

SCHOLARS' NOTES.

(From the International Lessons for 1879, by Edwin W. Rice, as issued by American Sunday-School Union.)

LESSON XIII.

MARCH 30.]

REVIEW.

GOLDEN TEXT.

"Serve the Lord with gladness."—Psalm 100:2.

CENTRAL TRUTH.

The Lord's service is a happy service.

PLANS FOR A REVIEW.

One difficulty in the way of a successful review is removed, when a good plan adapted to teacher and scholar has been found. The past twelve lessons may be reviewed in a number of different ways, as: (1.) Building the Temple; (2.) Worshipping in the Temple; or, (1.) The Restoration of the People, Lessons 1-6; (2.) The people praising God, Lessons 7-12; or again, grouping the lessons into three divisions: (1.) The work of the Lord, Lessons 1-4; (2.) The way of the Lord, Lessons 5-8; (3.) The worship of the Lord, Lessons 9-12. Or, fourthly, there are four lessons on 'The Re-building of the Temple and City; four in respect to The Laws of God; and four in regard to The Power and Grace of God. Or, fifthly, the Review may be conducted without regard to a division by lessons, as: (1.) The Prophets; (2.) The Persons; (3.) The Places; (4.) The Nations; (5.) The Facts of the Lessons.

The Prophets.

HAGGAI, ZECHARIAH, NEHEMIAH, EZRA.

The Persons.

JESHUA, ZERUBBABEL, CYRUS, KADMIEL, DARIUS, ARTAXERXES, SANBALLAT, TOBIAH, ANAPH.

The Places.

JERUSALEM, ZIDON, TYRE, LEBANON, JOPPA, PERMIA, ZION, BACA.

The Nations.

ISRAEL, JUDAH, ARABIANS, AMMONITES, ASHDODITE, ASSYRIA.

This plan will be suitable for calling to mind a large portion of the historical lessons, and by bringing out the principal facts, the review would be quite complete.

I. THE WORK OF THE LORD.—Give the title of each of the first four lessons. The Golden Text. The Central Truth. State the facts in regard to—Rebuilding the Temple. The Dedication of it. The work of Nehemiah. The Opposition to his work. Give a practical truth to be learned from each lesson.

II. THE WAYS OF THE LORD.—Relate three things Ezra did in connection with reading the law. State five things which Nehemiah did to secure proper observance of the Sabbath. Give the chief illustrations used to contrast the righteous with the wicked in Psalm 1. State some of the principal things which the king in Zion would receive. Give eight practical lessons taught us by these facts.

III. THE WORSHIP OF THE LORD.—State eight things a penitent sinner will ask God for. Name three things which the Psalmist confesses in Psalm 51. State what he promised to do if the Lord heard him. Relate some points of contrast between a sinner alarmed and a sinner forgiven. State some of the things a forgiven person will wish to do for the Lord. Recall two illustrations of how a believer longs to be in God's house. State three classes of people that are called happy. Two things to which God is likened in Ps. 84. Give the chief facts describing the knowledge of God, as in Ps. 139. Which facts prove that he sees everything? Which show that he is everywhere? State five practical lessons taught us by these facts.

GENERAL QUESTIONS.—How many lessons relate to the rebuilding of the city and Temple? Which to the reading of the Law? Which refers to the way of the righteous? Which to the keeping of the Sabbath? Which to forgiveness? Which to worship in God's house? Which to God's power to see all things? How many lessons are from the Psalms? How many from Ezra? From Nehemiah? Which lesson is a confession of sin?

WORKAYS WORSHIP OF THE LORD.

LESSON XIV.

APRIL 6.]

SANCTIFIED AFFLICTION.—Job 33:14-30. [About 1520 (B) B.C.]

COMMIT TO MEMORY, vs. 23-26.

