nt. No Christmas present welcome to any tather or iend as the belief that their growing up truthful, manus, courteous, unselfish and nd do not think that any of are too much for any of It was only the other day a brave and modest little non Darker was his name only fourteen years of age, as already saved at different lives of no less than four by plunging into the rough nem on the coast of Norfolk. at vou can do, not perhaps

g into the stormy sea, but at saving a little brother or er from going wrong. You more for them perhaps than e, because you are always Stand by them and proby each other, and then the ked, cruel people who want you will, very soon run away. are always afraid of good n though the good are much even though the good may little child. I knew once a as man who lived to be very ived to be eighty-eight. He the delight of those about always stood up for what was s eye was like an eagle's when fire at what was wrong. And do you think he began to do rive an old grammar which to him, all tattered and torn. had when a little boy at school, do you think I found written hand in the very first page? e words, "Still in thy right gentle peace to silence vicues-be fust and fear not." his rule all through life, and ved and honored down to the he was carried to the grave. e good and fear not; let that ule, and may God and Jesus with you then, now and al-Public Ledger.

RE THEY CALL I WILL ANSWER.

preacher one evening held in a strange city. While he hing, and enforcing upon the his bearers the doctrine of a police-officer came into the Morbade him to go on. He manded him to leave the city. s a stranger in the place, and was dark, he wandered around He was not, however, with olation; for he remembered hath said, "Lo, I am with even unto the end of the hough I walk through the the shadow of death, I will If for thou art with me; thy y staff they comfort me." long been in the school of nd had learned to watch for

test intimations of his will. was thus wandering around, e saw a light in the distance. e said to himself, "perhaps has provided me a shelter nd in the simplicity of faith ed his steps thither. ving, he heard a voice in the

and as he drew nearer he dishat a man was praying. Joyful, that he had found here the a brother. He stood still for nt, and heard these words orth from an earnest heart: Jesus, they have driven thy d servant out of the city, and aps wandering at this moment

age place, of which he knows O may be find my home, that eceive here food and lodging!" reacher, having heard these ided into the house, and as ne speaker said "Amen," he raver answered. Both fell on es, and together thanked the o is a hearer of prayer, and leaves nor forsakes his ser-Christian Era.

PAY YOUR DEBTS.

you wish to receive the repubeing an honest man, pay ts. 2 If you would avoid disgrace upon the church of u are a member pay your debts. are anxious to get a good arat the lowest possible price, lay to pay your debts. 4 If to obtain such credit as your may require, be sure to pay ots. 5. If you would remain of friendship with those you ith, pay your debts. 6. If d avoid embarrassing others depending upon the settlement ccount, pay your debts. 7 If to prevent mistakes and litieep your accounts well adjustpay your debts. 8 1f you id in the circulation of money cash remain by you, but pay bts. 9 If you would do to s you wish them to do to you debts. 10 If you wish to ear of lying and making false its, pay your debts. 11. If re to pursue your business with mind, pay your debts. 12 expectation of death, you would ave your affairs in a satisfacdition pay your debts. 13 If h to do what is right in the the "bankrupt act," if you have the not a just man unless you pay your

If you desire to pay your debts henceforth: 1 Let your food, living and equippage be plain, and not costly. Avoid gay expensive clothing. Abstain from intoxicating liquors. 5 Be not ambitious to dwell in a magnificent mansion. 6 Have as few parties as possible. 7 Be careful as to speculations, and do not extend your trade beyond your means. 8 Ne ver aspire to be shareholders in banks, railways, and such like companies. 9 Have as few persons around you as ous character. 19 Be determined to careful as to spending money, or being bound with others, and avoid all lawsuits. 12 Keep your books posted and look well to the accounts of your customers. 13 Bring up your family to industry and economy. 14. In all your ways acknowledge God, and he will direct hour steps .- Zions' Herald.

INTERNATIONAL

BIBLE LESSONS.

FIRST QUARTER :-STUDIES IN THE OLD TESTAMENT.

B. C. 515. LESSON II. THE DEDICATION; or, A Gift to the Lord. Jan. 12.

EXPLANATORY.

Verse 14. Elders of the Jews. A general term applied to all who possessed the authority of office or the influence of rank. They prospered. 1. "Those who follow the commandment of God and labor in his cause are certain of final success." spired teacher had appeared, and the peo-Old Testament. Son of Iddo. In Zech. 1. 1, he is called son of Berechiah and grandson of Iddo, who was probably well known, and, therefore, mentioned more prominently in the record. Commandment of God. The King of kings receives honour for their success above the king of Persia. 3. "All power comes from him who controls the hearts of princes." Curus and Darius. The one had authorized the beginning, the other the completion of the temple, and both had made large gifts toward it. Artaxerxes. He is mentioned here, though his reign did not begin until some years after these events, as the monarch under whose auspices the journey and reforms of Ezra were undertaken. 4. "The divine plan requires human instrumentalities for its accomplishment." 5. "When worthy and capital men are in authority the cause of God makes successful progress."

