Sabbath School.

BIBLE LESSONS.

FIRST QUARTER.

ISRAEL AFTER THE CAPTIVITY.

(Condensed from Peloubet's Select Notes.)

Lesson XIII. Mar. 26. Review.

GOLDEN TEXT.

"Thy word is a lamp unto my feet, and a light unto my path".—Ps. 119: 105.

APPLIANCES.

1. A good map is essential to a complete comprehension of these lessons, giving the framework by which the practical truths of the history shall best be held in the memory.

2. Paper and pencils may be used with great advantage in the review by classes.

3. A large chart of the leading events and dates, whether selected for the lessons or not, is a very great aid. It may be made on a blackboard or printed on cloth. I have found the best thing for this purpose to be a broad window-shade on a spring roller secured to a strip of wood, so that it can be hung on the wall, and the chart drawn down when needed. A map should hang by its side when possible.

It is well to have this chart made at the beginning of the quarter, and frequently referred to. There is no way in which the course of the history, the crises, the turning points, the influences from within and without, can be taught so well as in some such way as this.

THE PICTURE-GUESS REVIEW.

A review is, as a matter of course, a re-view; that is, a viewing again that upon which we have already looked at least once. Our lessons of the last quarter—as, in fact, every quarter's lessons, so graphic has God caused the Bible to be—are, as it were, a series of 12 word-pictures; and my wish is, by the help of a simple blackboard device, to make known a way whereby the quarterly review may be made just what the name implies, and at the same time enjoyable. On a blackboard or large sheet of paper are to be shown 12 make-believe picture-frames, numbered from 1 to 12. Underneath each frame is the title by which the lesson is known in the International list. The superintendent is to turn toward the board, and, with animation, seem to see in a frame a picture, the general outlines of which he draws verbally; then turning toward the school he calls upon them to locate it in the right frame. As soon as this is done, he is, by the help of some brief questions, to be answered in an equally brief way, to reproduce before their minds the scene and facts of the lessons. Specially good subjects for a review of this kind are The Return, Building the Temple, The Work of the Prophets, Nehemiah, Building the Wall, Reading the Law, Sabbath Reforms, and Queen Esther.

THE WORD PICTURE REVIEW.

This review may be the exact reverse of the one just considered. The teacher gives the subject, and the class draws the picture. One states all the particulars he knows, and then the others fill out the picture in all its details. Many subjects for these pictures can be found in these lessons. Jerusalem during the exile. The exiles and their condition. The return of the exiles: when, where, how many, what they took, the way they went, the leaders. At work on the temple. At work on the walls. Nehemiah when he heard the news from Jerusalem. The great meeting for Bible study. Scenes in Queen Esther's life.

HISTORICAL REVIEW.

EXTENT OF TIME.—The lessons extend over more than a century from B. C. 536, when the first exiles returned under Zerubbabel, to B. C. 427, Nehemiah's second visit to Jerusalem. This is about the same length of time that the United States have been an independent nation.

PLACES.—The lessons centre chiefly around three great cities, Babylon, Jerusalem, and Susa.

EMPIRES.—The short but marvellous career of the Babylonian Empire closed about the time of our first lesson (B. C. 538). It was the destruction of Nebuchadnezzar's kingdom, and the coming in of entirely new rulers with new principles, that made the return possible. Cyrus was an entirely different man from Nebuchadnezzar the Babylonian. He founded the Medo-Persian Empire.

THE POPULATION of the Medo-Persian Empire was about 100,000,000 in the time of Xerxes. It is calculated that at the same time the Jews numbered about 2,000 000.

THE CHIEF EVENTS were the return of the Jews after 70 years of exile were completed (536). The completion of the temple (515). The story of Esther (479–473). The return under Ezra (458). Nehemiah and the rebuilding of the wall of Jerusalem (444). The reforms of Nehemiah (427). The mission of three prophets.

PROPHETS.—Haggai and Zechariah at the beginning of this period, and Malachi at the close.

