

I'VE SIGNED THE PLEDGE.

I've signed the pledge,
I've signed the pledge,
And I shall never taste
The cup of death, no matter where,
Or when, or by what hand so fair,
Before me it is placed.

I've signed the pledge,
I've signed the pledge,
And I will never touch
The ruby wine, the log beer,
The bright champagne, the cider clear,
Though tempted e'er so much.

I've signed the pledge,
I've signed the pledge,
And would I ever dare
To offer poison to a friend,
And from my hand his soul to send
To shame and dark despair!

I've signed the pledge,
I've signed the pledge,
I've promised God on high,
With angels listening to my vow,
And, by His grace—He hears me now—
I'll keep it till I die.

HABITS OF INDUSTRY.

Among the greatest misfortunes that come to any one are habits of idleness, and among the greatest blessings that can come to any one are habits of industry. Idleness is not confined to the low and degraded, the men and women of loathsome and forbidding appearance, whose very presence is an advertisement of their vicious life. There are many persons living in the midst of abundance whose lives are of but little use in the world because they only consume or waste what others provide, and contribute nothing to the general stock of human welfare. There are thousands of young men and young women who never earn a single dollar by producing it by real labour of any kind. They allow themselves to be wholly dependent on the industry and resources of parents or friends. As a rule their lives are of correspondingly little value.

Every young person, boy or girl, young man or young woman, should learn to become independent by learning to make their own living. It does not follow that they must leave home; if the resources of their homes are abundant, but they should learn to be independent and work their own way, and so be equipped if disaster or need should come.

Industry is God's order. He commands and commends industry, and he hates idleness. God himself is the busiest worker in the universe. The eternal Mind and the eternal Hand are ever busy in creating and in sustaining the millions of worlds and caring for their innumerable inhabitants.

LESSON NOTES.

FIRST QUARTER.

B.O. 606.] LESSON III. [Jan. 17.

THE FAITHFUL REHABITES.

Jer. 8. 12-13. Commit to mem. vs. 18, 19.

GOLDEN TEXT.

For unto this day they drink none, but obey their father's commandment. Jer. 35. 14.

OUTLINE.

1. Obedience, v. 12-14.
2. Disobedience, v. 15.
3. Consequences, v. 16-19.

TIME, PLACE, same as in Lesson II.

EXPLANATIONS.—*Word of the Lord*—Some spiritual revelation by which the prophet was shown what God would have him say made him able to speak the word of the Lord. *I have spoken unto you*—Not Jeremiah, but God by His prophets through all

the ages. *Other gods*—Baal, Astarte, and the other heathen gods whom the people so often worshipped. *Shall not want a man*—Shall not be without a representative in the world. There are more total abstinence men in the world to-day than ever before; representatives not by blood, but in the principle of Jonadab.

TEACHINGS OF THE LESSON.

Where may we learn from this lesson—

1. The blessedness of obedience!
2. The consequences of sin!
3. God's faithfulness to his promises!

THE LESSON CATECHISM.

1. From whom were the Rechabites descended? From Jonadab the son of Rechab. 2. What command did Jonadab give to his family? To drink no wine. 3. What was said of his descendants in the GOLDEN TEXT? For unto, etc. 4. What promise did God make to this people? That they should never pass away. 5. What examples do we find in the Rechabites? Temperance and obedience to parents.

DOCTRINAL SUGGESTION.—Rewards and punishments.

CATECHISM QUESTION.

5. Are there any other religions in the world? There is only one Divine Teacher, and only one true religion; but there have been many false teachers, and there are many false religions.

[1 Corinthians viii. 6, 7; Ephesians iv. 5.]

B.O. 587.] LESSON IV. [Jan. 24.

CAPTIVITY OF JUDAH.

2 Kings 25. 1-12. Commit to mem. vs. 11, 12.

GOLDEN TEXT.

By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion. Psa. 137. 1.

OUTLINE.

1. A Besieged City, v. 1-3.
2. A Captured King, v. 4-7.
3. A Destroyed City, v. 8-10.
4. A Captive People, v. 11, 12.

TIME.—587 B.C. End of kingdom of Judah. In Greece, the 48th Olympiad. Year of Rome, 166.

PLACE.—Same as in Lesson II, also Riblah. EXPLANATIONS.—*Tenth month*—Perhaps our January. *People of the land*—All the inhabitants of the country around had fled into the city for safety when Nebuchadnezzar approached. *City was broken up*—Its defences were carried, and breaches made in the walls. *Fellers of brass*—Rather bronze; or, some metal made by composition, but not our brass. *The house of the Lord*—Solomon's temple. *The king's house*—David's royal palace.

TEACHINGS OF THE LESSON.

Where are we taught from this lesson—

1. The danger of evil doing!
2. The cruelty of wicked men!
3. The fate of a people who forget God!

THE LESSON CATECHISM.

1. How long did the kingdom of Judah last? Four hundred years. 2. What was the cause of its destruction? The wickedness of its people. 3. What was the name of its last king? Zedekiah. 4. By whom was it destroyed? By the Chaldeans under Nebuchadnezzar. 5. What became of Jerusalem and the temple? They were burned. 6. Where were the people of Judah taken captive? To Babylon. 7. What did they say, as given in the GOLDEN TEXT? By the rivers, etc.

DOCTRINAL SUGGESTION.—The wages of sin.

CATECHISM QUESTION.

6. How did Jesus Christ show that he was a teacher sent from God? By performing signs and wonders such as could be performed only by the power of God. [John iii. 2.]

"Doctor," said a wealthy patient to his physician, "I want you to be thorough and strike at the root of the disease." "Well, I will," said the doctor, as he lifted his cane and brought it down hard enough to break into pieces a bottle and a glass that stood upon the sideboard. It was his last professional visit to that house.

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