- 14 For God speaketh once, yea, twice, Yet man perceiveth it not.
15 In a dream, in a vision of the night, When deep sleep falleth upon men, in slumberings upon the bed;
16 Then he openeth the ears of men, And sealeth their instruction.
17 That he may withdraw man from his purpose, And hide pride from man.
18 He keepeth back his soul from the pit, And his life from perishing by the sword.
19 He is chastened also with pain upon his bed, And the multitude of his bones with strong pain: So that his life abhorreth bread, And his soul dainty meat.
20 His flesh is consumed away, that it cannot be seen; And his bones that were not seen stick out.
22 Yea, his soul draweth near unto the grave, And his life to the destroyers.
23 If there be a messenger with him An interpreter, one among a thousand,

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- To shew unto man his uprightness:
24 Then he is gracious unto him, and saith, Deliver him from going down to the pit: I have found a ransom.
25 His flesh shall be fresher than a child's: He shall return to the days of his youth:
26 He shall pray unto God, and he will be favorable unto him:
And he shall see his face with joy: For he will tender unto man his righteousness.
27 He looketh upon men, and if any say I have sinned, and perverted that which was right, And I profited me not:
28 He will deliver his soul from going into the pit, And his life shall see the light.
29 Lo, all these things Worketh God oftentimes with man,
30 To bring back his soul from the pit, To be enlightened with the light of the living.

GOLDEN TEXT.

My son despise not thou the chastening of the Lord, nor faint when thou art rebuked of Him.—Heb. 12:5.

CENTRAL TRUTH.

God calls to repentance by discipline.

CONNECTED HISTORY.—Job was afflicted of Satan, by permission of the Lord. Eliphaz, Bildad, and Zophar thought his affliction came because of some great sin, and urged him to repent. He denied their charges. Elihu, a young friend of Job, justifies the providence of God, and declares the purpose of affliction.

TO THE SCHOLAR.—Notice that the Book of Job lifts the veil between this and the other world. It gives us a glimpse of the mercy and the providence of God in dealing with his saints and teaches the great lesson of submission to God's will.

NOTES.—The Book of Job, an historical, dramatic poem, probably the oldest in the world; written perhaps in the time of Abraham, or before the exodus from Egypt, though some place it after the age of Solomon. Job—weep, a rich and powerful man or prince of the sons of the East' in Uz, and living in the Arabian desert, between Syria and the Euphrates. He had seven sons and three daughters before his trials, and as many after them, and twice as large possessions. He lived 140 years after his affliction; the Septuagint says he was seventy years old when his trial came upon him. Eliphaz—the man God, a young friend of Job, and a Buzite, probably therefore a descendant of Nahor, and remotely related to Abraham.

EXPLANATIONS.

LESSON TOPICS.—A CALL TO REPENTANCE. (I.) BY VISIONS. (II.) BY AFFLICTIONS. (III.) BY MERCIES.

- I. BY VISIONS. (14.) ONCE, YEA TWICE, often, repeatedly; PERCEIVETH IT NOT, does not heed it. (15.) DREAM . . . VISION, see Gen. 20:3; SLUMBERINGS, poetic phrase for light sleep. (16.) OPENETH, makes man hear; SEALETH INSTRUCTION, makes it sure, as a seal does a contract. (17.) PURPOSE, or evil work; HIDE PRIDE, destroy, or put it away. (18.) PIT, or "place of corruption," the grave.
II. BY AFFLICTIONS. (19.) PAIN UPON HIS BED, long sickness; STRONG PAIN, severe suffering. (20.) ABHORRETH BREAD, sick men cannot eat; Dainty meat, or "delicate food." (21.) CONSUMED, with pain and fever. (22.) DESTROYERS, death represented as destroying angels.
III. BY MERCIES. (23.) INTERPRETER, one to explain God's ways; ONE . . . THOUSAND, a remarkable, or rare, person; HIS UPRIGHTNESS, not man's, but God's. (24.) RANSOM, or "atonement." (25.) THAN A CHILD'S, or "than in childhood;" RETURN, be restored to the purity and vigor of youth. (26.) WILL RENDER, or restore. (27.) PERVERTED, turned away. (30.) BRING BACK, keep back.

Which verses in this lesson show—

- 1. That God is gracious?
2. The purpose of affliction?
3. The conditions of deliverance and restoration?
4. That confession of sin is required?

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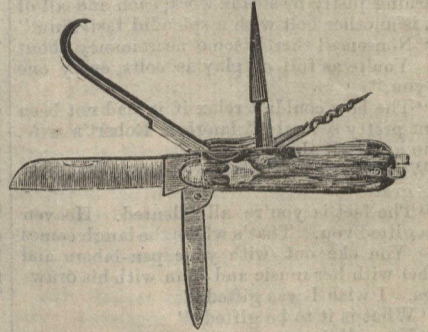
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