PERSONS.—Besides the three prophets were Zerubbabel, Ezra, Nehemiah, Esther, Haman, Mordecai, Sanballat, Tobiah, Darius, Cyrus, Darius Hystaspes, Xerxes, Artaxerxes.

PSALMS.—The fifth book of the Psalms, 107 to 150, belongs to this period.

REVISION OF THE BIBLE.—Ezra did much toward gathering together the books of the Bible. He probably also modernized the language, just as we have done with Shakespeare and many more ancient writers, including the English Version of our Bible; for the Jew's language had changed so much that it was difficult for them to read the old forms, as it is difficult for us to read Chaucer or Spenser, or Tyndale's New Testament.

SECULAR HISTORY.—This was the age of Herodotus (484–424), Socrates (470–399), Plato (427–347), Xenophon (430–357). During this time occurred the battles of Marathon (490) and of Thermopylæ and Salamis (480). Xerxes led his army of 5,000,000 into Greece, and returned defeated with only 5000 (483–479).

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Lydia's Faith.

"Oh, mother, I am afraid I won't be able to go to Sunday-school on Sunday; look at my boots! What shall I do?"

"I don't know, Lydia. Your father is out of work; don't say anything to him about your boots as it would worry him. All the money I have must go for rent. If Lucy were older I could earn more; but never mind, a Sunday or two will not matter much."

Lydia was a dark-eyed, dark-haired, sturdy little girl of eight years. She tried to be brave, but the tears would come. Sunday-school was to her the most pleasant place in all this "wide, wide world." It was always warm there, and Miss Nier was so kind; to be obliged to remain at home was sad indeed. Could anything be done to get a new pair of shoes? The little girl was very quiet for some minutes, then going into her mother's room, she shut the door between it and the living room; then laying her worn-out boots on the bed, Lydia knelt down and whispered: "Look down, O God, at my worn-out shoes, and please send me a new pair before Sunday, for Jesus' sake. Amen." After this petition the little girl put on the worn-out shoes and returned to her mother, saying as she re-entered the room:

"Never mind, mother, I have told God about my boots, and showed them to Him, and He will send me a new pair, I know. Teacher said on Sunday that 'He counted the hairs of our heads,' so you see if He does not send me a pair of boots to go to Sunday-school!"

At this moment a young girl entered the room to say that Mrs. White, a near neighbor, had told her she might come over and pick up some cinders in their yard, "but I want Lydia to come with me, mother."

Mrs. Smith looked grave, but Lydia was already putting on her mother's rubbers over the boots; these, with a small shawl over her head, completed her attire for cinder picking, and both children were soon out-doors, on a cold, damp afternoon in mid-winter.

As their mother watched them, she sighed, but just here the baby began to cry, and after putting the last coals on the fire, she sat down to attend to Lucy's wants. Her faith was not so strong as her little girl's. She was asking herself a question that has never yet been answered: "Why are we so poor, and others so rich?"

Bessie White sat by her dining-room window wishing for "something to do." There was no fun in the house. Mamma was sick, Sophy was busy; she was tired of her dolls, tired of her books. She wished she could go out doors like the little Smiths. Why did it give her a bad throat to go out, and those children were always well? If Sophy was not so careful of her, she would be so happy helping Lydia and Jennie pick up the cinders. "I will ask papa as soon as he comes down-stairs if I may go out and help Lydia, then Sophy will have to let me, as she must obey papa."

But Bessie was disappointed, and the question answered by papa himself as he took Bessie from the window, saying, "It is too draughty there for you, pet; come over by the fire. What are those children doing down there on such a wet afternoon?"

Sophy here entered the dining-room with the vegetables for dinner, and explained matters regarding the cinders to her father. Mr. White put on his overcoat and hat, filled a scuttle with coals, called the little girls, and after telling them it was too wet for them to be out, carried the coals over to their home for them.

As he took his seat at dinner, he remarked: "Poor Smith! I fear the strike for eight hours' work has left them very badly off. Sophy, if you can find time after I am gone, carry some buns or some eatables in for the children, and try to find out how they are situated, daughter."

