

# SUNDAY SCHOOL BANNER

for  
TEACHERS  
AND  
YOUNG PEOPLE.

Vol. 27.]

MARCH, 1893.

[No. 3.

## TABLE OF CONTENTS.

The School of Life .....	i
Concentrating Fire .....	i
Sunday School Aid and Extension Fund Collection .....	ii
Opening and Closing Services .....	iii
International Bible Lessons .....	128
Book Notice .....	160
How Can I Win My Scholars to Christ? .....	160
Meandering .....	160

## The Sunday-School Banner

IS designed to afford aid to Sunday-School Teachers and Heads of Families in the Religious Training of the Young, and to excite throughout the country a deeper interest in Sunday-School Work.

PUBLISHED MONTHLY, 52 PAGES, AT THE LOW RATE OF

SIXTY CENTS PER ANNUM, INVARIABLY IN ADVANCE, FREE OF POSTAGE.

SINGLE COPIES, - - 10 CENTS.

Address—

WILLIAM BRIGGS,  
WESLEY BUILDINGS, TORONTO.

TORONTO:  
WILLIAM BRIGGS, PUBLISHER.

MONTREAL:  
C. W. COATES.

HALIFAX:  
S. F. HUESTIS.

GOLD MEDAL, PARIS, 1878.

**W. BAKER & CO.'S  
Breakfast Cocoa**



from which the excess of oil  
has been removed,  
*Is absolutely pure and  
it is soluble.*

**No Chemicals**  
are used in its preparation. It  
has more than three times the  
strength of Cocoa mixed with  
Starch, Arrowroot or Sugar,  
and is therefore far more econ-  
omical, costing less than one  
cent a cup. It is delicious, nour-  
ishing, strengthening, EASILY

DIGESTED, and admirably adapted for invalids  
as well as for persons in health.

Sold by Grocers everywhere.

**W. BAKER & CO.,** Dorchester, Mass.

**GIBBONS' TOOTHACHE GUM**

Prepared by J. A. GIBBONS & CO., Toronto  
and Buffalo, N. Y., and sold by Druggists. Price,  
15 cents.

THE  
**WOMAN'S**  
**MEDICAL**  
**COLLEGE**

FOR CALENDAR

APPLY TO SECRETARY

AT

291 Sumach St., - TORONTO.



I am hale and hearty and entirely free  
from indigestion since using

**ADAMS' TUTTI FRUTTI**

Sold by Druggists and Confectioners, 5c. Packages.



**MODEL OF PALESTINE,**

By REV. PRINCIPAL AUSTIN, M.A., B.D.,

From recent surveys of the Palestine Exploration Fund,  
showing in relative elevation all parts of the Holy Land.

Endorsed by leading educators in U. S. and Canada, as  
"Accurate," "Beautiful," "A work of art," "What  
the Sunday-school world has been waiting for,"  
etc., etc. Circulars with terms, etc., and commendations  
of Bishop Vincent, Sir Wm. Dawson, Chancellor Bur-  
wash, Dr. Withrow, and others. These Models give  
in an hour's study a clearer idea of the topography  
of Palestine, than years of study without them.

To introduce them to Methodist Sunday-schools, we  
make the following proposition: We will send a limited  
number of the "S. S. Models," to Superintendents on ap-  
probation. These may be retained one month and re-  
turned if not satisfactory. No cash required until  
the end of the month. We can only make this offer  
to a limited number—so order at once, if you desire to  
inspect with a view of purchasing.

**PALESTINE MODEL CO.,** St. Thomas, Ont.  
Models are in White Bronze Metal, finely framed.

**IMPORTANT TO FLESHY PEOPLE.**

We have noticed a page article in the *Boston Globe* on  
reducing weight at a very small expense. It will pay our  
readers to send two cent stamp for a copy to Ames Circu-  
lating Library, 10 Hamilton Place, Boston, Mass.

# SUNDAY SCHOOL BARRER

for  
TEACHERS  
AND  
YOUNG PEOPLE.

VOL. XXVII.]

MARCH, 1893.

[No. 3.

## The School of Life.

KATE E. MACPHERSON.

I sat in the lonely school-room,  
When the work of the day was o'er,  
And the sound of the last little footstep  
Had wandered away from the door.

Out in the glad, bright sunshine,  
Free from constraint or rule,  
From the tasks which sometimes grew irksome,  
They hastened home from school.

With mind grown tired and weary,  
And aching, throbbing brain,  
The work and care of the busy day  
My thoughts dwelt on again ;

The noise of thoughtless pupils  
Had seemed greater than before,  
And even those who were brightest  
Must be given their lessons o'er.

But I thought of the Heavenly Teacher,  
In whose school I am being taught ;  
Are all of the tasks He assigns me  
Discharged in the way I ought ?

Do I turn from the lessons He gives me,  
Those learned in the school of pain,  
Till with a hand so firm, yet loving,  
He turns me the page again ?

O Father, who, aye, givest all things  
For Thy heedless children's good,  
Who teaches us in the school of life  
Things hard to be understood ;

Give us faith to trust Thy guidance,  
Till Thy training is complete,  
And we pass from life's hard school-room  
For the life Thou hast made us meet.

Till out into heaven's sunshine,  
Sitting low at Jesus' feet,  
The task which once seemed weary,  
Shall be found so plain and sweet.

## Concentrating Fire.

Failing to concentrate is a serious element of weakness both in public secular school work and also in that of the Sabbath-school.

The comparatively mature student in college or high school often has only four or five branches to study at a time, sometimes not over two or three. Yet the tiny child in the public school frequently has pressed upon its attention from two to three times that number of branches; this, too, without either its parents or teachers having any election in respect to leaving off branches for which the child has no adaptation, or of giving special attention to studies in which it becomes evident it would be as much at home as a bird in the air. The result is that the moral tone, in sympathy with the mental and the physical abuse, suffers seriously. And the average young Canadian of to-day is growing up with less practical grip than his fathers.

The same malpractice is to some extent to be fairly charged to much of our work in Sabbath-school departments. The preacher in the pulpit usually finds a single verse—often a small part of a verse—enough for his trained brain or his audience to grapple with as he pours forth his sermon on a great subject. The average Sabbath-school work skims over from ten to twenty times as much Scripture surface in a lesson for which there is seldom as much time as is given to the sermon. Yet a very small proportion of the teachers have intellectual training to compare with that of a pastor, and the scholars can hardly be expected to hear as understandingly as a more mature audience.

The writer has for years, both as a teacher and superintendent, aimed to concentrate the fire of class and of school on some one vital point in one verse. This then becomes so thoroughly burnt in that there is some chance of its being remembered. It is not what people make, but what they save whereby they become rich. It is not what they hear, but what they remember that makes them wise. Finally, this concentration makes review at the close of a quarter, more efficient and satisfactory.

## OUR PUBLICATIONS.

Christian Guardian, weekly.....	\$2 00
Methodist Magazine, monthly.....	2 00
Guardian and Magazine together.....	3 50
Magazine, Guardian and Onward.....	4 00
The Wesleyan, Halifax, weekly.....	1 50
Onward School Banner, monthly.....	0 60
Onward, 8 pp. 4to, weekly, under 5 copies.....	0 50
5 copies and upwards.....	0 30
Pleasant Hours, 4 pp. 4to, weekly, single copies.....	0 25
Less than 20 copies.....	0 24
Over 20 copies.....	5 50
Berean Leaves, 100 copies per month.....	6 00
Berean Quarterly, 100 copies per month.....	0 15
Sunbeam, fortnightly, less than 10 copies.....	0 12
10 copies and upwards.....	0 15
Happy Days, fortnightly, less than 10 copies.....	0 12
10 copies and upwards.....	0 12
Quarterly Review Service. By the year, 24 cents a dozen; \$2 per 100. Per quarter, 5 cents a dozen; per 100.....	0 50

Address— WILLIAM BRIGGS,  
Publisher, Toronto.

C. W. COATES, 3 Bleury Street, Montreal, Que.  
S. F. HUESTIS, Meth. Book Room, Halifax, N.S.

## Sunday School Banner.

W. H. WITHROW, D.D., EDITOR.

TORONTO, MARCH, 1893.

## DON'T FORGET THE SUNDAY SCHOOL Aid & Extension Fund Collection

ON

REVIEW SUNDAY—MARCH 26.

It is well known that many poor schools are liberally helped by the Sunday-school Aid and Extension Fund. These schools are all urged to pay something, as much as they can, toward the grant given them. The Sunday-school Board expects at least *half* the amount of the grant. Some schools will pay \$3 or \$5, and receive a grant of \$6 or \$10 worth of papers and books. Now, this is a small grant to a school for a whole year. Yet there are so many claimants that the Sunday-school Board has to insist on this rule, except where the schools are just starting, or are extremely poor. In these cases a free grant is often given outright. By this means about ninety-four new schools were established last year.

The Sunday-school Aid Fund is overdrawn and especially needs a liberal collection.

It will be remembered that the General Conference directs that this Collection be taken up in all the Sunday-schools of our Church on the Review Sunday either in September or

March. Some schools, it is feared, neglected to take it up in September. That is the best time for then all the schools are open. In March those schools that close in winter have not yet come out of winter quarters. But we specially request that the direction of the General Conference be carried out by all those schools which may have neglected it in September. The ministers are all asked at the May District Meeting if this collection has been taken up; and, if it has not, the ministers often pay it out of their own pockets. Now, no school desires this to be the case. The ministers cannot themselves take up the collection, for few of them can be in the schools. It is the duty of the superintendent of the school to see that it is duly taken up and handed to the minister.

### EXTRACTS FROM LETTERS.

The following are extracts from a few only out of several hundreds of letters received by the Secretary of the Sunday-school Board, showing the nature of the operations of the S. S. Aid Fund, and the character of the benefits it confers. It will be observed that these schools are doing all they can to help themselves and to pay back part or the whole of the grant given by the S. S. Board. Through the aid of this Fund chiefly during the last two years nearly four hundred new schools have been established.

A minister in Newfoundland writes: "Our poor people are poorer this summer than usual, owing to the small catch of cod fish upon which we all have to depend. Two of our young teachers volunteered to go round and see what fish they could collect, because collecting money is a thing almost impossible. They have done so, and I hope the fish will realize \$3.00 which I will forward at once."

A minister in the Bay of Quinte Conference writes: "The papers are, however, doing a lot of good, indeed they are the chief means of keeping the school together. All previous attempts to run a school here have been unavailing."

A missionary in British Columbia writes: "I do not know we could do without the papers. Our school is doing a good work and is growing. I distributed some of the papers in a district twenty miles away, where there is no school, the children are so pleased to get them."

A minister in P. E. I. writes: "Our school is only creeping, it has not learned to stand alone or toddle without a helping hand. Do please try what you can do to help a lame dog over a fence, and I will promise to try to educate the school and the church up to the giving point. We may not be a burden to you very long. You do not know how much the papers are appreciated or the amount of good they may do."

A missionary in Newfoundland writes: "The benefit your valuable papers have been to us is past knowledge. Could you see the eager faces of the children after receiving them it would

fill you with delight. The good done by them in the home circle, where seldom or never anything in that line was to be found, the last day alone will reveal. We intend to do our best this year to raise as much as possible to aid the Fund."

A Superintendent in the Parry Sound District, who remits \$12 towards a grant, writes: "Words cannot express how much the papers have been prized by the children and everyone. Your grand and liberal institution is doing a great work in these northern townships of Ontario. Your periodicals are welcome visitors, and make many happy in their log cabins. May they prosper, and may the Gospel of Christ be extended and His name glorified in our sincere prayer."

A S. S. Superintendent in Muskoka, remitting \$5 towards a grant, writes: "We all agree that this Fund is one of the most useful of all the connexional funds. We had the testimony of a foreman, that of the thirty years he had spent in camp in lumbering, he never was in so well conducted and orderly a camp before. He attributed this largely to the influence of our services and the back numbers of the S. S. papers on the men by our people, etc. I think this a great encouragement, coming as it did from a man who is a staunch Roman Catholic, as are the men also, only six being Protestants out of seventy-five."

A S. S. Superintendent on Grand Manan Island, who remits \$3.50, writes: "Methodism is only in its infancy here yet, but it is progressing quite favourably and surely. To my mind it will become as did the grain of mustard seed spoken of in one of the parables of our blessed Lord. Our school has become an important factor in our Church work, several of our pupils having become active members of our Church. Several of my class have been brought into the 'light and liberty of the children of God.' Had it not been for your generous aid, it would have been impossible for us to have supplied our school with papers, etc., which are essential to the success of any Sunday-school.

"It is my candid opinion that the success of the Methodist Sunday-schools of the Dominion of Canada is largely due to your very excellent S. S. publications. I have had sample papers sent me from a number of American publishers, and I consider yours superior to any of them in every respect. I am satisfied they are one of the chief attractions of the school."

A minister in New Brunswick writes: "Thank God, souls are being saved at nearly every meeting. The church has been burned down twice, and the people have had a terrible struggle to bring it to what it is."

A missionary in British Columbia writes: "On coming to this field I find no Sunday-schools, but yet quite a few children scattered all over the country. This mission is over one hundred miles long, besides branching off twenty or thirty miles in other directions."

