

rus unbidden was to put her life in actual jeopardy. Oriental monarchs were notoriously cruel and capricious. One illustration of such cruelty and caprice will serve as an example: "Xerxes, on his way to Greece, halted at Celenae, a city of Phrygia, where he was entertained by Pythias with incredible magnificence. But when Pythias begged as a favor that, of his five sons in the king's army, the eldest might be left with him in his old age, the brutal monarch went into a rage and caused the son to be slain in the presence of his father, the body divided into two parts, and placed the one part on one side of the road, and the other on the other, and the whole army marched between them."—*Rev. J. S. Van Dyke.*

5. When the instructed Christian sees his surroundings he finds himself to be like a defenseless dove flying to her nest, while against her tens of thousands of arrows are leveled. The Christian life is like that dove's anxious flight, as it threads its way between the death-bearing shafts of the enemy and by constant miracle escapes unhurt. The enlightened Christian sees himself to be like a traveler standing on the narrow summit of a lofty ridge; on the right hand and on the left are gulfs unfathomable, yawning for his destruction; if it were not that by divine grace his feet are like hinds' feet, so that he is able to stand upon his high places, he would long ere this have fallen to his eternal destruction.—*Spurgeon.*

6. Verses 13, 14. Sir, my concern is not whether God is on our side; my great concern is to be on God's side; for God is always right.—*Abraham Lincoln.*

7. We cannot honor our country with too deep a reverence; we cannot love her with an affection too pure and fervent; we cannot serve her with an energy of purpose or a faithfulness of zeal too steadfast and ardent.—*Grimké.*

8. Verse 16. There are moments that are worth more than years. We cannot help it; there is no proportion between spaces of time in importance nor in value. A stray unthought-of five minutes may contain the event of a life. And this all-important moment, disproportionate to all other moments, who can tell when it will be upon us?—*Dr. Arnold.*

9. Yet do thy work; it shall succeed
In thine or in another's day;
And if denied the victor's meed,
Thou shalt not lack the toiler's pay.
Faith shares the future's promise; Love's
Self-offering is a triumph won;
And each good thought or action moves
The dark world nearer to the sun.
Then faint not, falter not, nor plead
Thy weakness; truth itself is strong;
The lion's strength, the eagle's speed,
Are not alone vouchsafed to wrong.
Hast thou not, on some week of storm,
Seen the sweet Sabbath breaking fair,
And cloud and shadow, sunlit, form
The curtains of its tent of prayer?
So, haply, when thy task shall end,
The wrong shall lose itself in right,
And all thy week-day darkness blend
With the long Sabbath of the light!
—*Whittier.*

10. Verse 1. Dress has a moral effect upon the conduct of mankind. Let any gentleman find himself with dirty boots, soiled neckcloth, and a general negligence of dress, he will, in all probability, find a corresponding disposition by negligence of address.—*Sir J. Barrington.*

11. Heavenly Father, I would wear
Angel-garments, white and fair;
Angel-vesture, undefiled,
Wilt thou give unto thy child?
Not a robe of many hues,
Such as earthly fathers choose;
Discord weaves the gaudy vest;
Not in such let me be dressed;
Take the raiment soiled away
That I wear with shame to-day;
Give my angel-robos to me,
White with heaven's own purity.
Take away my cloak of pride,
And the worthless rags 'twould hide;
Clothe me in my angel-dress,
Beautiful with holiness.
—*Lucy Larcom.*

12. Verse 3. The heaven-sent man is always successful.—*Moody.*

13. The Lord, like a most bountiful king, will be angry if any man will ask a small thing at his hands; because he would rather give things of great worth than of small value. His goodness is infinite.—*Powell.*

Lesson Side-Lights and Illustrations

1. "Thou art come to the kingdom for such a time as this." The suggestion made to Queen Esther in these words of Mordecai, that it was more than possible that her hour and opportunity had come; that she had been brought to this place of influence and power for a special purpose; and that in case she refused to act de-

liverance would be wrought by the hands of some one else, while she and her father's house would probably perish, was calculated to awaken within her high motives, lofty courage, and laudable ambitions. The thought that she might prove to be the woman for the hour, raised up to meet a dreadful emergency, and that she might be