Mr. White was a night employe on the railroad of G——, and it was not long ere he had wished wife and daughters good-night and was gone.

"It always seemed lonely after papa left," Bessie said, but she helped Sophy clear away, and then being tired, lay down by her mother and was soon asleep. Sophy and her mother consulted together about the Smiths, and a good sized loaf, with some butter, etc., was soon in a basket ready for their use, but the daughter felt embarrassed at taking it to them. How would they feel! It was with genuine delight, on answering a knock at the door, to find Lydia had brought back the scuttle. The little girl was very soon made comfortable by the fire and dinner provided her. Sophy soon learned that Mrs. Wilson had sent them all some dinner yesterday, that father had no work, and Lucy cried so that mother did not like to leave her too long at a time, consequently she could obtain very little work.

"Your boots are very old, my dear; have you another pair?" Sophy ventured to inquire.

"No ma'am, but I expect to have a new pair by Sunday."

"How nice; will your father get his pay before then?"

"No, ma'am; father has no work, and when he has no work, that means no pay, mamma says."

Sophy smiled at her little instructress. Still, to expect a new pair of boots before a certain day, and no pay-day, was to her a mystery; she therefore tried again:

"Is mother going to get some work, dear? We shall need her next week to wash."

"Oh, that money must go for food and rent, ma'am; but God is going to send me my shoes. I told Him about them to-day. I want to go to Sunday-school so bad that I asked Him to send me a pair of boots before Sunday."

"Do you think, mother, that we could afford to buy her a pair?" Sophy inquired, as she finished Lydia's story.

"I will talk to papa in the morning, dear. Such faith ought to be strengthened."

But in the morning, both Mrs. White and Bessie were quite ill, and Sophy's hands and head were full. However, as she was returning home from the drug store, she met Miss Eaton, the treasurer of the "Pastor's Aid Society," and in her attentive ear Lydia's need and faith was soon poured. "Our meeting for this week is over, but I will see what can be done, Sophy," and with this from Miss Eaton Sophy was content.

"Nettie, it is not fit for you to go out to-day. What can it matter that that child gets her shoes before to-morrow or next week?

"I know the walking is bad, Henry, still I feel I ought to make the effort. To-morrow I think will be fine, and I want her prayer to be answered."

"I want you to keep well, Nett. Could I get the shoes and take them to her? What number, kind, and quality?"

"Oh, you dear brother! Do you mean it? If you could get them! We buy for the society at Mr. Green's, as he makes a reduction; and Harry, you might leave them at Sophy's house. She will see that Lydia gets them safe. Here's the money, and the size is on this card."

In a short time Mr. Green was surprised by Mr. Eaton purchasing a pair of boots. He seemed hard to suit. Finally, a pair of French kid, "they felt soft," he said, suited, and tucking the box under his arm, he walked away.

"One dollar and a half Nett gave me," he mused, "and I paid three dollars. Never mind, I will give the society back their cash. Why, here I am at Sophy's!"

"God had done it, mother! I found the box in the entry, and oh! see what beauties, lined with flannel and buttoned! Oh, are they not too nice! What does it read on the paper, father?"

"To Lydia Smith, hoping that she will ever bring all her wants to her heavenly Father, and cast all her care on Him who careth for her."

When Lydia went to bed, she placed her new shoes in the same position she had her old ones on Thursday, but now her prayer was turned to thanksgiving, for she whispered: "I am so thankful to you, O God, my heavenly Father, for these pretty boots! They are almost too nice for me; I never wanted them so good. Help me to always be a good girl, for Jesus' sake. Amen."—*Evangelist.*

Play Fair and Work Fair.