## Opening and Closing Services

### FIRST QUARTER.

#### OPENING SERVICE.

- I. Silence.
- II. The Doxology.
- III. The Lord's Prayer.
- IV. Responsive Sentences. [Psalm 119. 9-16.]  
*Supt.* Wherewithal shall a young man cleanse his way.  
*School.* By taking heed thereto according to thy word.  
*Supt.* With my whole heart have I sought thee.  
*School.* O let me not wander from thy commandments.  
*Supt.* Thy word have I hid in mine heart.  
*School.* That I might not sin against thee.  
*Supt.* Blessed art thou, O Lord.  
*School.* Teach me thy statutes.  
*Supt.* With my lips have I declared all the judgments of thy mouth.  
*School.* I have rejoiced in the way of thy testimonies, as much as in all riches.  
*Supt.* I will meditate in thy precepts.  
*School.* And have respect unto thy ways.  
*Supt.* I will delight myself in thy statutes.  
*School.* I will not forget thy word.

#### V. Singing.

#### VI. Prayer.

- VII. Responsive Reading of a Scripture Lesson.

#### LESSON SERVICE.

- I. Class Study of the Lesson.
- II. Singing Lesson Hymn.
- III. Recitation of Title, Golden Text, Outline, and Doctrinal Suggestion by the school in concert.
- IV. Review and Application of the Lesson, by Pastor or Superintendent.
- V. The Supplemental Lesson.
- VI. Announcements (especially of the Church service, and week-evening prayer-meeting).

#### CLOSING SERVICE.

- I. Singing.
- II. Responsive Sentences.  
*Supt.* Now unto him who is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us.  
*School.* Unto him be glory in the Church by Christ Jesus throughout all ages, world without end. Amen.
- III. Dismissal.

## INTERNATIONAL BIBLE LESSONS.

FIRST QUARTER.

About B. C. 434. | LESSON X. KEEPING THE SABBATH. [March 5.]

GOLDEN TEXT. Remember the sabbath day, to keep it holy. Exod. 20. 8.

## Authorized Version.

Neh. 13. 15-22. [Commit to memory verses 17, 18.]

15 In those days saw I in Ju'dah *some* treading wine presses on the sabbath, and bringing in sheaves, and lading asses; as also wine, grapes, and figs, and all *manner* of burdens, which they brought into Je-ru'sa-lem on the sabbath day: and I testified *against them* in the day wherein they sold victuals.

16 There dwelt men of Tyre also therein, which brought fish, and all manner of ware, and sold on the sabbath unto the children of Ju'dah, and in Je-ru'sa-lem.

17 Then I contended with the nobles of Ju'dah, and said unto them, What evil thing *is* this that ye do, and profane the sabbath day?

18 Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city? yet ye bring more wrath upon Is-ra-el by profaning the sabbath.

19 And it came to pass, that when the gates of Je-ru'sa-lem began to be dark before the sabbath, I commanded that the gates should be shut, and charged that they should not be opened till after the sabbath: and *some* of my servants set I at the gates, that there should no burden be brought in on the sabbath day.

20 So the merchants and sellers of all kind of ware lodged without Je-ru'sa-lem once or twice.

21 Then I testified against them, and said unto them, Why lodge ye about the wall? if ye do so again, I will lay hands on you. From that time forth came they no *more* on the sabbath.

22 And I commanded the Le'vites that they should cleanse themselves, and *that* they should come and keep the gates, to sanctify the sabbath day. Remember me, O my God, *concerning* this also, and spare me according to the greatness of thy mercy.

## Revised Version.

15 In those days saw I in Ju'dah some treading wine presses on the sabbath, and bringing in sheaves, and lading asses *therewith*: as also wine, grapes, and figs, and all manner of burdens, which they brought into Je-ru'sa-lem on the sabbath day: and I testified *against them*

16 in the day wherein they sold victuals. There dwelt men of Tyre also therein, which brought in fish, and all manner of ware, and sold on the sabbath unto the children of Ju'dah, and in Je-ru'sa-lem. Then I contended with the nobles of Ju'dah, and said unto them, What evil thing is this that ye do, and profane the sabbath day?

18 Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city?

19 yet ye bring more wrath upon Is-ra-el by profaning the sabbath. And it came to pass that,

15 when the gates of Je-ru'sa-lem began to be dark before the sabbath, I commanded that the doors should be shut, and commanded that they should not be opened till after the sabbath: and some of my servants set I over the gates, that there should no burden be brought

20 in on the sabbath day. So the merchants and sellers of all kind of ware lodged without Je-

21 ru'sa-lem once or twice. Then I testified against them, and said unto them, Why lodge

ye about the wall? if ye do so again, I will lay hands on you. From that time forth came they

22 no more on the sabbath. And I commanded the Le'vites that they should purify themselves, and that they should come and keep the

gates, to sanctify the sabbath day. Remember unto me, O my God, this also, and spare me according to the greatness of thy mercy.

**TIME.**—About B. C. 434. **PLACE.**—Jerusalem. **RULERS.**—Same as before. **DOCTRINAL SUGGESTION.**—The sanctity of the Sabbath.

## HOME READINGS.

*M.* Keeping the Sabbath. Neh. 13. 15-22.

*Tu.* The Sabbath appointed. Gen. 1. 26-2. 3.

*W.* Sabbath sanctity enforced. Jer. 17. 19-27.

*Th.* Sabbath-breaking denounced.

Ezek. 20. 13-20.

*F.* Jesus and the Sabbath. Luke 6. 1-11.

*S.* Our Lord's custom. Luke 4. 14-21.

*S.* Sabbath joy. Isa. 58. 8-14.

## LESSON HYMNS.

No. 285, New Canadian Hymnal.

Lord of the Sabbath, hear our vows.

No. 286, New Canadian Hymnal.

With joy we hail the sacred day.

No. 288, New Canadian Hymnal.

Oh, day of rest and gladness.

## DOMINION HYMNAL

Hymns, Nos. 154, 153, 152.

**QUESTIONS FOR SENIOR STUDENTS.****1. The Sabbath Broken**, v. 15-18.

When and where was the Sabbath instituted? (Gen. 2. 3.)

What makes it holy?

What is the meaning of "profaned"?

Repeat the fourth commandment?

How had the people of Judah broken this law?

What evils had befallen their fathers for profaning the Sabbath? (Jer. 17. 27.)

Is the Sabbath law binding upon us?

Why was Sabbath observance afterward changed from the seventh day of the week to the first?

What works only are proper to be done on the Sabbath? (Matt. 12. 12.)

**2. The Sabbath Kept**, v. 19-22.

What is the meaning of "sanctified"?

What did Nehemiah command?

What gates?

Why shut them at dark before the Sabbath? (Lev. 23. 32.)

What did the merchants then do?

Why did Nehemiah stop them from doing this?

What wrong is there in tempting others to do wrong?

How should we keep the Sabbath day?

Why did the Levites need cleansing?

How may we be cleansed from sin?

**Practical Teachings.**

Wherein does this lesson teach that—

1. Neglect of God's law brings evil upon us?

2. Those who neglect God's law should be rebuked?

3. God remembers those who sanctify his Sabbath?

**Hints for Home Study.**

1. Find special reasons why foreign merchants should be excluded from Jerusalem on the Sabbath day.

2. Did any of the surrounding nations keep the Sabbath?

3. Trace the moral effect of Tyrian contact on Israel and Judah. (See history as given in Kings and Chronicles.)

4. Was the influence of the Jewish nobility usually morally good or bad? (Give instances from Bible history.)

**QUESTIONS FOR INTERMEDIATE SCHOLARS.****1. The Sabbath Broken**, v. 15-18.

How was the Sabbath broken by the Jews?

What did Nehemiah do when he saw this?

What foreigners profaned the day, and how?

To them what did the governor say?

What had the fathers of the "nobles" done?

What prophet had warned the fathers, and how? (Jer. 17. 21-23, 27.)

What evil were these people bringing?

What commandment had they broken? (GOLDEN TEXT.)

**2. The Sabbath Kept**, v. 19-22.

What order was given about the city gates?

Why were the gates closed at dark? (Lev. 23. 32.)

Who were put in charge of the gates?

Who lodged without the walls?

What threat did the governor make?

What was the effect of his words?

What were the Levites told to do?

What prayer did Nehemiah make?

When was the Sabbath instituted? (Gen. 2. 3.,

For whom was it instituted? (Mark 2. 27.)

How should the Sabbath be kept? (Isa. 58. 13.)

**Teachings of the Lesson.**

Where in this lesson are we taught—

1. The duty of Sabbath-keeping?

2. The sin of Sabbath-breaking?

3. The blessedness of Sabbath observance?

**Home Work for Young Bereans.**

Was the Sabbath day kept before Moses received God's law at Sinai?

Find what extraordinary rewards Isaiah promised those who kept holy the Sabbath day.

What are we often told that Jesus did on the Sabbath day?

How did it come about that soon after Jesus we t to heaven the Sabbath was changed from Saturday to Sunday?

**QUESTIONS FOR YOUNGER SCHOLARS.**

Who went to Persia and stayed a few years? **Nehemiah.**

What was he grieved to find when he came back? **That some of the Jews had forgotten God.**

What were some of them doing? **Breaking Sabbath.**

Who has forbidden this? **The Lord.**

How did some break the Sabbath? **By making wine.**

How did others do it? **By buying and selling.**

Who rebuked the nobles and priests for allowing this? **Nehemiah.**

What did he call it? **"An evil thing."**

What did he say it would bring? **Trouble and sorrow.**

What did he close before the Sabbath began? **The gates of the city.**

When were they opened? **After the Sabbath.**

What did the men who sold do then? **They lodged outside the gates.**

Who spoke plainly to them of their sin? **Nehemiah.**

What did he command the Levites to do? **To guard the gates.**

Why did Nehemiah do these things? **To please God.**

Whose glory was he seeking? **The Lord's.**

#### Words with Little People.

Come, drop your work and play  
On God's most holy day:  
Come, seek to do his will  
And all his law fulfill.

#### Lesson Precept.

Remember the Sabbath day.

### EXPLANATORY AND PRACTICAL NOTES.

BY ROBERT R. DOHERTY, PH.D.

#### General Statement.

After twelve years' self-denying endeavors as Governor of Jerusalem, Nehemiah returned to Susa. Why he returned we do not know, nor precisely how long he remained in Persia; but before B. C. 425 he was back again as governor, and the events of this lesson occurred immediately after his reinstatement. The lesson's story is thoroughly characteristic of the times and man. As Dr. Poole most well says, "It is impossible not to admire and love this energetic, able, devoted hero-governor." His strong hand never weakened, and from first to last he is the typical God-fearing patriot. Two evils now imperiled the very structure of the nation—mixed marriages and desecration of the Sabbath. We are so familiar in these modern days with somewhat similar laxity, and in truth are so little "typical" ourselves—we stand for so much less in God's great scheme than did Nehemiah and his associates—that it is hard for us to understand how fraught with destructive fatality these evils were. To thoroughly understand this lesson we must sit down in the times in which its events occurred, and become Jews for the nonce. To find that the high priest had made friends with one of the meanest of the nation's enemies, Tobiah, and had routed a lot of Levites from the temple courts, so that he might turn their chambers into a palatial suite for that hateful foreign upstart, was hard for Nehemiah; to find that this same high priest and other nobles had taken wives for themselves and their boys from the idolatrous races was worse; but worst of all was the general profanation of the Sabbath. If there was any national doctrine, trait, or institution which served to segregate the Jews from their heathen neighbors, it was the Sabbath; and nobles and common people—at cross purposes in everything else—seemed to have combined to spoil this day which once a week had silently sung the praise of Jehovah. For every sacred sake—social, political, religious—the Sabbath must be preserved, and Nehemiah saw that whatever was to be done must be done quickly.

**Verse 15. In those days saw I.** Nehemiah, hastening from heathendom, longed for the sacred institutions of the Holy Land. In those strange days every man, woman, and child was "labeled" in some way—by dress or amulet or arrangement of hair, so that the merest cursory glance served to distinguish the worshiper of each "god." Nehemiah, on his way back to Jerusalem, saw with horror and chagrin worshippers of carved and painted monsters and worshippers of the invisible God mingling together in closest relationship, while Jehovah's Sabbath was openly desecrated, and idolatrous abuses prevailed on every hand. The simple heart of the godly governor boiled over as on Sabbath morning he saw people, who should have been in the temple worshipping God, treading wine presses on the sunny slopes of Olivet. Others he watched, during the hours of worship, bringing sheaves inside the city walls, where, according to ancient custom, they were threshed for fear of robbers. And these were the men who had recently covenanted to maintain the ancient Sabbatic law. Nehemiah protested against them with all the earnestness of his nature and all the authority of his office. This verse brings to us at least five practical lessons:

(1) *The Sabbath should be kept as a day of rest.* All true lovers of mankind, whatever their creed, agree as to the value of a weekly rest day; and God says, "Remember the Sabbath day to keep it holy" (see verse 18). (2) *We are measurably responsible for the sins of others.* The servant of God should be a leader of habit and fashion, not a follower. (3) *It is a false tolerance which permits foreigners to introduce a foreign Sabbath into Christian America.* (4) *The selfish interests of men are apt to make them forget God's commands and their own promises.* (5) *The duty of governors is to be right, not to be popular.* If Nehemiah had left this Sabbath desecration unnoticed, his moral standard would have been quite as high as that of his townsmen, and he would have retained his popularity; but he "conferred not with flesh and blood."

**16. Men of Tyre.** The ancient Tyrians were, like modern Jews, the world's merchants, and it is probable that the colony of Tyrians in Jerusalem contributed greatly to its financial prosperity, while at the same time it infected the whole population with its licentious influence. (6) *Dangers always come to Christians from intercourse with the world.*



**17. Contended with the nobles.** For not discouraging the sin. (7) *Every man is responsible for just as much evil in the community as he does not oppose.* (8) *The rank, wealth, social position, and office of a man, as they add greatly to his influence, increase also his responsibility.* Nehemiah did not fear to deal with sin in high places. (9) *In rebuking iniquity we should begin with the highest guilty ones rather than with the lowest.* **Ye do.** Though they had not done it in person, they are held guilty as consenting to it.

