

The Sunday School.

INTERNATIONAL LESSONS.

LESSON XIII.

Mar. 30. }
1899. } **REVIEW.** { Ps. cxix.
1-16.

GOLDEN TEXT.—"Thy word have I hid in my heart, that I might not sin against Thee."—Psalm cxix. 11.

HOME STUDIES.

M. Ezra iii. 1-13; vi. 14-22..... Lessons I., II.
T. Neh. i. 1-11; ii. 1-8..... Lessons III.
W. Neh. iv. 7-18..... Lessons IV.
Th. Neh. viii. 1-8; xiii. 15-22..... Lessons V., VI.
F. Ps. i. 1-6; ii. 1-12..... Lessons VII., VIII.
S. Ps. li. 1-13; xxxiii. 1-11..... Lessons IX., X.
S. Ps. lxxxiv. 1-12; cxxxix. 1-12..... Lessons XI., XII.

Repeat in each lesson, Title, Golden Text, and Outline.

1. The Second Temple: Ezra iii. 1-13.—How long were the Jews in captivity in Babylon? when and by what authority did they return to their own land? Who was their leader? The high priest? What did they do for the restoration of public worship? When did they begin the offerings? What annual feast was observed at this time? What measures did they take for the rebuilding of the temple? When were its foundations laid? With what religious ceremonies?

2. The Dedication: Ezra vi. 14-22.—By whom was the rebuilding of the temple hindered? What decree did Darius issue? What prophets encouraged the people in the work? When was it finished? Describe the dedication? What yearly feast was celebrated?

3. The Mission of Nehemiah: Neh. ii. 1-8.—Give the intermediate history. How long an interval between this lesson and the last? What had Nehemiah heard about his brethren in Judea? How did the news affect him? What request did he make of the king? Who was King Artaxerxes? What was the king's answer?

4. The Builders Interrupted: Neh. iv. 7-18.—What did Nehemiah do on his arrival? Describe the progress of the work. Who conspired to hinder it? What great difficulties had Nehemiah? How did he guard against the hostile plots? With what success?

5. The reading of the law: Neh. viii. 1-8.—In what time was the building of the walls completed? What did Nehemiah then do? What request did the people make of Ezra? What did Ezra do? When was the assembly held? What feast was observed at that time? Describe the reading. How was the law explained? What religious service attended the reading and explanation?

6. The keeping of the Sabbath: Neh. xiii. 15-22.—How long did Nehemiah remain in Jerusalem? Where did he then go? What did he find on his return? What did he do? How was the Sabbath profaned? What reproof did he give the nobles and rulers? What measures did he take to prevent the sin? With what success?

7. The way of the righteous: Ps. i. 1-6.—Who was the author of this Psalm? Who is pronounced blessed? How is the good man happy in his disposition? In his course of life? In his end? How do the wicked differ from the righteous in these respects?

8. The King in Zion: Ps. ii. 1-12.—Who was probably the author of this Psalm? What is its great subject? Who is the King in Zion? How doth Christ execute the office of a King? By whom is He opposed? How does the Lord regard this opposition? Can it succeed? What has the Lord decreed concerning Christ's kingdom? What warning is given to His enemies? What blessing is pronounced upon those who serve Him?

9. The Prayer of the Penitent: Ps. li. 1-13.—Who was the author of this Psalm? How does he confess his sin? What is sin? How is every sin against God? How does David implore pardon? What is the only plea we can make as sinners? For what else did David pray? Do we need to offer this prayer? What is sanctification?

10. The Joy of Forgiveness: Ps. xxxii. 1-11.—On what occasion and by whom was this Psalm written? What is said of sin forgiven? Can we hope for forgiveness without repentance and pardon? What is justification? What are the fruits of justification? Rom. v. 1-10. Does religion deprive people of joy? Who of people should be joyful?

11. Delight in God's House: Ps. lxxxiv. 1-8.—Who was probably the author of the Psalm? On what occasion was it written? How does the Psalmist express his desire for God's house and his delight in it? Who are called blessed? Meaning of *valley of Baca*? By what name is the Lord called? What will be the portion of them that walk uprightly?

12. The All-seeing God: Ps. cxxxix. 1-12.—How is God's omniscience described? What does David say of such knowledge? How is God's omnipresence described? What is said of the darkness and the light?

Give the answers to the Catechism questions of this quarter.

The arrangements for the anniversary of the London Missionary Society have been made. Dr. Fairbairn is to preach the annual sermon in Christ Church, and Herber Evans the sermon to young men. The date is to be the 14th of May.

Children's Corner.

THE NEW SCHOLAR.