Among my boy companions, I remember, there was a very significant expression used when playing the game of marbles. It was this: "Don't hunch." Hunching consisted in pushing forward the hand which held the "shooter" marble beyond the place where it lay when picked up, so that the distance between the shooter and the marble to be hit was more or less shortened, according to the audacity or slyness of the player. Hunching was always recognized as cheating, even by the player who was discovered in the act, and a hunching shoot had to be taken over under fairer conditions. As boys grow older, some of them, I am sorry to say, carry this same habit of hunching, or the principle involved in it, into the more serious affairs of life. If we define hunching, in its broader application, as taking an unfair advantage of others, how many boys there are developing into manhood, yes, and full grown men themselves, who are practicing the contemptible habit.

It creeps into the schoolroom. Boys and young men "hunch" when they cheat at examinations, making use of unlawful helps which give them a mean advantage over the more honest fellows. They hunch, again, when they try to ingratiate themselves into a teacher's favor simply to secure the advantages which arise from favoritism. The boy who voluntarily makes himself the teacher's lieutenant, as a spy, or informant, or who toadies to, or wheedles, or cajoles the teacher—and, unfortunately, there are teachers who can be corrupted in this way—is mean spirited and dishonorable. He is hunching at the expense of his fellows, and to the degradation of his own character. When a boy goes into business or begins to learn or practice a profession, there is a still more dangerous and enticing opportunity to hunch. It is easy for the boy who is serving as an apprentice or an assistant to take advantage of his employer. He may make a great show of zeal and fidelity, and yet accomplish next to nothing. He may be industrious when the eye of the master is upon him, and lazy when unobserved. In the relations of manhood and business, the temptation to hunch grows even stronger. He hunches if he sells inferior goods under false representations. He hunches when he becomes a party to that kind of business speculation known as "cornering" the necessities of life,—the meanest possible way of taking advantage of the dependent condition of the poor. It is hunching for a lawyer or a doctor to demand an exorbitant fee for a small service. Too many boys who used to cheat at marbles are now cheating at something more important.

Probably, as a boy grows up, he will find more hunching in social life than anywhere else. Let us hope he does not contribute to it. There is the hunching of social pretense—people trying to appear what they are not and cannot be. The newly rich try to appear aristocratic. People in straitened circumstances are often given to foolish display. Worse still, they too often borrow money that they see no sure way of returning, or foolishly spend money which ought to buy comforts for their families. As some one has wittily said: "The poorest man in town always keeps the most dogs." All this sham and pretense, which is an imposition upon others, a distinct taking advantage of them, is nothing more nor less than social hunching. It is just as contemptible and unfair as to sly your marble toward your adversary's shooter when you are trying to make a successful shot.

Boys, don't hunch—in marbles or in anything else! Play fair and work fair. If you are dishonest in your games you will very likely be dishonest in your profession. From the very beginning determine that you will do everything on the square. This is the only way to build up a character that will stand the test, and it is also the only way to achieve permanent success in life. It is the only way, also, to develop a self-respect, and independence and honesty of character, which is the formation of all permanent happiness.—*Agriculturist.*

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(Correspondents to this department should address their communications to J. H. MACDONALD, Amherst, N. S.)

For Week Beginning March 12.

TOPIC: PREVAILING PRAYER.

"The effectual fervent prayer of a righteous man availeth much," etc. (James 1: 15–18).

Why are not my prayers answered? is the oft-repeated question. Well, that all depends upon what kind of prayer you pray. There are certain kinds of prayer that never will receive an answer, while there are others that will never fail of an answer. It is the prevailing prayer of which our topic speaks. *Prevail* is a big word for us young folk. I looked into my dictionary and found that *prevail* means to *succeed*. Then we have "succeeding prayer," or the kind of prayer that God answers. What, then, is the nature of the prayer that God answers? James says it is the kind of prayer that the prophet Elijah offered, for he gives Elijah's prayer as an example of the kind of prayer that God hears. Now, if we can find out what kind of a prayer Elijah offered when he shut up the heavens for three years and six months, then the secret is out. James gives us a hint or two:

(1) It was an "*effectual fervent*" prayer. An effectual, fervent prayer is not noise. It is not screaming into the ears of God as if He were deaf or asleep. Some people's manner of shouting when they pray reminds me when a boy of how we shouted in the ears of "old Aunt Jane," who was hard of hearing. This is how the priests of Baal did on Carmel. They cried aloud and cut themselves with stone until noon, but no fire came. Then Elijah repaired the altar, and offered his "effectual fervent" prayer to the God of heaven, and the fire descended. The "effectual fervent" prayer is one of earnestness, one of faith, and a reliance upon the merits of Jesus Christ; one of submission to the divine will. "Ye ask and receive not, because ye ask amiss." It is coming to God with full force and energy of soul, desiring from the depths of your being the thing for which you make request. "Whatsoever things ye desire when ye pray, believe that ye receive them, and ye shall have them" (Mark 11: 24).

(2) It must be the prayer of the righteous. Here is where we fail. If our prayers are to bring answers of peace there must be holy living—close fellowship with God. If you are not in communion with God don't wonder why your prayers are not answered. Prayer that moves the heart of God must emanate from a heart that is moved and controlled by the Spirit of God—a heart that daily says: "Thy will be done." What a safeguard God has cast around this mighty weapon of prayer. I am glad that only the prayers of the righteous prevail. Simon Magus, an unrighteous man, tried to get his hand on the divine lever, but failed. Dear young people, remember the limitation. It is only the righteous that can offer the prayer that succeeds; and only that one when he prays with all the energy of his soul. "Be not deceived, God is not mocked." Not by eloquence of speech, but by fervency of soul and a yearning spirit for the things ye ask, can prayer *prevail* with God.

Questions: What kind of prayers have you prayed of late, reader? What position does prayer, "effectual fervent" prayer, hold in your daily life? Gen. Havelock would rise at four if the hour for marching were at six rather than lose the privilege of prayer before setting out. Luther in his busiest times would say: "I have so much to do, I cannot get on without three hours a day of praying." Said Sir Matthew Hale: "If I omit praying and reading God's Word in the morning, nothing goes well all day."

"Prayer is the simplest form of speech
That infant lips can try;
Prayer, the sublimest strains that reach
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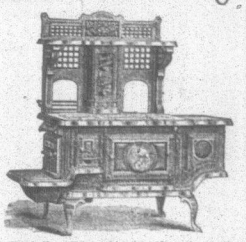

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Consultation by letter or in person will receive prompt attention.

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JAS. C. MOODY, M. D.,

PHYSICIAN, SURGEON & ACCOUCHEUR

OFFICE AND RESIDENCE:

Corner Gerrish and Grey Streets, WINDSOR, N. S.

SHERIFF'S SALE.

WILL BE SOLD, at Public Auction, at Chubb's Corner, so called, on Prince William Street, City of Saint John, on **Saturday, the twenty-fifth day of March next**, between the hours of twelve o'clock noon and five of the clock in the afternoon,

ALL the right, title and interest of William Hunter and Robert Hunter, or either of them, in all that certain piece or parcel of land situate in the Parish of Saint Martins, in the County of Saint John and Province of New Brunswick, bounded as follows: On the north by land owned and occupied by William Hunter, on the south by the Salmon River (so called) and land owned by George McFarlane, on the east by land owned and occupied by the said George McFarlane, and on the west by land owned by the Davidson Estate, containing two hundred and fourteen acres more or less. Also to all that piece or parcel of land situate in the parish of Saint Martins, in the county and province aforesaid, bounded as follows: Beginning at a birch tree situate in the south-west angle of lot number two hundred and twenty-one in Thomas Kelpher's survey of A. D. 1842, thence running by the magnet east twenty-five chains, thence south twenty chains, thence west twenty-five chains, thence north twenty chains to the place of beginning, containing fifty acres more or less, and distinguished as lot number two hundred and twenty of the above mentioned survey, with the improvements thereon, the same having been levied on under an execution issued out of the Kings County Court, Joseph Rason vs. William Hunter and Robert Hunter.

JAMES A. HARDING, Sheriff

St. John, N. B., 15th Dec., 1892.