**18. Did not your fathers thus?** One of the greatest crimes in Israel's history was the neglect of the Sabbath. This was a crime: 1) Against God, who commanded it; 2) Against society, which becomes demoralized and iniquitous without its elevating influence; 3) Against the body, which needs it for rest from toil; 4) Against the soul, which requires it for religious advancement. **Did not our God bring all this evil.** (10) *No sin is unnoticed by the Most High.* (11) *May not our land have cause to dread God's wrath and punishment while the Sabbath is so generally profaned?*

**19. Began to be dark.** At sunset on Friday afternoon, when the Sabbath was reckoned as beginning. **Gates should be shut.** Thus putting a stop to the traffic which was carried on at the open places near the gates. (12) *While crime receives sharp rebuke, it should also meet with measures of prevention.* **Some of my servants.** From among his own followers, men whom he knew, and on whom he could rely. (13) *God's work needs tried and trusty workers.* **Set I at the gates.** The

gates were kept shut against traffic, but not against all passengers, for many residents outside the walls attended worship in the temple. (14) *Even the service of God's house may be made the opportunity for violating God's law.*

**20. Lodged without.** Keeping open market on the Sabbath for suburban customers, as well as for citizens who came "outside the wall" to buy. (15) *The world is eager and active for gain; would that the Church displayed equal energy for the salvation of sinners!*

**21. I will lay hands on you.** Nehemiah was the executive of the law. (16) *When moral suasion fails legal force must be tried.* (17) *Those who persist in defying God's law and man's law, like Sabbath-breakers and rum-sellers, should meet with stern and determined dealing.* **Came they no more.** They found themselves confronted by a reformer whose will was as determined as theirs, and they yielded. (18) *Vice is always cowardly.*

**22. Levites.** Members of the tribe to which religious matters especially belonged. They carried an especial influence in sacred things. **Cleanse themselves.** Thus making the guarding of the gates and the enforcement of the Sabbath laws a sacred duty as well as a secular service. **Remember me.** "Not a prayer of self-glorification, but of faith in God's truth."—*Crosby.* **Thy mercy.** We find him asking not to be honored but to be spared, and appealing not to his own good deeds, but to the divine mercy. (19) *The best of men can only look to the infinite mercy of God.*

### CRITICAL NOTES.

BY PROFESSOR MILTON S. TERRY, D. D.

**Verse 15. In those days.** In verse 6 of this chapter we learn that Nehemiah returned to the court of King Artaxerxes, and remained there some time. When he left that court twelve years before he set a time for his return (chap. 2, 6). During his absence from Jerusalem many things went wrong there, and the Jewish people sank into the demoralized condition which the prophecies of Malachi, composed about that time, imply. A number of these abuses and violations of the Mosaic law are mentioned in this last chapter of Nehemiah, a chapter which bears numerous internal evidences of having been composed by Nehemiah himself. The **days** referred to in this fifteenth verse are the days after his return from Babylon to Jerusalem. **Treading wine presses on the Sabbath.** Remains of ancient wine presses are still found in the East. They consist of two large vats, the higher one being much larger than the other. In the higher vat the grapes were trodden, and the juice flowed out into the lower vat. The treading of grapes in such presses, as well as the other kinds of labor designated in this verse, was an

open and flagrant violation of the well-known Sabbath law, as recorded in Exod. 20, 8-11. **I testified.** A strong and comprehensive word in this connection. The testimony of Nehemiah doubtless consisted of appeal, reproach, reproof, and warning. He would naturally have called attention to the wickedness of such violation of law, especially in view of the solemn covenant described in chap. 10, 28-31.

**16. Men of Tyre therein.** The word *dwelt*, as applied to these men from Tyre, is doubtless to be understood of temporary abode for the purpose of carrying on their traffic. No other motive was likely to induce men of that nationality to settle permanently at Jerusalem. But the motives and methods of traffic have carried many others besides Tyrians to settle and long abide among strangers in whom they had no other interest than to "buy, and sell, and get gain."

**17. I contended with the nobles.** This contention was one of argument, remonstrance, and appeal, as the sequel shows. A comparison of Nehemiah's language with that of Jer. 17, 21-28

exhibits this devout leader of the Jews in the light of a mighty prophet, repeating oracles which had made the ears of the inhabitants of the older Jerusalem to tingle.

**18. All this evil upon us.** He refers to the evils of the exile, and the consequent poverty and wretchedness of the present population. **This evil** included all the penal consequences of Israel's former sins, which Nehemiah recognized as yet lingering on the Jewish people of his own time; and he feared that the sin of Sabbath-breaking would **bring more wrath upon Israel** in perhaps some more dreadful form than that of exile and poverty.

**19. Began to be dark.** The word so translated here occurs nowhere else in this form and sense. There is a notable expressiveness in the statement that "the gates grew dark," and it beautifully depicts the twilight hour. The Jewish **sabbath** began with the evening twilight of the sixth day of the week.

**20. Lodged without.** They could carry on their trade about as well outside the gates as within, for the people in the city were not forbidden egress beyond the wall. Hence the resort to stronger measures stated in the next verse.

**22. Cleanse . . . come . . . keep.** In the Hebrew these three words are participles and coordinate in their construction, so that the whole may be literally rendered, "that they should be purifying themselves, and coming, guarding the gates." So the Levites, ministers of the sanctuary, were detailed to serve as guards of the city gates. This for them unusual service was justified because it was designed to **sanctify the sabbath day**, and so maintain the honor of the law of God. **Remember me.** Compare this formula of pious ejaculation in verse 14 of this chapter and also in chap. 5, 19. It is the simple prayer of conscious innocence and integrity, in the midst of pressing cares.

### The Lesson Council.

**Question 1.** *Is there any difference other than the day of the week between the Jewish and Christian Sabbaths?*

1. The Christian Sabbath is a memorial, not only of the creation, but also of the resurrection of Christ and the descent of the Holy Ghost. (2) It is not now a type of the coming kingdom of God, but an element of the kingdom which has already come. (3) It is devoted not only to rest, worship, and religious instruction, but also to deeds of benevolence and charity. (4) Its law is now a spiritual precept reaching the thoughts of the heart as well as outward acts. (5) Its violation is not now punished by death, but by spiritual pain and loss.

**Question 2.** *Is it necessary or right at the present time to observe the Sabbath as it was in ancient times?*

Jewish Sabbaths begin on "certain" dates of different months (Lev. 16, 29-31; also Lev. 23, the entire chapter). The Sabbaths were reckoned by sevens from these "certain" dates. The "seventh" day of the "Sabbatarians" relates only to the seven names of seven days constituting the week of modern time. It is an impossibility for a fixed date to fall successively upon a given day. It follows that no individual, sect, or church using current division of time does or can keep the identical day as given the Israelites. Now that God's children are on both sides of the circles where day and night are prolonged into months, and are on all sides of the globe, the identical day is out of the question for obvious reasons. How the fixed date of the month was changed to the movable day of the week the Jews themselves do not know. The original design of the Sabbath is ever the same—one seventh of our time consecrated to God in rest and worship. This is scriptural observance.

**Question 3.** *How far should the observance of the Sabbath be required of non-Christian people?*

I suppose the word "required" means by the civil law. My answer would be: To the extent of suppressing Sunday excursions, picnics, processions (except funerals), bands, concerts; secular, infidel, or anarchist assemblages; any secular work not necessary, whether in the shop, store, office, farm, or professions.—*Rev. S. L. Bornman, S. T. D.*

### Analytical and Biblical Outline. How to Reform Popular Evils.

#### I. WATCHFULNESS.

*Saw I . . . on the Sabbath.* v. 15.

"A watchman unto . . . Israel." Ezek. 3, 17.

"Look . . . things of others." Phil. 2, 4.

#### II. REMONSTRANCE.

*Contended with the nobles.* v. 17.

"Them that sin rebuke." 1 Tim. 5, 20.

"Unto the great men." Jer. 5, 5.

#### III. PROHIBITION.

*Commanded . . . and charged.* v. 19.

"Exhort and rebuke." Titus 2, 15.

"Warn them that are unruly." 1 Thess. 5, 14.

#### IV. ENFORCEMENT.

*My servants set I.* v. 19.

"A man under authority." Matt. 8, 9.

"Not the sword in vain." Rom. 13, 4.

#### V. PREVENTION.

*Levites . . . keep the gates.* v. 22.

"They are God's ministers." Rom. 13, 6.

"Abstain . . . appearance of evil." 1 Thess. 5, 22.

Thoughts for Young People.  
Concerning Sabbath-Keeping and Sabbath-Breaking.

1. Man needs the Sabbath as a day of rest for the overtaxed body, and a day of worship for the spiritual nature.
2. Society should insist on the keeping of the Sabbath as one of the necessities for the good of the commonwealth.
3. We must expect that those who make money by desecration of the Sabbath will oppose its sacredness.
4. We must not make ourselves responsible for and accessory to Sabbath-breaking by dealing with Sabbath-breakers.
5. We must not only discountenance, but also speak out against, those who would violate the Sabbath.
6. We must not only have laws for the Sabbath, but personally attend to their vigorous and regular enforcement.
7. We must make our crusade against Sabbath-breaking not an occasional raid, but a steady, settled, determined warfare.

Lesson Word-Pictures.

BY REV. E. A. RAND.

I think of Nehemiah rising early some Sabbath morning and going out to walk in his beloved Jerusalem. How deserted are the streets! There is no sight nor sound of traffic. How still it is! How restful! He goes to the wall and stands upon some high tower and looks off. How grateful he is for Jerusalem's rebuilt walls, so strong, sturdy, steadfast, and able to repel Sanballat and Tobiah and all their jealous, ungodly allies! How beautiful is this hallowed Sabbath hour! Nobody is hawking goods. Nobody is tilling the fields without. O blessed seventh day, giving to Jerusalem another, an inner wall of strength and security! And look! There is the stately sun mounting above Olivet, every tree moving its leafy hands as if in praise, while the birds warble ecstatically. And hark! What does he hear as he lingers upon the walls? The voices of choristers at the temple rising in an anthem of adoration to God? Lo, above the house roofs wreathes a fold of smoke from the sacrifices on the altar.

Yes, beautiful is the Sabbath that banishes work, that makes such large room for worship. "So quiet and restful is everything," thinks Nehemiah.

What?

Nehemiah, looking off from the walls, starts and frowns.

Somebody in the field is treading a wine press!  
O, the unhallowed sight!  
And look again!

There is a train of asses loaded with grain sheaves, burdened with skins of wine, and with figs and grapes, winding on toward a city gate!

The gates fall back before this invasion! This current of irreverent traffic sweeps through the gates and spreads out its temptations in the very market place! What wonder that the astonished Nehemiah flies down amid the donkeys and their loads and rebukes the careless venders!

And who else is coming? If those Tyrians that Jerusalem has harbored have not made their appearance with their fish and Tyrian goods, and are selling to every possible buyer!

Nehemiah is shocked.

Somebody must stir in the matter, and Nehemiah says, "I'll stir."

He finds the nobles. They all stand and discuss this matter. Nehemiah shakes his head, argues, and says, "This Sabbath traffic must be stopped."

Another week is closing. The Sabbath eve has come. And there is Nehemiah hurrying to the gates. You hear him ordering that they be shut and stay shut till after the Sabbath. You catch the creaking of the heavy gates as they slowly swing forward. Then Nehemiah stations his servants just there to stay and watch against the entering of Sabbath traders.

Plucky Nehemiah!

Here comes a fruit peddler with figs and grapes, the wine trader and his bottles, the grain merchants with their wheat, Tyrians with their fish and their purple; but they cannot come into Jerusalem. They swarm up to the gates, they scold, they threaten, and they may tear their robes; but they cannot get their goods into this Sabbath-keeping city. Their fish may spoil, but they shall not spoil Jerusalem's Sabbath. And do they "lodge" about the wall? They try that again. Ah, here comes Nehemiah, with fluttering robe and resolute face, perhaps a stick, and he "testifies" against them! Up! Begone! If this hanging around the walls be repeated, they shall feel the hands of Nehemiah.

They do not come again.

The Sabbath returns, but not the grain sheaves, or the wine skins, or the figs, or the grapes, or the Tyrian wares. A Sabbath peace abides in all the gateways and hushes the market place and the streets. The undisturbed sun blesses the world with its largess of gold. Nehemiah's Sabbath committee of one has saved the day.

Orientalisms of the Lesson.

BY REV. J. T. GRACEY, D.D.

It will scarcely be possible to appreciate the difficulties of Nehemiah's attempt to maintain Sabbath observance without recalling the fact that the land was thickly populated by heathens, and

served as a dwelling place for Phoenicians and Philistines. The Phoenicians who brought "fish" from the Mediterranean at Tyre were pagans, and the Mediterranean Sea strip of land never was conquered by the Hebrews. The whole commercial usages and social customs of the non-Hebrew society collided with this Sabbath observance. Balaam's prophecy (Num. 23. 9) said Israel was to "dwell alone," and the cause is found in her religion, which has endured through all changes of times and attack. Israel has never abandoned her Sabbath, even where, as in America, the legal Sabbath, being on another day, obliges her people to compete in trade, at the cost of conducting business in five days where others have six! What is still more distinctive about the Jewish Sabbath is that there was a divine command to observe it. Hindoos observe some eighty holidays and feast days, all of which are religious days, but there is no commandment as a part of morals.