A NEW scholar arrived, after the beginning of the term, at — academy—a well-dressed, fine-looking lad, whose appearance all the boys liked. There was a set of gay fellows, who immediately surrounded and invited him to join their set. They used to spend their money in eating and drinking and amusements, and often ran up large bills, which their friends sometimes found it hard to pay.

They wanted every new scholar to join them; and they always contrived, by laughing at him or reproaching him, to get almost any boy into their meshes. The new boys were afraid not to yield to them. But this new scholar refused their invitations, and they called him mean and stingy—a charge boys are particularly sore at hearing.

"Mean!" he answered; "and where is the generosity of spending money which is not my own, and which, as soon as it is spent, is to be supplied again, with no sacrifice on my part? Stingy! Where is the stinginess of not choosing to beg money of my friends in order to spend it in a way which those friends would disapprove of? for, after all, our money must come from them, as we haven't it, nor can we earn it ourselves. No, boys, I do not mean to spend one penny in a way that I should be ashamed to account for to my father and mother, if they asked me."

"Eh, not out of your leading strings, then? Afraid of your father; afraid of his whipping you; afraid of your mother! Won't she give you a sugar-plum? A precious chap, you!"

"And yet you are trying to make me afraid of you," said the new scholar, boldly. "You want me to be afraid of not doing as you say. But which, I should like to know, is the best sort of fear—the fear of some of my school-fellows, which is likely to lead me into everything low, weak and contemptible; or fear of my parents, which will inspire me to things manly, noble and high-toned? Which fear is the best? It is a very poor service you are doing me, to try to set me against my parents, and teach me to be ashamed of them."

The boys felt there was no headway to be made against such a scholar. All they said hurt themselves more than him, and they liked better to be out of his way than in it—all the bad boys, I mean. The others gathered around him; and never did they work or play with greater relish than while he was their leader and friend.

ANOMALIES OF ENGLISH SPELLING.

ONE of the principal difficulties in learning the English language is the inexplicable manner in which most of the words are spelled, the twenty-six letters of the alphabet vying with each other to represent

the forty or forty-two sounds of the language in the most bungling and disorderly manner.

Be the capacity of a child ever so good, yet he must spend years in learning these "curiosities of literature," while foreigners can only master our noble language by a vast expense of labor, patience, and time.

The Protean nature of the vowel sounds is familiar to all. A few amusing examples will show that the consonants are nearly as bad.

B makes a road broad, turns the ear to bear, and Tom into tomb.

C makes limb climb, hanged changed, a lever clever, and transports a lover to clover.

D turns bear to beard, a crow to crowd, and makes anger danger.

F turns lower regions to flower regions.

G changes a son to a song and makes one gone.

H changes eight into height.

K makes now know and eyed keyed.

L transforms a pear into a pearl.

N turns a line into linen, a crow to a crown, and makes one none.

P metamorphoses lumber into plumber.

Q, of itself, hath no significance.

S turns even into seven, makes have shave, and word sword, a pear a spear, makes slaughter of laughter, and curiously changes having a hoe to shaving a shoe!

T makes a bough bought, turns here there, alters one to tone, changes ether to tether, and transforms the phrase, "allow his own" to "tallow his town."

W does well, e.g., hose whose; are becomes ware, on won, omen women, so sow, vie view; it makes an arm warm, and turns a hat into —what?

Y turns fur into fury, a man to many, to toy, a rub to ruby, ours to yours, and a lad to a lady!

THE true evidence that a man loves God is found in his love for man—God is man.

NOT in great historical churches, not in elaborately organized politics, has the strength of Christianity resided, but in its power to awaken in individual hearts a sense of personal responsibility, and to place the soul alone with God. It would have been, but for this, long before now a fossil faith and a lifeless tradition.—*Christian World*.

We are like southern plants taken up to a northern climate and planted in a northern soil. They grow there, but they are always failing of their flowers. The poor exiled shrub dreams by a native longing of a splendid blossom which it has never seen, but is dimly conscious that it ought somehow to produce. It feels the flower which it has not the strength to make in the half-chilled but still genuine juices of its southern nature. That is the way in which the ideal life, the life of full completions, haunts us all. Nothing can really haunt us except what we have the beginning of, the native capacity for, however hindered, in ourselves.—*Rev. Phillips Brooks*.

MAN is himself helpless and unable to repent or believe. Of what does this inability consist? Let us remember that is the part of him which is in fault. His inability is not physical, but moral. It would not be true to say that a man has a real wish and desire to come to Christ, but no power to come. It would be far more true to say that a man has no power to come because he has no desire or wish to come. It is not true that he could come if he could. It is true that he could come if he would. The corrupt will—the secret disinclination—the want of heart are the real causes of unbelief. The power that we want is a new will.—*From Ryle's Expository Thoughts*.