15. Finished. The promise of God by Zechariah (Zech. 4, 7), was verified. The hand which had laid the corner-stone twenty years before, now inserted the cap-stone. 6. "He who inspires and directs his workers will crown his work month in the ecclesiastical year, from the new moon of March to that of April. Darius the king. Darius Hystaspes, under whom the Persian empire was at its height of power and grandeur. He was one of the seven nobles who formed the conspiracy against the usurping pseudo-Smerdis, Gomates the magian (called Artaxerxes in Ezra 4.7;) and on its success was chosen king. His reign was successful and his administration wise. Next to Cyrus he is considered the best of the Persian kings, and the last who possessed any nobility of personal character. He is not the same with " Darius the Median."

mentioned Dan. 6, 31, 16, 17, 18. Children of Israel. All who belonged to the stock of Jacob were now united into one family; and the old enmity of Ephraim and Judah was extinguished. Children of the captivity. Literally, "sons of the transportation," that is, descendants of those that bad been transported to Chaldea. With joy. They could rejoice at the brightening prospects of their nation, at the renewal of their worship, at their triumph over their enemies, and at the success of their great un dertaking. 7. " Those who work for God often find oc asion for joy." Offered. 8. Moncton, N.B., Nov. 13th., 1878. nov 23

sight of God and man, pay your debts. "At every dedication to God there must ECONOMICAL hould your debts be ever so old, be a sacrifice, something surrendered by or should you have taken the benefit of self and given up to the Lord." Bullocks ...rams...lambs. The contrast was great means, if you have the means, you, are between this sacrifice and the countless thousands slain at the dedication of the first temple, (1 Kings 8, 5, 63,) yet per- Avarage number of pages per volume 300. haps the cost to the people may have been greater, and the service fully as acceptable to the Lord. 9. "God estimates the offering, not at its marked price, but at and never keep them in your house. the inverse ratio between the sum given Hubert, by Jacob Abbott 4 Do not sink your capital by pur- and the amount retained." 10. "Their chasing plate or splendid furniture. offering was the slain beast; ours is the living man, acceptable to God, and our reasonable service." Sin-offering A sac rifice representing atopement for sin. 11. "We must never fail to recognize ourselves as sinners in need of divine mercy." All Israel. Though the tribal lines were obliterated, and the most of the northern it is convenient, and none of a suspici- tribes extinguished, yet the unity of Israel was still kept in view. 12. " Let us never refuse all offers of partnerships. 11 Be forget the oneness of God's present Israel. the Christian Church." Divisions. The hristian Way. (The): Whither it Leads, and How to Go on, by Rev. Washington Gladden. priests were divided into twenty four sections for duty in the temple, each section having charge of the church for a week in rotation. As it is written. One characteristic marked the Jews of the restoration. They resolutely turned away from all foreign customs or idelatrons innovations. and underto k to follow precisely the law of God. Even after the captivity we notice an increased attention to the letter of Scripture. 13. " Chastisement thus often brings men back to God and his word. 14. The church should ever imquire after the "old ways" pointed out in the Book. and follow them.'

19, 20, 21, 22. Passover. The greatest of the Jewish feasts, held in the beginning of the ecclesiastical year, and commemorating the departure from Egypt. Purified. No priest could fulfill the service of killing the passover lamb unless he were ceremonially clean. Nor could the passover be eaten by any person who had contracted legal defilement. This law Fourteen years of apparent failure only had been neglected in earlier days. (2 made their prosperity more marked. Pro- Chron. 30, 80, 19,) but now it was rigorphesying. For two generations no in ously enforced. For themselves. 15. "The human priest must offer sacrifice for his ple had ceased to expect to hear again the own sins as well as his people's; but our prophetic voice; but in the hour of their | great High Priest needs no pardon, for in need and their opportunity God sent his him is no sin." Separated themselves. messenger. "God watches over his peo- This may refer either to proselytes, who ple, and comes to bring them needed en- had renounced idolatry and united themcouragement," Haggai. The first prophet | selves with the Jewish people, or to Jews who appeared after the captivity. His who had previously intermingled with the message, or an outline of it, is found in races surrounding them, and who now the book bearing his name. Zechariah. gave up their foreign associations. The Probably younger than Uaggai; his Lord had made them jouful. 16. "See helper and successor in the prophetic God's hand in the enjoyments and meroffice. His book of visions, predictions, cies that we possess." Turned the heart. and exhortations is the last but one in the They recognize an overruling Providence in the favor of their rulers. 17. "So let us realize that God controls the ambitions of statesmen and the strife of States for the advancement of His kingdom." King of Asseria. Though the Assyrian kingdom had long since been merged in the Chaldean, and that, in turn, in the Persian, vet the old name was still retained in the popular language.

GOLDEN TEXT :- The glory of this latter house shall be greater than of the former, saith the Lord of hosts; and in this place will I give peace, saith the Lord of hosts. Hag. 2, 9.

DOCTRINAL SUGGESTION :- Consecra-

tion to God. The next lesson is Neb. 2, 1.8.

APPLES are abundant this year, as everybody knows, and comparatively cheap. It would be well to take advantage of this circumstance and use them plentifully. In every household, if children—those in ordinary health-are allowed free access to the apple barrel, the doctor will be likely to have more leisure and fewer bills to present during the coming winter. Baked apples are both delicious and wholesome; with completeness." Adar. The last and the ingenious housewife can easily contrive to substitute apples, cooked in various appetizing forms, for the cake and pies which are less desirable for the little

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