The rabbis attenuated the law so that walking on the grass on the Sabbath was forbidden, because the crushing would be a kind of threshing; or wearing shoes with nails, because that was bearing a sort of burden; or climbing a tree, lest a twig should be broken. It is estimated that some eighty thousand Jews are now found in Palestine, and they observe the Sabbath with more than ancient strictness. From the evening of Friday to that of Saturday no light or fire is kindled. See Exod. 35. 3. To go beyond two thousand steps on the Sabbath is a grave sin, according to Exod. 16. 29: "Abide ye every man in his place; let no man go out of his place on the seventh day."

*Verses 15.* The people brought "wine and grapes and figs," and the land was the "garden of the Lord." But for many centuries past this has not been the case, because the rainfall was insufficient; but the last thirty years has seen a great change. A friend sends the writer an extract from the Quarterly Report of the Palestine Exploration Society for January, 1892, showing the condensation of a daily record by Herr Desher at Sarvona, near to Joppa.

Year.	Rainy Days.	Inches of Fall.
1880.....	66.....	28.68
1881.....	48.....	17.49
1882.....	62.....	22.09
1883.....	71.....	30.06
1884.....	65.....	18.73
1885.....	63.....	20.06
1886.....	66.....	20.09
1887.....	43.....	17.06
1888.....	61.....	28.84
1889.....	50.....	13.50
Average.....	59.5.....	21.66

Some persons see a marvelous coincidence between this increased rainfall and the rapid increase of the returning Jews from other lands.

## By Way of Illustration.

BY JENNIE M. BINGHAM.

*Verses 15-17.* It is not difficult to show that if the Sabbath be necessary at all the specific day must be definitely and authoritatively fixed, or there might as well be none at all. If the employer required his workmen at any time when he pleased, if the laborer took his rest whenever he felt inclined, if the shops were opened or closed at random, the air would never be relieved from the roar of human industry and trade, the world would lose its Sabbath. In the most ordinary affairs of life we know how important it is to have fixed times for attending to what is expected of us.—*Rev. William Spiers, M. A., F. G. S.*

Of one hundred men admitted to the Massachusetts State Prison in one year, eighty-nine had lived in habitual violation of the Sabbath and neglect of public worship.

*Verses 21. Good laws should be enforced.* No doubt the law restrains us; but all chains are not fetters, nor are all walls the gloomy precincts of a jail. It is a blessed chain, by which the ship, now buried in the trough, and now rising on the top sea, rides at anchor and outlives the storm. The condemned would give worlds to break his chain, but the sailor trembles lest his should snap; and when the morning breaks on the wild lee shore, all strewn with wrecks, he blesses God for the good iron that stood the strain. The captive eyes his high prison wall to curse the man that built it; but were you traveling some Alpine pass, where the narrow road hung over a frightful gorge, it is with other eyes you would look on the wall which restrains your restive steed from backing into the gulf below. Such are the restraints which God's law imposes.—*Guthrie.*

*Verses 22.* Men on the battlefield are forced to pause at intervals that the guns may cool, that the smoke may lift to furnish accurate aim, and that the ammunition may be replenished. The Christian needs repose of soul, heavenly breezes to lift the earth-lowering shadows, and fresh supplies of grace.—*Haynes.*

## The Teachers' Meeting.

Note the time and period in Nehemiah's life when this lesson appears....Sketch the intervening events since last lesson....State the various instances of Sabbath-breaking mentioned....The various classes of people whom Nehemiah held responsible for them....The measures taken for the protection of the Sabbath....The motive which inspired them....The characteristics of Nehemiah shown in this lesson....In the class give account of the institution of the Sabbath....Reasons why and purposes for which we need a Sabbath....The most common forms of its violation at the present

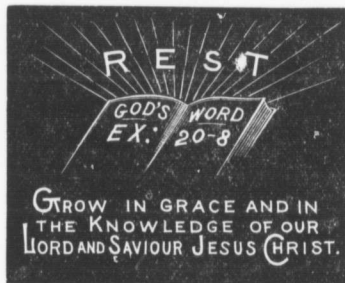
time... What we can do to maintain it... What we should do on the Sabbath... How it may be made happy as well as holy.

### References.

FREEMAN'S HANDBOOK. Ver. 15: Wine presses, 690. Vets. 20, 21: The market at the gate, 339. ... FOSTER'S CYCLOPEDIA. Prose, 15, 16, 11542-11551, 5123-5145, 872, 873, 170, 3658, 5537, 7342-7346; Poetical, 2696-2701.

### Blackboard.

BY J. B. PHIPPS, ESQ.



EXPLANATION, after a brief review of the lesson.—In the book of God's word is the command in regard to keeping the Sabbath day. Ask, Where is it found? School repeat it. This is not a harsh command, for the observance of it brings blessings both bodily and spiritual. What is the word over the book? Rest. What can be more comforting than the thought of rest from labor? It is associated with peace and contentment. On the Sabbath day we should lay aside work, study, play, and business. But we need not be gloomy or narrow-minded; on the contrary, with the day may come new joys and new peace. Every day we should remember the heavenly Father, but at least one day out of seven should be God's day, wherein we may study his word and—[point to the board and let the school read.]

FOR COLORS.—The book, white; rays, yellow; "Rest," blue; sentence, light red or pink.

### Primary and Intermediate.

BY MARTHA VAN MARTER.

LESSON THOUGHT. "*Day of all the week the best.*" [Print the Lesson Thought with colored crayons, making it as bright and attractive as possible.]

Which is the best day of all the week? Why is it the best? Who has told us to keep it holy? Who can repeat the fourth commandment? Do

all people keep this commandment? Do all children keep it? Let us all say together:

"I am so glad that there's one day in seven  
Made for the weary to think about heaven;  
Made for the children to rest from their play,  
So I must keep it—'tis God's holy day."

Review. Do you know where the great meeting was held? Who stood upon a wooden pulpit and read to the people? What did he read? Do you think he read the law about keeping the Sabbath?

Some of the people had broken the law. How did they feel when Ezra read it and told them it was God's law? How should we feel when we find we have broken God's law? What should we do?

[Make on the board a square for Jerusalem. Talk about the broken walls; ask who built them up; tell why he wanted the people to keep God's holy law.]

Nehemiah knew that this was the only safe way—to obey God. It was the safe way then, and it is just so now. We must obey God if we want to be safe and happy.

[Make another square.] Nehemiah went back to Persia. We do not know how long he stayed, but when he came back to Jerusalem [trace the way between the two squares] he found that many people had forgotten the Lord's law, and were not even keeping holy God's day! Do you think this troubled Nehemiah? Yes, it made him feel very sorry. He was afraid, too, that great trouble would come upon Jerusalem for the sin of the people.

People who love God now feel troubled when they see men or women or children breaking God's law, because they know that God will have to punish the sin, and to be punished always hurts!

[Show a piece of money.] What is this? Do people like to have money? Yes, some people like it so much that they will break God's law to get it! Nehemiah found men making wine, and bringing figs and grapes and other things into Jerusalem to sell on the Sabbath. Some of the heathen, too, who lived in Jerusalem brought loads of fish to sell on this day, as well as other wares. These men wanted money, and forgot what God had said, "He that maketh haste to be rich shall not be innocent."

But would the people of Jerusalem buy as well as sell? O, yes. There are children who have been taught to keep God's day holy, and who would never think of going out to buy candy on the Sabbath. But when they see a candy shop open, and other children going into it, they go too! Do you know any such children? It was so with the grown folks in Jerusalem. After they had sold or bought or

worked on God's day once, it was easier next time. The only safe way is not to begin doing wrong.



[Use Lesson Symbol.] Nehemiah commanded that the gates of Jerusalem should be closed before dark on the Sabbath, and not opened till after the Sabbath. Then the men who wanted to sell goods could not bring them

into the city.

The merchants came with their loads, and found the gates closed. They waited all the night before the Sabbath. They thought the gates would be opened again. But Nehemiah said, No, they must not break the Sabbath any more, and they must not bring their things to the gates again.

Nehemiah would not let them sin against God if he could help it.

How did the children of whom I told you break the Sabbath? Yes, by buying candies. Their mamma told them, when she knew it, that they must not go there again. She was not willing to have them sin against God.

[Put a large heart around the Lesson Symbol. Teach that the will is the heart-gate. Show that God's will is always right. Our will is often wrong.]

Upon what should we close the heart-gate? Yes, upon all wrong things. What are some of them? I will print them as you tell them to me. [Make a list, and dwell upon the truth that all self-will is against God's will, and should be shut out. Teach that Sabbath-breaking, even in what may seem very little ways, is one of the evils upon which we must shut the gate.]

Here are three reasons why we should keep holy the Sabbath day: (1) God says so; (2) It is right to obey him; (3) It is good for our bodies, as well as our souls.

Do you all know these lines?

"I must not work, I must not play,  
Upon God's holy Sabbath day."

#### OPTIONAL HYMNS.

##### No. 1.

My Sabbath song.  
Sabbath home.  
This is the day of light.  
Within God's temple now we meet.  
Keep thou my way, O Lord.

##### No. 2.

Sweet Saviour, bless us ere we go.  
Softly fades the twilight ray.  
The Lord of Sabbath let us praise.  
Saviour, I come to thee.  
Who can unfold the bliss untold.

#### The Lesson Catechism.

[For the entire school.]

1. What did Nehemiah see in Judah and Jerusalem? **Men who bought and sold on the holy Sabbath day.**

2. With whom did he expostulate because they should have set a better example? **The great men.**

3. What had Sabbath-breaking already brought upon the Jews? **The curse of God.**

4. What did Nehemiah do? **Shut the Sabbath-breakers outside the walls.**

5. What did he order the Levites to do? **To sanctify the Sabbath day.**

6. What is the fourth commandment? **GOLDEN TEXT: "Remember," etc.**

#### CATECHISM QUESTION.

12. What blessing does He pronounce on believers?

To Peter He gave it thus:

Matthew xvi. 17. And Jesus answered and said unto him, Blessed art thou, Simon Bar-Jonah; for flesh and blood hath not revealed it unto thee, but My Father which is in heaven.

And to Thomas He gave it thus: John xx. 29.

About B. C. 475.] **LESSON XI. ESTHER BEFORE THE KING.** [March 12.]  
**GOLDEN TEXT.** Judge righteously, and plead the cause of the poor and needy. Prov. 31. 9.

#### Authorized Version.

**Esther 4. 10-17; 5. 1-3.** [Commit to memory verses 5. 1-3.]

10 Again Es'ther spake unto Ha'tach, and gave him commandment unto Mor'de-cai;

11 All the king's servants, and the people of the king's provinces, do know, that whosoever, whether man or woman, shall come unto the king into the inner court, who is not called, *there is one law of his to put him to death, except such to whom the king shall hold out the golden scepter.*

#### Revised Version.

10 Then Es'ther spake unto Ha' tach, and gave  
11 him a message unto Mor'de-cai, saying: All the king's servants, and the people of the king's provinces, do know, that whosoever, whether man or woman, shall come unto the king into the inner court, who is not called, there is one law for him, that he be put to death, except such to whom the king shall hold out the golden scepter, that he may live: but I have not

that he may live: but I have not been called to come in unto the king these thirty days.

12 And they told to Mor'de-cai Es'ther's words.

13 Then Mor'de-cai commanded to answer Es'ther, Think not with thyself that thou shalt escape in the king's house, more than all the Jews.

14 For if thou altogether holdest thy peace at this time, *then* shall there enlargement and deliverance arise to the Jews from another place; but thou and thy father's house shall be destroyed: and who knoweth whether thou art come to the kingdom for *such* a time as this?

15 Then Es'ther bade *them* return Mor'de-cai *this answer*,

16 Go, gather together all the Jews that are present in Shu'shan, and fast ye for me, and neither eat nor drink three days, night or day: I also and my maidens will fast likewise; and so will I go in unto the king, which *is* not according to the law: and if I perish, I perish.

17 So Mor'de-cai went his way, and did according to all that Es'ther had commanded him.

1 Now it came to pass on the third day, that Es'ther put on *her* royal apparel, and stood in the inner court of the king's house, over against the king's house: and the king sat upon his royal throne in the royal house, over against the gate of the house.

2 And it was so, when the king saw Es'ther the queen standing in the court, *that* she obtained favor in his sight: and the king held out to Es'ther the golden scepter that *was* in his hand. So Es'ther drew near, and touched the top of the scepter.

3 Then said the king unto her, What wilt thou, queen Es'ther? and what *is* thy request? it shall be even given thee to the half of the kingdom.

**TIME.**—About B. C. 475; thirty years before Nehemiah was made Governor of Judah. **PLACE.**—Shusan or Susa. **RULERS.**—Xerxes (called in Scripture Ahasuerus), King of Persia; he was the despot who invaded Greece. **DOCTRINAL SUGGESTION.**—The intercession of Christ.

#### HOME READINGS.

- M. Esther before the king. Esther 4. 10-5. 3.  
 Th. The decree of death. Esther 3. 8-15.  
 W. Sorrow in the palace. Esther 4. 1-9.  
 Th. Esther's appeal. Esther 7.  
 F. A nation saved. Esther 8. 1-10.  
 S. Pride and destruction. Prov. 16. 5-19.  
 S. Triumph of righteousness. Psalm 27. 1-15.

#### LESSON HYMNS.

No. 60, New Canadian Hymnal.

And can it be that I should gain.

No. 58, New Canadian Hymnal.

