the scolding at seriousness; he could not bring him once. I have not seen you for such self to see in it an insuperable barrier ages and I'm so glad to see a familiar between himself and her: But that it face again?"

might be a barrier he had tried gently "Is that the truth?" said the old and tentatively to suggest to her during man quietly, with a searching look. and tentatively to suggest to ner during man quietly, with a searching 100k.

that second week of their intimacy Esther's pretty upturned face flushed before he asked her to be his wife; and slightly; her eyes fell. It is true that rays of the new era of the Kingdom of (Gen. xiii, 14-17; xviii, 18; xxii, 17, perore ne asked ner to be his wife; and singuly; ner eyes ich. It is true that any doubt he had had she herself had I am glad," she said in a tone of less God.

removed, shyly but emphatically, very eagerly. Before he had asked his I should like to see people. They seem In the days of Herod: Herod the Great, question he was sure, quite sure, about such a long way away—the people I her answer. She was eager to apolo have always known." gize for all that he found amiss in her The old man said nothing. He sat that belief, in a mind imperfectly logical that said more clearly than words could is said here. A certain priest. The reasoning never for a moment struck have spoken—"All this I foresaw— priests were all descended from Aaron have spoken—"All this I foresaw— priests were all descended from Aaron large blessings, this and more regret is in store. Al. of the tribe of Levi. Course of Abia: II. It is right and the spoken are the said more regret is in store.

were married, and in Gotsberthey were doned. Poor child! poor child!" at home in London.

They had been at home a week, and in that week Blunt's friends had flocked hastily. "I am very, very happy." quickly to see his wife, and had gone quickiy to see his wife, and had called blessed—a marriage on which God's moral law. Ordinances. The rites and to prayer—Jesus' transfiguration, Job's her attractive and some had called her blessing was never asked, Esther?" ceremonies of religion. 8. Executed prosperity. foolish, but those who called her fool-said the old man reprovingly.

the priese's office. The offering of the V. The ish half repented of their judgment. "Uncle, you—it is difficult for you daily sacrifice and the incense, etc. is sure to come, often in unexpected "After all," they added, "she was not to understand," said Esther, not raising Order of his course: The 24 courses ways and times. Although it was generally understood about things. The religious service posed of sweet perfumes, was a type of that Blunt had blundered in his choice, meant nothing, he said, to him."

Prayer. All the people thus joined in it was allowed that he had shown taste

she had been lett atone. One was maning good use of her leisure moments, in imagination been through some such led to God (Num. vi. 1-5). 15. Go before
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tion find a charm in losing their way in an unexpected visitor, a tall thin old clergyman in evangelical coat and

atternoons—would Estner regard marrites as a remarked it, as a civil conand L."

and L."

she was ready to agree to all that he upright in his lounging chair, looking lesson. Zacharias: Greek form of (Josh. xiv. 6-14) desired. He overlooked one danger: sorrowfully at Esther, and shaking his Zachariah ("remembered by Jehovah"). in these few short weeks you have started and more regret is in store. At or the tipe of the salvation of the salvation of the world.

The was pleased but scarcely this and more regret is in store. At or the tipe of the salvation of the world.

The eight of the 24 blessings, but much more earnestly for begin to look back longingly on the courses, into which the priests who perhad made 15 100 life you willingly aban- formed the temple services was di-Early in September Eather and he quiet, godly life you willingly aban-

pretentious; she was a simple little her eyes to the stern, sorrowful face seived in a regular order, one after anthing, Blunt might mould her as he before her. "You mean that we were other. His was the eighth. 9. His better than we dared to hope. would." Intellectual superiority was not married in church—and that is lot: Which persons in each course VII. True greatness is the mollified by graceful deference, and to true. Max—Max did not think that should do the work, and what part of love, of character, of usefulners. "advanced" minds her simplicity was wicked. He thinks—differently—dif- each should go, was settled by lot. 10. VIII. Christianity has special new and naive and in itself a charm, ferently from you and church people Praying . . . incense : Incense, com- for the children,—Peloubel. "And to you?-nothing too?"

it was allowed that he had snown taste and discrimination in his blunder. His wife would do.

Esther sat like a reproved and guilty child, and was silent. Her fingers with the courts. II. Angel of the Lord; to be preferred, and rather to be chosen from their honeymoon. This soft silken girdle which was loose about her waist, and she was careful not to she had been left alone. She was making the first evening she had been left alone. She was making the first evening she had been left alone. She was making the first evening she had often the first evening she had been left alone. She was making the first evening she had often the first evening she had been left alone. She was making the first evening she had often the first evening she had been left alone. She was she had been left alone the first evening she had often the first evening she had been left alone. The first evening she had been left alone the first evening the first evening she had

Our Story.

A MODERN PROBLEM.

The state of the lamplight at the circle of the lamplight at the land of Phillitan—in that the circle of the lamplight at the land of Phillitan—in that the other that power and the land of Phillitan—in that outlying distinct of Phillitan—in that the other of the lamplight and the land of Phillitan—in that outlying distinct of Phillitan—in that outlying the other or the charge of the lamplight at a state of the charge of the lamplight at the land of Phillitan—in that outlying distinct of Phillitan—in that outlying the other or the charge of the charge o

# Sabbath School Work.

LESSON HELPS.

