

but not one ever proposed to abolish the calf-worship and restore the religious unity of the people. (5) Their worship of Moloch, the most cruel and unnatural form of idolatry, Deut. 18, 10.

Lessons.—1. God "hath not done without cause all that He hath done." The law of retribution extends to nations as well as to individuals. What nation or Church can hope to sin without being punished, when Israel is cast off, Ro. 11, 17-24.

2. All sin begins in disobedience, or rebellion against God.

3. The service of sin is slavery, Ro 6, 20. God's service is perfect freedom, John 8, 32-36. Sin offers pleasure at first. In the end, it demands the sacrifice not only of ourselves, but of our children.

4. They "became vain." We become like that we worship, Ro. 1, 23-32. v. 15 expresses the nullity of the whole life when God is not its centre and chief object.

HOME STUDIES.

M. 2 Kings 17:	1-12— <i>Three Years' Siege.</i>
T. 2 Kings 17:	13-23— <i>Captivity of Israel.</i>
W. 2 Kings 17:	24-33— <i>Strange nations in Samaria.</i>
Th 2 Kings 17:	34-41— <i>The worship of God & idols.</i>
F. John 4:	19-26— <i>Spiritual Worship.</i>
S. Ps. 137:	1-9— <i>Weeping in Captivity.</i>
S. Ps. 126:	1-6— <i>Out of Captivity.</i>

REVIEW LESSON.

JUNE 24.—Nahum 1, 1-13.

GOLDEN TEXT:—The Lord is slow to anger, and great in power, and will not at all acquit the wicked." Nah. 1: 3.

CATECHISM, Q. 56. What is the reason annexed to the third Commandment?

Along with our review of the quarter, including Nineveh's short-lived repentance, and the captivity of Israel in the days of Shalmaneser, we have also to consider the doom of Nineveh—Israel's destroyer—as foretold by Nahum in the reign of Hezekiah, Nineveh was seemingly secure (1, 12) and Judea was suffering sorely from it, (1, 11-13; 2, 2) when Nahum delivered this "burden."

v. 2-6. *The character of Jehovah in his Dealings with his enemies.*—He had used the Assyrians to punish Israel, but in their pride and cruelty they had taken all the glory to themselves, Isa. 10, 5-15. He did not spare his own people. How then shall His enemies go unpunished? 1 Pet. 4, 17-19. God is love, but the foundation of love is justice, Exo. 34, 7.

v. 7, 8. *God's character to His people and to His enemies contrasted.*—A stronghold to the one: an overwhelming flood that sweeps everything before it to the other.

v. 9-11. *A prophecy of the utter destruc-*

tion awaiting Nineveh.—v. 11 refers to Sennacherib or his mouthpiece Rabshakeh, Isa. 26, 13-20: 37, 1-38.

v. 12, 13. *God's purpose declared to Judah.*—Though the Assyrians were secure in their numbers, they should be cut down, as the mower cuts down grass.

v. 14. *God's purpose declared to the king of Assyria.*—He was slain by two of his sons (2 Kings 19, 37,) and though Esarhaddon succeeded him, the Assyrian Kingdom was destroyed soon after by the Babylonians and Medes, and no more of his seed was sown upon the earth. v. 15: The messenger of the glad tidings of the destruction of Nineveh goes over the land, inviting the people to celebrate their feasts, and to pay their vows for their deliverance.

Lessons.—The certainty of doom, though the Lord is slow to anger, Prov. 11, 21: 16, 5, Jer. 49, 12. 2nd Pet. 3, 9-12.

HOME STUDIES.

M. 2 Kings 4:	1-37— <i>The Shunamite's son.</i>
T. 2 Kings 5:	1-27— <i>Naaman and Gehazi.</i>
W. 2 Kings 7:	1-20— <i>The Famine in Samaria.</i>
Th 2 Kings 10:	1-31— <i>Jehu the King.</i>
F. 2 Kings 13:	1-25— <i>The death of Elisha.</i>
S. 2 Kings 17:	1-18— <i>The Captivity of Israel.</i>
S. Nah. 1:	1-13— <i>Goodness and Severity.</i>

Our Own Church.

It is to be regretted that, on account of the meeting of our General Assembly being so near to the time of the meeting of the Pan-Presbyterian Council, some of our Canadian delegates may be unable to reach Edinburgh in time to take part in the opening services of the Council. It is possible, however, that the business of the Assembly may be so far advanced as to admit of their joining the Allan Steamship at Rimouski on the 23rd instant, in which case they may still be in time to make an appearance at the subsequent seditments. This at least we hope they may be able to do.

The list of acknowledgements which we publish this month is the largest we have had since the RECORD began. But we trust none of our readers will grudge the space thus occupied. It affords the best evidence we can present of the vitality of the Church, and the interest taken in the several departments of its work.