Thou my everlasting portion.

been called to come in unto the king these 12 thirty days. And they told to Mor'de-cai 13 Es'ther's words. Then Mor'de-cai bade them return answer unto Es'ther, Think not with thyself that thou shalt escape in the king's 14 house more than all the Jews. For if thou altogether holdest thy peace at this time, then shall relief and deliverance arise to the Jews from another place, but thou and thy father's house shall perish: and who knoweth whether thou art not come to the kingdom for such a 15 time as this? Then Es'ther bade them return 16 answer unto Mor'de-cai, Go, gather together all the Jews that are present in Shu'shan, and fast ye for me, and neither eat nor drink three days, night or day: I also and my maidens will fast in like manner; and so will I go in unto the king, which is not according to the law: 17 and if I perish, I perish. So Mor'de-cai went his way, and did according to all that Es'ther had commanded him.

1 Now it came to pass on the third day, that Es'ther put on her royal apparel, and stood in the inner court of the king's house, over against the king's house: and the king sat upon his royal throne in the royal house, over against the 2 entrance of the house. And it was so, when the king saw Es'ther the queen standing in the court, that she obtained favor in his sight: and the king held out to Es'ther the golden scepter that was in his hand. So Es'ther drew near, 3 and touched the top of the scepter. Then said the king unto her, What wilt thou, queen Es'ther? and what is thy request? it shall be given thee even to the half of the kingdom.

No. 57, New Canadian Hymnal.

Saviour, more than life to me.

#### DOMINION HYMNAL

Hymns, Nos. 44, 43, 42.

#### QUESTIONS FOR SENIOR STUDENTS.

1. **Faith's Message**, v. 10-14.

To whom did Esther send a message?  
 Of what law of the palace did she remind Mordecai?

What exception was there to this law?  
 Why did Esther hesitate to enter the palace?  
 What message of rebuke did Mordecai send to the queen?

What would follow her refusal to see the king?  
 What question did Mordecai ask?  
 Wherein does Esther's attitude resemble that of a hesitant penitent?

2. **Faith's Resolve**, v. 15-17.

What request did Esther make of Mordecai?  
 What did she procure for herself and maidens?  
 What was her resolve?

What attention did Mordecai pay to her request?

In what is Esther an example to the seeking sinner?

### 3. Faith's Triumph, v. 1-3.

How long did Esther fast?

Whose presence did she seek?

What preparation did she make?

Where did she find the king?

What sign of favor did the king show her?

What did Esther venture to do?

What was the king's question?

What was the king's promise?

What other king made a like promise? (Mark 6, 22.)

What is the GOLDEN TEXT?

What was the result of Esther's heroism?

In what is Esther's triumph a symbol of the Christian's triumph?

### Practical Teachings.

Where in this lesson are we taught—

1. Faith's test?

2. Faith's sacrifice?

3. Faith's reward?

### Hints for Home Study.

1. Ascertain and write down the names of two or three prominent Greeks who were living at this time.

2. How many years did this incident occur after the completion of the second temple? How long before the chief events of Ezra and Nehemiah?

3. Find what allusions you can in Bible history to the practice of fasting.

4. What is the name of the feast by which the Jews still celebrate Esther's deliverance of their nation?

### QUESTIONS FOR INTERMEDIATE SCHOLARS.

#### 1. Faith's Message, v. 10-14.

To whom did Esther send a message?

What law did she cite to Mordecai?

What exception would save one from the penalty?

How long since the queen had been called?

What did Mordecai say about Esther's safety?

What about deliverance by some one else?

What question did he ask about himself?

To what peril was the queen exposed? (Chap. 3, 13.)

#### 2. Faith's Resolve, v. 15-17.

What request did Esther make of Mordecai?

Who would join the Jews in this service?

What then was the queen's resolve?

What did Mordecai do?

What encouragement to faith have we? (Mark 11, 24.)

#### 3. Faith's Triumph, v. 1-3.

On the third day where did Esther go?

Where was the king?

How did the king show his favor?

What did the queen do?

What was the king's question, and his promise?

When did such a promise cost a man's life? (Mark 6, 23-27.)

What caution does a wise man give as to promises? (Eccles. 5, 2.)

On what prayer may faith rely for triumph? (GOLDEN TEXT.)

### Teachings of the Lesson.

Where in this lesson are we shown—

1. The power of jealousy?

2. The power of love?

3. The power of prayer?

### Home Work for Young Bereans.

1. What heathen king ordered the slaughter of all the wise men in his dominion?

2. What King of the Jews ordered the slaughter of all the infants in a town?

3. What King of Israel ordered the slaughter of all the worshipers of a false God?

4. What other book of the Bible besides Esther tells the story of a young woman's life?

### QUESTIONS FOR YOUNGER SCHOLARS.

Who was Esther? **The Queen of Persia.**

What was the king's name? **Ahasuerus.**

What was Esther? **A Jewess.**

What great man hated the Jews? **Haman.**

What did he get the king to say he would do?

### Kill all the Jews in Persia.

Who sent Esther the news of this decree? **Mordecai.**

Who was Mordecai? **The relative who brought Esther up.**

What did Mordecai want Esther to do? **To beg the king to spare the Jews.**

Why did Esther fear to do this? **The king had not sent for her.**

Who only could come before the king? **Those who were called.**

What did Esther fear? **That she would be put to death.**

To whom did she pray for help? **To God.**

Who prayed with her? **All the Jews.**

What did she do at the end of three days? **Went before the king.**

What did he hold out to her? **His golden scepter.**

What did he say he would give her? **Anything she asked.**

### Words with Little People.

OUR KING..... { Invites us to come to him.  
 { Listens to our least request.  
 { Loves to answer our prayers.

### Lesson Invitation.

Come unto Me.



## EXPLANATORY AND PRACTICAL NOTES.

## General Statement.

The story of Esther is one of the vividest of Bible stories. Its exact date cannot be given, nor is it known who wrote it. It is a strange book in many ways. It makes no reference to God, nor to the past history or present condition of the Jews, nor to the beloved city of Jerusalem. It is simply a continuous narrative of the whimsical brutality of a Persian king who prided himself on his queen's beauty; of that queen's disgrace and the selection of Esther to fill her place; of the discovery by Esther's uncle of a plot against the king's life; of the jealousy of Haman, the prime minister, who thoroughly hated Mordecai; of the decree which the king issued that all Jews should be put to death; of the royal reward given to Mordecai; and of the overthrow of Haman. What modern literary critics would call the "plot" of the story turns on Esther's bold resolution to go uninvited into the presence of the king to plead the cause of her people, in spite of the law which made such an undertaking likely to be followed by immediate death. But Esther's plan was crowned with success, her people were saved, and, though the story is not completed in this lesson, the arch-foe perished amid the wreck of his plot, and the name of Esther gained everlasting honor. The king, Ahasuerus, is supposed to be Xerxes, "the crowned fool," who invaded Greece with millions of armed slaves, and whose army was nearly annihilated by the noble Greeks. Esther was a Jewish maiden, allied to the royal family of Saul. Because of her personal beauty she had been chosen to be one of the wives of Ahasuerus. Mordecai, Esther's uncle, in earlier days had been of inestimable service to the king, and after Haman's fall became prime minister. The story is located in Shushan, "the palace," or, as we would say, the capital, the place of royal residence, now a mass of ruins called Sus. For a background to this story we must recall the wild lamentation and terror of the Jews. We must picture a race broadcast through a great empire, but as easily distinguished from the rest of the people as Jews are now in America, and far more numerous in proportion to the whole population. Imagine every Jew sentenced to death, and all showing their desperation with the wild abandon characteristic of the Orient, and you have reproduced the scene which made every street corner in Shushan and every village in the Euphrates Valley lively with picturesque horror on the day when Esther "put on her royal apparel and stood in the inner court of the king's house."

**Verse 10. Esther.** See GENERAL STATEMENT. Esther was one of thousands of Jewish exiles who lived in Persia long after the "turning of the captivity" by Cyrus. Her Jewish name, Hadassah, means "Myrtle;" her Persian name, Esther, means "Star." She was winsome as well as beautiful, and in every condition of life made friends. **Hatach.** The eunuch who waited upon Esther. Without his help she could not have communicated with Mordecai, for none but eunuchs and women were permitted to enter the royal harem, or women's palace. **Gave him commandment.** A message, in answer to the appeal which Mordecai had sent, for Esther to entreat the king for the lives of her people. **Mordecai** has been identified with Matacas, a eunuch of great influence during the later years of Xerxes. We know nothing of his earlier life except what is told in Esther.

**11. All the king's servants, and the people of the king's provinces, do know.** Everybody, official and unofficial. The law of which she speaks is mentioned by several classical writers. **The king was Xerxes.** See GENERAL STATEMENT. **There is one law of his.** Better, "one law for him," that is, for the one who enters unbidden; an inexorable law. **To put him to death.** Outside the door the headsman stood, sword in hand, ready to slay the intruder

to whom the royal scepter was not inclined. This custom did not arise from any whim of Ahasuerus. While the kings of Israel had been always easily accessible to their subjects, and often appeared in public, those of Media and Persia were kept in seclusion and surrounded with mystery, as if superior to humanity. Esther's hesitation is not an indication of cowardice—not even of timidity. She faced an awful emergency, and thought of a most daring expedient, which no thoughtful person could rashly engage in. (1) *Our King welcomes all, and inclines his ear toward the weakest of his people.* (2) *"It is not only the privilege of all men to enter into the presence of our God, but it is death not to enter there."*—Pentecost. This earthly king was wickedly capricious, but (3) *God's grace is never capricious.* "Him that cometh unto Me I will in no wise cast out." **I have not been called.** An incidental evidence that she was in disfavor.

**12. They told to Mordecai . . . Then Mordecai commanded to answer.** Every step of the way before these people was beset by dangers. This interchange of messages would have been foolhardy in its daring but for the sublime faith in God which the story presupposes to have been shared by Mordecai and Esther. **Think not with thyself.** Esther had kept her race a secret. But Mordecai reminds her that

few secrets are beyond the reach of jealous rivals, and this is the climactic hour when she who would save her life must lose it. (4) *"Selfishness is always certain in the end to bring upon us disaster and loss."*—*Bible Studies.* (5) *"As Esther now found herself, whether she would or not, to be identified with her people, so is each of us absolutely identified with the Church of Christ, so that with it we must stand or fall."*

**14.** This verse plainly implies Mordecai's profound confidence in Israel's God. "Deliverance" was sure to come to his people. This is his second argument with Esther, the first being based on the certainty of her share in the ruin of her people. "Mordecai would thrust his beloved niece into the very jaws of death, and did so with a strong hand, because he saw in her position the hand of God."—*Hanlinson.* **This time.** The time for which God had raised her up, the time when her services were in deepest need. (6) *Every life has opportunities which may be employed to aid God's cause.* **Enlargement.** Literally, "breathing room." (7) *Faith trusts in God under a dark heaven.* **From another place.** (8) *The failure of one agent will not thwart the great purposes of God.* **Thou and thy father's house shall be destroyed.** This reflection was eminently logical; if somehow Haman's plans should be defeated, as Mordecai confidently expected, and if it should appear that Esther had sought safety in murderous silence when she had the power to protest, every Jew would seek her ruin. (9) *Neglect is as great a crime as wrongdoing.* **Thou art come to the kingdom for such a time as this.** If indeed God overrules the affairs of men, then this assumption is always correct, concerning Esther and concerning us. God has placed us in the relation we hold to every emergency of life; and of every day of trouble it may be said that we have been put where we are "for such a time as this." (10) *Every well-lived life works out some divine plan.* (11) *Success in life is not in gaining for ourselves, but in blessing others.*

**Verse 10. Hatach.** Rather, "Hathack." Verse 5 informs us that he was one of the king's chamberlains, specially appointed to attend upon Esther. **Gave him commandment unto Mordecai.** The Revised Version substitutes "message" for "commandment;" but the Hebrew word involves both meanings, and when signifying, as here, a message it has also something of the idea of a mandatory message, implying that Esther would have Mordecai understand that she should not be put in peril by his urging her to go before the king unbidden.

**11. The inner court.** Situated directly in front of the royal audience chamber, or throne room. The plans of ancient Persian palaces, as

**16. Gather together all the Jews.** This request shows Esther's deep piety. **Shushan.** One of the four capitals of the Persian Empire, situated in the province of Elam, north of the Persian Gulf, and supposed to have been founded as early as the time of Abraham. It was the principal residence of Xerxes. **Fast ye for me.** Though prayer is not mentioned, yet it undoubtedly accompanied the fasting, and was the most important part of the service. **Three days.** This may mean, as in other places of Scripture, not three whole days, but until the third day—that is, for a day and a half. **If I perish, I perish.** The utterance, not of despair, but of resignation. Hers was a most hazardous mission. To enter uninvited the presence of the king was to invite the headman's axe. If she escaped this first danger, her request to rescind a law, which according to custom was unalterable, seemed almost certain to arouse hatred. Her reason for the request was even worse—a confession that she was one of the despised and condemned people. And all this must be done against the opposition of a powerful court favorite. (12) *So we may be heroes or heroines for Christ.*

**1. Put on her royal apparel.** Esther felt doubtless more like a condemned criminal than a queen, more like a corpse than a bride; but she had undertaken a most difficult task, and it must not fail now for want of attention to details. She so dressed herself as to delight the king's sense of beauty. **Stood in the inner court.** (13) *In Esther see the picture of a soul praying to a King who is infinitely more just and gracious than was the Persian despot.* (14) *The beautiful garments of our souls are the robes of Christ's righteousness.*

**2, 3.** Not only was Esther forgiven her trespass against courtly etiquette, but in an outburst of gallantry and love the king promised to grant her request even to the half of his kingdom. (15) *God frequently exceeds our largest expectations.*

#### CRITICAL NOTES.

restored by means of their ruins exhumed in modern times, show a great central hall, surrounded on three sides by imposing porches. The **inner court**, as distinguished from an outer one, was probably in view of the throne chamber, so that the monarch could look down from his throne and notice the presence of anyone in the court. The law of approach to the Persian court receives illustration and confirmation in *Herodotus* iii, 84 and 118. **There is one law for him.** Compare the Aramaic form of statement in Dan. 2. 9. The law is one and the same for **man or woman**, and also for each of any rank or class, except the seven chief counselors of whom Herodotus writes. **The golden scepter.** It is an interesting fact

to note in this connection that the Persian monuments represent monarchs holding a long rod, or tapering staff, in the right hand. This was a symbol of authority.

