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May 24.

Sabbath School. BIBLE LESSONS

Lesson X. June 4. Eccl. 5: 1

REVERENCE AND FIDELIT GOLDEN TEXT.

"Not alothul in business; ferves; spirit; serving the Lord."—Rom. 13 EXPLARATORY.
SUGGESTIONS TO TRACKERS. They what barren character of the value of the selected for this is son emphasise plan, which was doubtless intended to a superior of the selected for this is son emphasise plan, which was doubtless intended to a superior of the selected for this is son emphasise plan, which was doubtless intended to a superior of the book, its object, plan, me is a superior of the book, its object, plan, and study. New, interest in the itself will be given, and new ligame of the problems of life, profit has perplex every one.

The Funges and Fun. The of the book is to guide men in thes for the highest good. It is pricture of the problems of life, profit has perplex every one.

The Funges and Fun. The of the book is to guide men in the for the highest good. It is pricture of the book is to guide men in the for the highest good. It is a pricture of the book in the pricture of the men and invally seeking the best good, on money sources from which men an timually seeking the best good, one can be a superior of the pricture of the men and in the pricture of the life to come." Note in sense many of the saying a set in the life to come." Note in sense many of the saying a set in such a book as this. They are the such a book as this. They are such a book as this. They are to the right way do what is right becoming. And be more ready to the way men speak an in K. Rep thy foot. Be careful to in the right way, do what is right becoming. And be more ready to the sacrifice of foots, of the thin, the sacrifice of foots, of the thin, the thin of the sacrifice." For the sider not that they do evil. That conduct is a far greater evil than imagine.

anduct is a far greater will than agine.

2. Be not rash with thy mouth.

(2. The not rash with thy mouth.

(3. In uttering vows or p. 10.

(3. In uttering vows or p. 10.

(4. In the rash with into prayer ask ourselves whether it is one
tings for which we ought to pray teaching, lest that which is fa
tiered as true, and others be misl attered as true, and others be misl are ceror. Let thy words be few. So you may be well considered, revolutions.

ony may be well considered, revolutions.

3. For a draem cometh, etc. In our man of a case to them: "You men of a fun get little help or comfort for combin of God because you come the proceedings of the season of the proceeding of the season of the seaso

if feeling, are an more they are sincere, belong to be a they are sincere, belong to be a they are sincere, belong to be a they are sincere, belong to the them. It is now that the since a they are to the thoughtless utteras or rash vow, such as that of Jepfordy. It is 30] or Saul (1 Sau. 1 and tie type, to indulge in the drink of which he had bound himself nounce. The former meaning more in harmony with the context first stands for the measure of the context first stands for the measure to be applied to prophet priests, as in 2 Cor. 8:28 and R. 20 it is used of ministers in the tian church. That it was an error mistake, that he did not intend to as much as he promised. Why to do the angry? Because you tell and are dishonest.

much as he promised. Why if do engry? Because you tell are dishonest.

Vers. 8-12. The preacher m the house of God to the ou and of life. 8. If thou seed the en of the poor. He was in the a disordered political life, un solute monarchy. Marvel not, it is strange and unexpected stairs. Do not be hopeless. It is sigher than the highest. (I ay refer to the king, who was governors and officers that opp e people. "If justice, were not of one, it might be had of an owas above him." 9. For the masel is served by the field. Is "at the seed of the seed of the control of the seed of the control of the carth, 10, 11. He that loveth sileer, etc. the truth taught in our review ok as a whole.

12. The sleep of a laboring m

cheap "substitute. Always that the best is the cheap

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