FIRST QUARTER. From January: 5 to March 30, 1890. LESSON i., January 5. THE FORERUNNER ANNOUNCED.—Luke i. 5·17.

Commit verses 13.16. GOLDEN TEXT.—Behold I will send my messenger, and he shall prepare the way before me.—Mal. ill. 1.

CENTRAL TRUTH. - God answers CENTRAL TRUTH. — God answers ordinances; or ordinances, and not prayer abundantly at the best time, and commandments? What is said of the

DAILY READINGS.

M. Luke i. 1-17. Tw. Luke i. 18-25. W. Mal. iii. 1-18. Th. Mal. Iv. 1-6. F. Ex. xxxvii. 25·39. Sa. Luke xviii. 1-14

Su. Jas. v. 13-20. TIME.—B. C. 6. The first week in October. The autumn date of service

PLACE.—The events of this lesson took place in the temple at Jerusalem. Zacharias' home was in the hill country of Judea; tradition places it in Hebron, one of the thirteen towns near Jeruss. lem assigned to the priests.

RULERS.—Augustus Cæsar, emper-or of Rome. Herod the Great, king of Judea (32nd year), subject to Rosse. Cymbeline became king of Britain B.C.

tion of 120,000,000. Rome had be- answering prayer? tween five and six millions of inhabi-

ses of Luke are a preface to the book. "turn the hearts of the fathers to the The first two chapters have been children."? called the Gospel of the Infancy. In to-

the first of the Herods. He died a few years after. months after Christ was born, about a year and a half after the date of this How long did he wait for its fulfilment? vided. Each course ministered a week Esther caught the unspoken thought. at a time, twice each year. 6. Right. "Not that I am not happy," she said cous before God: In His sight, truly the altar of the heart, kindled by the good at heart, and not merely in out- love of Christ. "Happy in a marriage God has not ward conduct. Commandments: The prayer. All the people thus joined in the priest's office. Praying without: doth shut truth out of doors. If peace

ten? From whose preaching is he supposed to have learned much of it? What does he say about it in his preface (i. 1-4.)

SUBJECT. PRAYER AND ITS ANSWER. 1. Two Good People (vs. 5, 6). What were the names of the parents of tribe did they belong? In whose days merit.
did they live? What was "the course of Abia"? How is the character of obey? Is one truly righteous who strives to obey commandments, but not prayers of such people? (Jas. v. 16.) What of the prayers of the wicked? (Prov. xv. 8; xxviii. 9.) The reason for this difference?

II. THEIR EARNEST PRAYER (vs. 7-10).—What was one of their great desires? (v. 7.) What else did they pray for? (vs. 14, 16, 74, 75, 78; ii. 25.) How far is it right to pray for earthly blessings? Should spiritual blessings and the salvation of the world be far more earnestly prayed for? What was one of Zacharias' duties? When and where was the incense offered? What were the people doing at the same time? In what respects was incense a symbol of prayer? Did all the sacrifices and ceremonies likewise have a spiritual meaning.

III. God's Abundant Answer (vs. 11,17),

FIRST FOR THEMSELVES. - Who ap STATE OF THE WORLD.—The Roman Burner of period during the hour of prayer?

What came to Jesus while he was praying for the known world, and then had prepared roads, commerce, and a settled others? (Job xlii. 10.) Why was Zagovernment for the protection and charias afraid? What did the angel spread of the new Gospel. The Greek promise him? Was the blessing of a language was spoken almost every child doubly blessed because he would would have been slow to admit it, there you again! And why didn't Aunt didn't in their faith—conscious, if they speak to you first, alone," said the old missionaries. It was a time of peace, blessing worth waiting for? Are God's best tell the truth to themselves, man gravely and precisely. "There It was a time of great intellectual acvity.

delayed? Luke xviii. 1-7.) Why does
The Roman Empire had a populaGod sometimes wait a long time before

SECOND, FOR OTHERS.—What blessings would John bring? What Old about 6,000,000, the same as the Testament promise made 400 years bepresent number of Jews throughout the fore would be fulfil? (Mat. iii. x; iv. old, sweet story.

World. Galilee had about 2,000,000 5, 6; Matt. xi. 14.) What kind of CAROLS AND SONGS. inhabitants; Jerusalem, about 2,500, greatness should be his? What is said oo. of his temperance? What great things would he do? How does religion

OLD TESTAMENT ILLUSTRATIONS.-

Josh, xxi. 43-45, almost 500 years afterwards, and in Christ almost 2,000 What promise was made to Caleb?

PRACTICAL SUGGESTIONS.

I. Obedience to God's commands is the gateway to high experiences and

II. It is right to pray for temporal

III. Prayer is like incense, composed of the fragrant spices of praise, penitence, faith, hope, love; offered on

IV. The best gifts come in answer V. The answer is often delayed, but

VI. The answer, long coming, is

VII. True greatness is the greatness VIII. Christianity has special care

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It's not only pure, wholethese people described? What is some and uncoloured, but ecomeant by "righteous before God"? nomical, going twice as far as What two forms of God's law did they the ordinary China and Japan tea sold in the market.

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