**14. Enlargement.** Revised Version, "relief." The word means strictly "breathing room," and is applied in Gen. 32, 16, to the space between the droves of cattle as arranged by Jacob when he expected to meet Esau. In Exod. 8, 15, the feminine form is used to denote the relief which Pharaoh felt when the plague of frogs was removed, and in Lam. 3, 56, the same form is translated "my breathing." Here it evidently means relief from the oppressive measure which threatened the Jews, and which "relief" and **deliverance** Mordecai is sure will come from some quarter. **Thou art come to the kingdom for such a time as this.** It has often been charged against the Book of Esther that the name of God does not once occur therein. But the lessons of an overruling Providence as shown in the book are more noticeable than the absence of the divine name. Witness the elevation of Esther and Mordecai just at the time when help was needed, and when it would have seemed no human power could prevail against the plots of Haman. The sleepless night which led to the discovery of Mordecai's unrewarded services was no less ordered of God than were the dreams of Pharaoh or of Nebuchadnezzar. The entire book, whether accepted as veritable history or as a fictitious romance, abounds in lessons which confirm the Psalmist's words: "Promotion cometh neither from the east, nor from the west, nor from the south. But God is the judge: he putteth down one, and setteth up another" (Psalm 75, 6, 7).

**1. Third day.** The reference is to the three days mentioned in chap. 4, 16, during which all the Jews of Shushan were to fast. The fasting doubtless began immediately on the day when Esther's request was communicated to her people; it continued during that day and the day following, and also the third day, on which she presented herself before the king.

**2. King saw Esther in the court.** As explained in the note above on chap. 4, 11, the courts of the palace communicated with each other, and the open colonnade between the throne room and the place where Esther stood enabled the king to see her at her first approach.

**3. Half the kingdom.** The reader will naturally recall the promise of Herod to the daughter of Herodias, as recorded in Mark 6, 22, 23. Herodotus also relates a similar event in the life of Xerxes (*Herodotus ix, 100*).

### The Lesson Council.

**Question 1.** Can the Book of Esther be considered an inspired work, since the name of God is not mentioned in it?

The omission of the name of God from the Book of Esther is to be explained by the circumstances under which it was written and the aim the writer had in view. It was probably composed in Persia, to show how God kept watch over his people in a strange land without manifesting himself as he had done in Judea. The Jews were in exile, their God was hidden from them as part of their punishment. Hence no miracle, no divine manifestation, no divine name, is mentioned, but the providential care of the invisible God appears in every part of the history.

**Question 2.** Wherein is Mordecai an example for Christians?

I do not know, unless it be in using his utmost exertion and influence to save his people from death. That the average sinner would do! I doubt whether there is anything more than personal manners involved in Mordecai's refusing salutation to Haman.—*Rev. S. L. Bowman, S.T.D.*

**Question 3.** What is the spiritual lesson from the story of Queen Esther?

Constancy is the spiritual lesson taught. The force of religious training is manifest in the constancy of this young queen. Transferred from servile to social and political relations so much calculated to separate her from her kindred, Esther holds in prayerful consideration their welfare, and by divine help secures the deliverance of God's people from murderous enemies. Every act, word, influence, stamps its counterpart upon the child-mind. Esther's pious fidelity reveals the force of early religious training. To implant such constancy in the life of every child is the teacher's ideal made beautifully real.

### Analytical and Biblical Outline. Esther as an Intercessor.

#### I. A PROVIDED INTERCESSOR.

*For such a time as this.* v. 14.

"God sent forth his Son." Gal. 4, 4, 5.

"In due time." Rom. 5, 6.

#### II. A VOLUNTARY INTERCESSOR.

*So will I go in.* v. 16.

"I lay it down." John 10, 18.

"Laid down his life for us." 1 John 3, 16.

#### III. A SELF-DENYING INTERCESSOR.

*If I perish, I perish.* v. 16.

"Obedient unto death." Phil. 2, 8.

"Christ died for us." Rom. 5, 8.

#### IV. A ROYAL INTERCESSOR.

*Put on her royal apparel.* v. 1.

"Thy throne... forever." Heb. 1, 8, 9.

"King of kings." 1 Tim. 6, 15.

#### V. AN ACCEPTABLE INTERCESSOR.

*It shall be... given.* v. 3.

"We have an advocate." 1 John 2, 1.

"Jesus the Mediator." Heb. 12, 24.

## Thoughts for Young People.

## Esther as a Type of Christ.

The Old Testament is a shadow to which the New is the substance. The stories of the Old Testament are intended to illustrate and foreshadow events in the New. Esther stood to prepare the Jewish mind for a revelation of Christ—thus:

1. When God's people were in danger a deliverer was divinely provided. God foresaw the plot and prepared for it. So God saw sin before it came into the world, and planned to meet it by a Redeemer from sin.

2. Just at the point of danger, in the palace itself, was found the deliverer by a plan unexpected both by friends and foes. So God's salvation is the way which men can scarcely comprehend, and by a Saviour who comes from the right hand of God himself.

3. The deliverer of the Jews was a royal personage on the throne, and lifted high above all danger. So Christ is the Son of God, the Prince of the house of David.

4. The deliverer of the Jews offered herself voluntarily to die for her people in coming to the king, and with her people in avowing herself one of them. So the Son of God came to earth and gave himself to die for us.

5. The deliverance of the Jews was through an intercessor who was the only person in the kingdom capable of standing between the king and the condemned people. Christ, our Intercessor, is one with God, yet one with us.

6. The intercession of Esther was successful, and her people were saved. Whether Christ's intercession shall avail for us depends only upon the question whether we will accept his pleadings in our behalf.

## Lesson Word-Pictures.

Sackcloth and ashes everywhere among the Jews.

Jews mourning.

Jews wailing.

Jews fasting.

O, the desolation!

And at the end of the morning, sackcloth, ashes, wailing, fasting, desolation—there is death for the Jews.

Yes, death for all in one day, the thirteenth day of the twelfth month. That death shadow can be seen creeping nearer and nearer, blacker, denser, surely coming. The king, the awful despot, whose will with an iron fetter binds India to the Euphrates, has said every Jew shall die. There is no turning back of the shadow.

Between the Jews and the execution of this hor-

rible sentence, hanging over them like a mountain crag ready to fall in swift destruction, stands possibly a woman, Esther the queen. Let her go before the king and plead for her people, says Mordecai, her kin.

What? Before the king?

I seem to see the beautiful queen when she gets the message. Her head droops. Her face has the pallor of death. Her hands lie in her lap, as if lifeless. She can imagine herself going before the king. He is on his dreadful throne. His fierce guards are about him. His haughty courtiers enter and prostrate themselves. And if anybody unbidden should come into the throne room, unless the king extend the golden scepter, the unbidden one must die. The queen can see a woman, one of the doomed race, a Jewess, unbidden, timidly stepping into the atmosphere of the despot's presence, the guards frowning, the courtiers staring, and the king—what if he reach not out the golden scepter? Let the guards cover her face, hurry her away, give her body to the dogs, or sink it in the Euphrates! How can she go unbidden before the king?

There is a man in sackcloth out in the street before the palace. There are ashes on his head. He sits in the shadow of death. It is Mordecai, the Jew. He hears a step, and he looks up out of his squalor, out of his hunger, out of his degradation, out of the shadow of death.

As the messenger gives him the answer of the queen, Mordecai's dark eyes flash. His speech breaks forth. Does not Esther sit in the shadow of death? May she not have come to the throne for this hour? He lays the matter of her duty on the queen's conscience. And Esther does not throw it off. She will die, if need be, for her people! She will go unbidden before the king!

Esther going to die!

Farewell to the sun that shines, to the birds that sing in the queen's beautiful gardens, to the flowers that bloom away their short lives there. Esther, fairest flower in all the palace, is also going to die.

And now I see the Jews in Shushan meeting in groups, arrayed in sackcloth, ashes on every head. Through the long, bright day, the sad, dark night, they fast and mourn and wail. For three days and three nights, even! Esther, the beautiful queen, is going unbidden before the king, perhaps going to her death!

I see the queen amid her maidens. Hour after hour they, too, are fasting, into the black night, even; yea, for three nights and three days. How those maidens weep and moan and cling to her skirts, and cannot let her go! But up out of the tumult rises the stately, noble, steadfast soul of Abasuerus's queen, crying unmoved, "If I perish, I perish!" She is going before the dreadful throne.

### Orientalisms of the Lesson.

It is quite common to hear of the "mistakes of Moses," as they are often called from want of full knowledge. Some of these criticisms are facetiously caricatured by the lumberman who, finding the ark to be four hundred and fifty feet long, seventy feet broad, and forty-five feet high, filled with live animals, was sure the Israelites could not have carried it about with them for forty years! We have heard of the mistakes of the Book of Esther respecting Persian customs, which have been proven otherwise. The main scene is in Susa, the Persian capital, and it makes no mention of Palestine, the temple, or Hebrew history. Stanley says it is "full of the local genius of the empire" as we know it from ancient writers and "the latest investigations." Rawlinson says, "No contradiction is to be found between it and the established facts of history. . . . It is in harmony with these facts." The explorations of Williams, Loftus, and Mr. Dieulafoy confirm this statement. *Harper's Magazine*, June, 1887, has an article of great interest from Mrs. Dieulafoy, and Mr. Dieulafoy had an article in *Bibliotheca Sacra*, October, 1889, describing the Susa Hall. The palace as now discovered has three groups of departments. The *Apadana*, or throne room, resembles a Grecian temple. The *Deran*, as the modern Persians call the external part, contains the hall of audience, bedrooms, chancellor's offices, military house-guard, etc. The *Auderna* (interior) was the harem, the queen's apartments and cells for concubines of second rank. The excavations show the hall at Susa to cover between two and three acres, and with the terraces it was eighteen times as large. Dr. William Taylor says: "The excavations at Susa not only confirm the architectural descriptions of the Book of Esther, but even the smallest details of the story, and it was written honestly at Susa by a Susian Jew." *Ruth and Esther*, page 108.

In the Empire of the Osmons each Chasseki (female favorite) had her court and her chamberlain, the income of a Sandjak, and gilded equipage, set with precious stones. Vashti fell into a war frequently carried on in oriental courts in our time, between the women, the eunuchs, and the princes. The *Tale of the Thousand and One Nights* speaks of a dark tower in which the favorites of the king were imprisoned for offenses. The golden scepter which the king held out to Esther may, like that of Achilles, have been only embossed with gold, or golden nails. Wallace says the Burmese speak of anything belonging to the king as golden—of his "golden" cars, feet, etc. It is still the fashion in oriental nations to ornament with gold everything belonging to royalty—the crown, throne, chairs, pillars, etc.

### By Way of Illustration.

*Verses 10-14.* The question is not whether a duty is pleasant, but whether it is a duty. When we want to go to a place we don't ask whether the road leads through a pretty country, but whether it is the right road, the road pointed out by authority, the turnpike road.—*Sabbath Reading*.

Previous to the battle of Breslau, in which eighty thousand Austrians were defeated by thirty-six thousand Prussians commanded by Frederick the Great, this monarch thus addressed all his officers: "To-morrow I intend giving the enemy battle, and, as it will decide who will be the future masters of Silesia, I expect everyone of you will, in the strictest manner, do his duty. If anyone of you is a coward, step forward and receive your discharge without ceremony or reproach. I will be in the front and in the rear, no company will escape my eye." In the battle against sin there is no place for cowards, and no soldier will escape the Captain's eye.—*Porter*.

*Verses 13.* A tourist crossing a snowy peak alone felt a drowsiness, to yield to which would be fatal. But resolution was powerless to check it. Just then he stumbled against a heap, which proved to be a human being buried in a snow-drift. He set to work chafing the frozen limbs. The record stands: "He saved a brother and was saved himself."

"Who knowest whether thou art come to the kingdom for such a time as this?" A policeman in Birmingham, becoming a Christian, was so greatly troubled by the sights and sounds of sin among which he worked, that for a long time the burden of his own and of his wife's prayers was: "Lord, take me out of the police service. Give me some other work." Still no answer came, and no other way was opened for him. At last he said: "Wife, do you know, I think we have been making a great mistake? We have been praying for God to take me out of the force, and I begin to think he has put me there to work for him. Now, I am just going to pray that he will help me to serve him where I am." That was the beginning of a life of marvelous usefulness. His influence over men was so great that he was promoted to the head of detectives. He was instrumental in the salvation of many criminals. The place where God has put you is the place where you can do the best service for him.—*Evangelistic Record*.

