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"House," Milton Bradley & Co. Price, 50 cents.] In these tents they sleep at night, during their celebration, and go early in the morning to hear the Bible reading.

We tell of the day set apart for the dedication of the walls, explaining the word "dedication." They were to march in procession on top of these walls, which were large enough to hold an army. We describe the procession as making its circuit in two divisions, marching in opposite directions. Nehemiah leads one division, Ezra the other, each division followed by a choir singing glorious songs of praise to God, who gave them strength and courage to build these walls for the safety of home and children. When the two divisions met before the church all joined the choir in singing hymns of praise and thanksgiving.

Their Bible, strange as it may seem, had not been lost in all the years spent among the heathen, though it had been neglected and forgotten. God the Father was watching over his own, and would speak to them again and again through his prophets, and through his word.

God the Father would lead them through sorrow and stormy times to the safe haven of home—a home where our Saviour would come as soon as it should be ready for the King of heaven.

#### LESSON IX. (November 26.)

WOES OF INTEMPERANCE. Prov. 23.  
29-35.

GOLDEN TEXT: "Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise." Prov. 20. 1.

#### Primary Notes.



*Introductory.* Who was the wisest man? Solomon; yes. He knew a great deal? He spoke three thousand proverbs, or wise sayings. We have a few verses from this Book of Proverbs to-day for our lesson. Solomon

got some of his wisdom in a very sad way. He tried some things that were wrong and found out that they were bad. He wanted to keep others from taking the wrong road, to find out for themselves where it led, and so he wrote these teachings, or precepts, and to-day we have a precept lesson from Solomon's book. The lesson is about wine, and we will write on our ladder the precept, "Touch not, taste not, look not." If

you keep so far away from what will hurt you that you can neither touch, taste, nor see it, you will be safe, wont you? Now, in the very beginning we have

*Six questions.* We will make on the blackboard six question marks or interrogation points. The first one stands for "Who hath woe?" Woe is great trouble and distress. Generally there is some reason for it that can be found out. If it comes because one has done wrong, it is very necessary to know how it came about. The second question is, "Who hath sorrow?" Even little children know what sorrow is, and how the heart is grieved and sorry when it comes. Then, "Who hath contentions?" That means quarrels and fights. You may know that men sometimes do fight and abuse each other. It is a very sad and dreadful thing. Solomon asks sadly about them and why they fight. But he keeps on and asks a fourth question, "Who hath babbling?" That means foolish, silly, useless, and hateful talk. One that babbles is quite sure to make trouble. And yet again the question comes, "Who hath wounds without cause?" It is surely bad enough to be hurt when there is some good reason for it, as when a soldier goes into battle for his flag and his country and a shot from the enemy's gun strikes him. But to be wounded for no good cause—O what a pity! "Who is the man?" asks Solomon. And once more, "Who hath redness of eyes?" That is something surely that no one wants.

*The answer.* There is one answer to these six questions. O, remember it always! Here is the reason for all the woe, sorrow, wounds, and such distressing things. Who are they that have them? "They that tarry long at the wine." Those who drink anything that can intoxicate, anything that has alcohol in it; those are the ones that have all this deep trouble. Solomon tells us not even to look at the wine, for, though at first it may seem to be harmless and pleasant, at last it "biteth like a serpent and stingeth like an adder." Both these are among the most poisonous things that crawl. Strong drink is like these.

We will make a serpent coiled, or curled up ready to spring. We will put it right among the interrogation marks, for this dreadful serpent of strong drink, this serpent alcohol, is the one that makes this grief and trouble. Not all trouble comes from drink, for there are other reasons for it sometimes; but let anyone drink and stay too long at the wine, and he is perfectly sure to have these woes and wounds. He may get hurt in some drunken fight, when there was no need of his being hurt at all.

*How to escape.* A man once went to another