*Verses 16.* In the Pantheon at Paris is a cartoon which represents a contrast of early Roman history. The pagan empire has reached its summit of splendor, and a Caesar is entering the Eternal City in triumphal procession. The scene is dazzling—countless legions of soldiery, captives of war in golden chains, spoils of priceless value—all

the pomp and pageantry of human glory. Beneath, scarcely visible in the dim light, Christians are praying in the Catacombs, and the long galleries are the sepulcher into which the empire must soon fall. Imperial glory is being undermined by martyrs' prayers. The picture is but an allegory on canvas. The world's pomp and power are unreal and deceptive. The Caesars and the czars, the emperors and sultans, are not the actual governing power in human history. In many an obscure garret or cellar, in the hut of the lowly, are the praying saints whose supplications move the arm which is the support of the universe.—*Dr. A. T. Pearson.*

*Verses 3.* God's answers exceed our requests. Men think if they give a beggar half of his request they are doing well, and so does the beggar. Very few like Naaman, when asked for one talent, will compel the asker to take two. But God gives in just this way: "Exceeding abundantly above all that we ask or think."

### The Teachers' Meeting.

Let the teacher read carefully the Book of Esther, induce his scholars to do so if possible, and either tell, or better draw from the class, the story of Queen Esther. . . . Show the map, or draw one, and locate "Shushan the palace," or Susa, the capital of Persia. Let the class understand that the scene of this story is not laid in Jerusalem or Judea. . . . There are four persons presented prominently in this book. It might be well to call attention to the traits of character displayed by each. . . . Ahasuerus, the man of pleasure; Haman, the unscrupulous and selfish officeholder; Mordecai, the man of faith; Esther, the self-sacrificing, like our Lord. . . . Everybody admires beauty—wherein did Esther's beauty consist? Not merely in her face, which was an index to her soul. . . . Call attention to Esther as a type of Christ.

### References.

FREEMAN. Ver. 11: Etiquette of the Persian court, 395. . . . FOSTER'S CYCLOPEDIA. Prose, 3408, 3428-3442, 3414, 10065-10085, 11021, 11022, 4482, 4484. Ver. 10: Poetical, 3412. Ver. 11: 6302. Ver. 2: 3413. Ver. 3: Poetical, 6303; Prose, 6313, 15, 19, 23.

### Primary and Intermediate.

LESSON THOUGHT. *Love stronger than fear.*  
[Children recite with (or follow) teacher the commandments in rhyme:]

1. All worship be to God alone.
2. To graven image bow not down.
3. The name of God take not in vain.

4. God's holy day keep free from stain.
5. To parents be all honor paid.
6. Thou shalt not kill, the Lord hath said.
7. From evil thoughts turn thou away.
8. Thou shalt not steal, God still doth say.
9. In all thy speech let truth be heard.
10. And covet not; 'tis God's own word.

Which of these commands did we have last Sunday? Who can repeat it? What are some ways of breaking the Sabbath? Why should we keep holy this day?

*Introductory.* Briefly tell the story of Esther up to the point where our lesson takes it. It is one that will interest the children greatly. The little Jewish orphan girl in a strange land, adopted by her cousin, and growing up a good and beautiful young lady; the wonderful way in which she became queen of rich and powerful Persia; the story of Haman's jealousy, and the dreadful decree that the king was led to make; then Mordecai's appeal to Esther to save her people—all these make it a story of deep and absorbing interest.

In what book do we find this true story written? Yes, it is in the Bible—God's holy book. And we may be sure that all the stories in that book are written on purpose to teach us some good lessons.

*Esther praying to God.* The beautiful queen had been taught to pray to the true God. She did not forget him when she went to live in the king's palace. Now, in this time of great trouble, how much she needed God's help! Do you not feel glad that she had learned to pray when a little girl? [Make a little cloud of incense rising.] Perhaps someone wonders why Esther was in such great trouble. Could she not go right to the king, and ask him to set aside his cruel decree? [Explain that an Eastern king was too proud to take back anything that he had said; also that anyone who went to the king, unless sent for, did it at the risk of his life!] If the king felt pleasant, and held out his golden scepter, then all was well; but if not, then the one who dared go before him uncalled must die, even though it should be the beautiful Esther! Now, whom did Esther love? Yes, God and her own people! She loved her people because she loved God. And whom did she fear? The king, her own husband! Before Jesus came men were more cruel than now, and women were not treated with the respect that is now shown them. [Make scales on the board. On one side print "Love;" on the other, "Fear."] Which was the stronger? Yes, love! Do you ever want to do right, and yet feel afraid to do it? Then you know just a little how Esther felt!

*Esther Going to the King.* [Make a scepter.] Esther put on her royal dress. She wanted to look as beautiful as she could, not for her own sake, but

so that she might win the king's favor. What will he do when he sees her? Esther trusted God to help her, and so she was calm and peaceful. When the king looked at her his heart was made tender. He held out his golden scepter and asked what he could give her. How happy she felt! then! She knew that God was working for her and her people.

[Tell the remainder of the story, and show that Haman's wicked pride caused his ruin.]

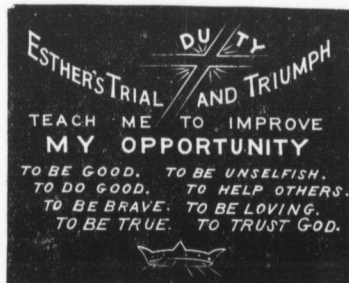


help. Shall we fear to go to him? No; for "God is love," and he is our King. Let us learn to trust God as Esther did.

How do we know that he will hear and help us? [Read from the Bible some of the encouragements to pray.] God is just as much interested in the prayers of his little children as in those of great kings or queens. If a king pray without love and faith in his heart, God cannot hear him. The golden scepter will not be stretched out to such a one. But a poor child who loves and trusts the great God will be heard and answered right away.

Who came to save us? Jesus, the Son of God. Esther saved the Jews from death. Jesus wants to save us from the death of the soul. How we ought to love him for his love to us! Do you think the Jewish children loved Esther for saving their lives? Yes, I think they did. Ought not the children to love Jesus, their great Saviour?

Blackboard.



A great opportunity was presented to Queen Esther, and she did not neglect it. Duty at first seemed a cross, but her trial proved to be her triumph. We may not have such a great opportunity

as this, but we certainly have everyday opportunities, and this lesson teaches us to improve them. Name them, and if possible get your scholars to tell of such opportunities as have come under their observation during the past week. Example: Opportunity to speak a kind word; to do a right action; to refuse to do a wrong act; to own that you are a Christian; to be true to your principles, etc.

OPTIONAL HYMNS.

No. 1.

Holy Spirit, faithful Guide.  
Father, I stretch my hands to thee.  
Guide me, O thou great Jehovah.  
Come unto me, when shadows.  
From every stormy wind that blows.

No. 2.

Hear thou my prayer in heaven.  
Only trust him.  
Here on earth where foes surround us.  
Tell it to Jesus alone.  
Sing a hymn to Jesus.  
All the way my Saviour leads me.

The Lesson Catechism.

[For the entire school.]

1. What had the Persian king decreed? **The destruction of the Jewish people.**
2. Who was Esther? **A beautiful Jewess, the Queen of Persia.**
3. From what did she save her people, the Jews? **From death by their enemies.**
4. By what words did she show that she understood the terrible risk she ran by going into the king's presence unbidden? **"If I perish, I perish."**
5. What did the king do when he saw her? **Held out to her the golden scepter.**
6. What is the GOLDEN TEXT? **"Judge righteously," etc.**

CATECHISM QUESTIONS.

13. How does our Lord teach us His religion?  
By His word and by His Spirit.
14. What is His word?

The Scriptures of the Old and the New Testaments, which are the sacred books of the Christian Faith.

About B. C. 1000.] **LESSON XII. TIMELY ADMONITIONS.** [March 19.]  
**GOLDEN TEXT.** And be not drunk with wine, wherein is excess; but be filled with the Spirit. Eph. 5. 18.

**Authorized Version.**

**Prov. 23. 15-23.** [*Commit to memory verses 19-21.*]

15 My son, if thine heart be wise, my heart shall rejoice, even mine.

16 Yea, my reins shall rejoice, when thy lips speak right things.

17 Let not thine heart envy sinners; but be thou in the fear of the Lord all the day long.

18 For surely there is an end; and thine expectation shall not be cut off.

19 Hear thou, my son, and be wise, and guide thine heart in the way.

20 Be not among winebibbers; among riotous eaters of flesh:

21 For the drunkard and the glutton shall come to poverty; and drowsiness shall clothe a man with rags.

22 Hearken unto thy father that begat thee, and despise not thy mother when she is old.

23 Buy the truth, and sell it not; also wisdom, and instruction, and understanding.

**Revised Version.**

15 My son, if thine heart be wise,  
My heart shall be glad, even mine:

16 Yea, my reins shall rejoice,  
When thy lips speak right things.

17 Let not thine heart envy sinners:  
But be thou in the fear of the Lord all the day long:

18 For surely there is a reward;  
And thy hope shall not be cut off.

19 Hear thou, my son, and be wise,  
And guide thine heart in the way.

20 Be not among winebibbers;  
Among gluttonous eaters of flesh:

21 For the drunkard and the glutton shall come to poverty:

And drowsiness shall clothe a man with rags.

22 Hearken unto thy father that begat thee,  
And despise not thy mother when she is old.

23 Buy the truth, and sell it not;  
Yea, wisdom, and instruction, and understanding.

**TIME.**—About B. C. 1000. **AUTHOR.**—Solomon, who wrote "three thousand proverbs." Part of the present collection was compiled under King Hezekiah. **DOCTRINAL SUGGESTION.**—The fear of the Lord.

**HOME READINGS.**

- M.* Timely admonitions. Prov. 23. 15-23.  
*Tu.* The two ways. Psalm 1.  
*W.* Seeking help. Psalm 141.  
*Th.* Consent not! Prov. 1. 10-17.  
*F.* Touch not! 2 Cor. 6. 14-18.  
*S.* The best company. Psalm 119. 57-64.  
*S.* Walking wisely. Eph. 5. 6-20.

**LESSON HYMNS.**

- No. 287, New Canadian Hymnal.  
Safely through another week.
- No. 339, New Canadian Hymnal.  
Give thanks unto God, who is able and willing
- No. 338, New Canadian Hymnal.  
See, the Church of Christ arises.

**DOMINION HYMNAL**

Hymns, Nos. 161. 241. 239.

**QUESTIONS FOR SENIOR STUDENTS.**

- 1. True Happiness,** v. 15-19.  
What is meant by "heart" and "reins"?

How can youths most delight their loving older friends?

What does James say about the control of the tongue?

Is it wrong to look half longingly at the prosperity of evil-doers?

Of what does Solomon elsewhere tell us "the fear of the Lord" is the beginning?

What sort of a man is he who disregards the future?

Is it safe to do right in every case, and trust God for the sequel?

What is the difference between true happiness and pleasure?

**2. Empty Pleasure,** v. 20, 21.

What are "winebibbers"?

Can you suggest any reason for the prevalence of the sin of gluttony in ancient times?

Which sin is now far more prevalent?

What peculiar power have intoxicating drinks over body and mind?

What three forms of evil directly destroy reputation and tend to waste? (Verse 21.)

What does John (in Revelation) say concerning the drunkard?

What does Paul say concerning intoxication? (GOLDEN TEXT.)

Has a healthy person any right to be lazy?

Which is the easier prey to temptation—an idle man or a busy man?

**3. True riches,** v. 22, 23.

Is it ever justifiable to regard aged persons as burdensome?



Is it ever right to hold the weakness of advanced age in contempt?

Repeat the commandment concerning honor to parents.

What are we exhorted to do concerning truth?  
What is the price of truth?

#### Practical Teachings.

By what words does this lesson emphasize—

1. The duty of filial reverence, of content, of eager scholarship, of fear of the Lord, of purity and temperance?

2. The hope of genuine earthly delight and heavenly reward?

3. The horror of the drunkard's fate, the glutton's fate, the shiftless person's fate?

#### Hints for Home Study.

Find monumental cases in Bible history of—

1. Wicked ingratitude to an indulgent father.

2. The search and acquisition of wisdom.

3. The evil effect of love of wine.

#### QUESTIONS FOR INTERMEDIATE SCHOLARS.

##### 1. True Happiness, v. 15-19.

How can a son cause his father joy?

How ought a young man to speak?

Whom should he not envy?

Whom should he fear?

Of what may he be sure?

What will not fail?

What advice is given about the heart?

Why should the heart be kept with care? (Prov.

4. 23.)

##### 2. Empty Pleasure, v. 20, 21.

What company will a wise man shun?

What fate awaits the drunkard and the glutton?

How will such be clothed?

What is a wise course with regard to wine? (Verse 31.)

What is better than wine drinking? (GOLDEN TEXT.)

##### 3. True Riches, v. 22, 23.

To whose advice is it wise to give heed?

How should one treat a mother when old?

What is the commandment with promise? (Eph. 6. 2.)

What purchase is it wise to make?

What says Jesus about buying good treasure? (Matt. 13. 44.)

Where only are riches safe? (Matt. 6. 20.)

#### Teachings of the Lesson.

Where in this lesson are we taught—

1. To shun evil companions?

2. To honor our parents?

3. To fear God?

#### Home Work for Young Bereans.

Find what Solomon says about the sluggard.

Find what Solomon says about wine when it is red.

Find who John says are excluded from the heavenly city.

#### QUESTIONS FOR YOUNGER SCHOLARS.

Who was Solomon? **The son of King David.**

Of what people was he king? **Of the Israelites.**

What did the Lord give to Solomon? **Great wisdom.**

What book of the Bible did he write? **The Proverbs.**

What are Proverbs? **Wise sayings.**

What did Solomon want his son to be? **"Wise."**

What did he want him to speak? **"Right things."**

What does he say this will give him? **Great joy.**

Whom does he tell him to fear? **The Lord.**

What does he say there will surely be? **A reward for right-doing.**

Whom does he tell his son to avoid? **Wine-bibbers.**

Who will certainly come to poverty? **The drunkard and the glutton.**

To whom will a wise child show respect? **To his father and mother.**

What is worth more than anything else? **The truth.**

Who will give it to us freely? **The Lord.**

What must we do? **Love it, and hold fast to it.**

#### Words with Little People.

Why should we fear wine?

Because God warns against it.

Because it ruins the soul's life.

Because it ruins the body.

#### Lesson Precept.

Look not *thou* upon the wine.

#### EXPLANATORY AND PRACTICAL NOTES.

##### General Statement.

The vague title of our lesson intimates the general character of the proverbs of which it is composed. Solomon was the first compiler, if not the author, of the Book of Proverbs, though it certainly did not leave his hands in the shape in which it has come down to us. The sacred historian tells us that he wrote three thousand proverbs and one thousand and five songs. The fame of his studies spread

through all regions. The wisdom of the East has largely been condensed into such proverbial sayings as we have here. There is no subject treated proverbially by Solomon with more frequency than the folly of shiftlessness, drunkenness, and gluttony; and as our lesson has been selected especially as a temperance lesson, the twentieth and twenty-first verses may be taken as its keynote, and the other verses as simply introductions to or comments upon these two.

**Verses 15, 16.** The lesson of these two verses is one which should be profoundly considered in these days of selfish endeavor. The worldly-wise man is often thrifty merely for his own comfort, and the self-indulgent man gives the rein to his passions and appetites for his own delight. But a large share of this world's population hang with suspense upon the careers of others. They are made prosperous and happy or plunged into mortification and chagrin by the deeds and words of those they love. Fathers, mothers, sisters, wives, lovers—a great multitude—(changing as a thermometer does with the weather), become happy or wretched according to the varying wisdom of those in whom Providence has caused them to invest their all. **Heart and reins** are used interchangeably. In ancient phraseology the emotions were popularly supposed to be located in the reins and bowels, as they are now popularly supposed to be located in the heart. The teacher rejoices when the disciple's heart receives wisdom (verse 15), yet more when his lips utter it (verse 16).

**17, 18. Let not thine heart envy sinners.** This a virtuous youth is often tempted to do. The wealth of this world is not a patent-right of good men, and when one sees a companion break God's law, and perhaps man's law as well, and in spite of it all surpass in secular success him who has scrupulously adhered to both, one is tempted, for the moment, to envy sinners. But the feeling which looks half longingly at the prosperity of evil-doers is sinful. A safeguard against this sinful envy is to be in the fear of the Lord all the day long. The eighteenth verse has been variously translated. On its surface it gives two reasons for the injunction of verse 17. (1) *There is a sure and speedy end to the prosperity of the wicked.* (2) *The reward of the just is equally certain.* But the Revised Version applies both members of this verse to the righteous: "For surely there is a reward, and thy hope shall not be cut off." Coverdale, in his antique style, brings the same truth out with beautiful distinctness, "For the end is not yet come, and thy patient abiding shall not be in vayne." Dr. Clarke, Moses Stuart, and other distinguished scholars believe that this is one of the few passages in which Solomon distinctly refers to a future life, and would explain the verse to mean, "As surely as there be a hereafter, the righteous man shall have his reward."

**19. Be wise.** Wisdom is presented as an optional course. **Guide thine heart in the way.** (3) *Control all affections, sentiments, and intellect-*

*ual processes for God's honor, man's good, and thine own prosperity.*

**20, 21. Winebibbers.** A general term which includes not only drunkards, but tipplers and "modern drinkers." In Solomon's day wine was the representative intoxicant. Now of the long list of malignant concoctions—beer, rum, brandy, gin, etc.—most are even more immediate and ruinous in their effects than wine. Besides, there are few "liquors" now which are really what they pretend to be. The wine of commerce is almost invariably adulterated; and the drinks which are partaken over bars are (as a rule, with few exceptions) made up of the rankest poisons, and have but the slightest and most distant relation to grapes or rye or sugar, or any of the supposed constituents. Such adulterations were unknown when this proverb was written, but even then the purest wine was recognized as so insidious a danger that the youthful Hebrew was warned not even to look at it. **Riotous eaters of flesh.** This in the original is a strange phrase, with a doubtful meaning. In ancient Palestine animal food "did not enter into the ordinary diet of the people" (*Muenescher*), and when at an occasional banquet it was served with lavish hospitality and in inviting variety, there was great temptation to indulge in excess. The "riotous" feature of ancient feasts, in both Europe and Asia, astonishes students of history. In no department of life has the restraining influence of Christianity been more felt than at the dinner table; and this remark introduces the second meaning of "riotous eaters of flesh." It is a direct injunction to avoid companionship with those who sin through lust. **Drunkard . . . glutton . . . drowsiness.** The word "glutton" here is the same as "riotous eaters of flesh." "The three forms of evil that destroy character and reputation—liquor, lust, and laziness—are here brought together" (*Pumptre*).

**22, 23. Hearken unto thy father that begat thee.** This verse clearly emphasizes the fifth commandment. But it has a broader meaning also. One's father stands typically for all restraint and education. He is a little boy's tutor and eicerone and priest and policeman all in one. He introduces his son into all the secular and religious relations of life; so that the first knowledge of school and jail and church and God—of intellectual culture and spiritual destiny—all come from the fathers of a generation. We are therefore to "hearken" to them with all diligence and teachableness. We are also to hearken to all for

Ma  
who  
to o  
past  
ance  
who  
mot  
not  
your  
sour  
then  
ripen  
again  
the o  
conte  
cross  
much

Ve  
seat o  
tion.  
thoug  
Book  
nectio  
conne  
associ  
the he  
the se  
In Epi  
heart,  
and ce  
prope  
center  
soul.  
all act  
anguis  
flection  
belief,  
heart,  
23). I  
brew by  
the first  
sonal g  
heart o  
shall be  
will be  
by the  
tical say  
**16.**  
heart th  
mentio  
emotion  
struct h  
also Psa  
dom and  
"inwar  
the hear  
ciated a  
We note  
cries out

whom they stand—to our teachers and professors; to our Sunday school teachers, class leaders, and pastors; to the wise men of all ages whose utterances come to us through books; to Wisdom by whosever tongue she speaks. **Despise not thy mother when she is old.** No one despises his mother when she is young, simply because he is young too. The mother is to the little one the source of all supply; and it is easy to respect her then. But when the superior advantages and ripening years of the younger generation rub against the lower privileges and decaying years of the older, there is great danger of that self-reliant contempt (sometimes good-natured and sometimes cross) which—to go no farther—characterizes so much of American domestic life. "Mother" as

well as "father" may be taken also typically. Contempt for the aged is a more widespread sin than is often supposed. **Buy the truth.** As intimated in the "Thoughts for Young People," the coin you exchange for it is your own follies. If you want the blessings of temperance, you must lay on Wisdom's counter all intoxicants and never take them up. If you want to possess truth, you must part forever with folly. **Sell it not.** Few do; but lots of people give it away—fling it on the breeze like torn scraps of paper, and go on their way saying, "You must not think me ignorant; I have had the truth myself; I know better than I act." These are the greatest fools of the world. **Instruction. Discipline. Understanding. Discernment.**

#### CRITICAL NOTES.

**Verse 15. Heart wise.** The heart is the seat of vision, according to the Hebrew conception. The brain does not appear to have been thought of as the throne of the mind. Only in the Book of Daniel is the "head" mentioned in connection with mental activity, and there it is in connection with "visions." But as one naturally associates vision with the eyes, and these are in the head, the exceptional mention of the head as the seat of vision need not be regarded as strange. In Eph. 1. 18, we find the phrase, "the eyes of the heart." As the heart in the body is the fountain and center of natural life, so the word was very properly employed to designate the source and center of all the conscious activity of the human soul. To the heart, accordingly, are attributed all acts and emotions of love and hatred, grief and anguish, as well as joy. Imagination, memory, reflection, judgment, resolution, understanding, will, belief, and unbelief are predicated of the human heart. "Out of it are the issues of life" (chap. 4. 23). **Even mine.** This is expressed in the Hebrew by the repetition of the personal pronoun of the first person, and so gives emphasis to the personal gladness of the father in view of the wise heart of the son. Literally, he says, "My heart shall be glad—even I;" that is, My whole being will be filled with gladness. The wisdom extolled by the Book of Proverbs comprehends keen practical sagacity united with high religious principle.

**16. My reins shall rejoice.** With the heart the reins, or "kidneys," are frequently mentioned in the Scriptures as the seat of desire, emotion, and passion. The psalmist's reins instruct him in the night time (Psalm 7. 9). Comp. also Psalm 26. 2; Jer. 11. 20; 17. 10; 20. 12. Wisdom and truth are also supposed to dwell in the "inward parts" (Psalm 51. 6; Job 33. 36). With the heart as the center of life were naturally associated all the other interior organs of the body. We note in Isa. 15. 5, that the prophet's "heart" cries out for Moab, but in chap. 16. 11, he writes,

"My bowels for Moab like a harp shall sound, and my inward part for Kir-Heres." Comp. also Jer. 4. 19; Lam. 1. 20; 2. 11. In Prov. 20. 27, we find the noticeable statement: "A lamp of Jehovah is the breath of man, searching all the chambers of the belly." The "breath" is here evidently conceived in the sense of intelligent mind which is capable of searching. So, further, in the thirtieth verse of the same chapter we are told that stripes cleanse "the chambers of the belly." These chambers are the inner recesses of man's spiritual nature, for, according to Psalm 51. 10; Isa. 26. 9, and Zech. 12. 1, the spirit of man is in the midst of him, as if having its throne at the natural fountain and center of his life. So, too, the people of Israel saw that "the wisdom of God" was "in the midst of Solomon" (1 Kings 3. 28).

**17. All the day long.** This idiomatic Hebrew expression, literally, "all the day," may mean either during all of one day or continually, through all one's days, as in Gen. 6. 5. Here it is equivalent to "always."

**18. Surely there is an end.** For the word end the Revised Version has substituted the old marginal reading "reward," and put in the margin the three words, "sequel, future, and latter end." The word means "after state," or "time," as contrasted with a beginning, and is very properly rendered "hereafter," in the sense of "future state" or condition. We accordingly render the whole verse: "For if there is a hereafter, then will thy hope not be cut off." Compare the latter part of chap. 24. 14: "If thou hast found it [wisdom], and there is a hereafter, then will thy hope not be cut off." This "hereafter" is to be understood as the end or sequel of one's acts and relations in this life. If one keeps himself in the fear of Jehovah all his days, he may have hope of a blessed outcome in the after life. The results of human conduct do not end with this life, and there is here, as in chap. 14. 92, the idea of future reward in a life to come. The first words of this verse do not

necessarily express a doubt, but may be taken as equivalent to "as surely as there is a future, so surely thy hope shall not be cut off." Conant puts it thus: "For if there is an end (as thou knowest there is), then thy expectation shall not be cut off."

**19. In the way.** That course of correct life which is called, in chap. 9, 6, "the way of understanding." There is such an obvious parallel between a way in which one travels and the tenor and conduct of one's manner of life that the latter is often called **the way** without any qualifying word. The context always makes the allusion clear. Compare the word as employed in Acts 9, 2; 19, 9, 23.

**20. Winebibbers.** Topers, or drinkers of wine. Besides this general meaning the word also suggests low associations. **Riotous eaters of flesh.** The Revised Version has "gluttonous eaters of flesh." Gesenius and Fuerst render, "squanderers" of their own body; that is, debauchees. It is difficult to decide between these two explanations of the phrase. It may refer to an excessive use of animal food, which, in a climate like Palestine, might injure one as much as an excessive use of wine; or it may be translated "prodigal of their own flesh," and so denote voluptuaries, who destroy their own bodies by excessive dissipation. Besides Gesenius and Fuerst, Ewald, Umbreit, and Conant support this latter view. But as there clearly appears to be, both in this verse and the following, a distinction between "drinkers" of "wine" and "consumers" of "flesh," it is probably better on the whole to adhere to the idea presented by the Common and Revised Versions, and supported by the Septuagint and the Vulgate. Comp. also the New Testament expression, "gluttonous man and winebibber" (Matt. 11, 19).

**21. Shall come to poverty.** This is all one word in the Hebrew, and written in that reflexive form called *Niphal*, which in this case gives it the idea of self-damage. The simple form of the verb means to "possess," but in this form it means to "dispossess one's self" so as to lose, or even be driven out of, one's possessions. How notably true of the drunkard and the debauchee! **Drowsiness.** The word so rendered occurs only here, and evidently denotes that stupor of indolence into which the drunkard and glutton most naturally sinks by continual dissipation.

### The Lesson Council.

**Question 1.** *What is wisdom in the Book of Proverbs?*

Wisdom in the Book of Proverbs is another name for piety. It is set forth under several beautiful allegories. So vividly is wisdom personified, especially in the eighth chapter, that some have supposed the writer intended to represent Jesus

Christ, who in the New Testament is called the Wisdom of God. How clearly Solomon foresaw the Messiah through the illumination under which he wrote, none can say; but in these passages he has set forth the divine ideal of wisdom which is perfectly satisfied only in Christ, "who is made unto us wisdom."

**Question 2.** *Does the Bible teach total abstinence from all strong drink?*

The truthness of high destiny admits of no excuse for clouding its character, and anything that mars its perfection is precluded from the possible selection or sanction of God's providence for human weal. Total abstinence is the only manner of dealing with strong drink which reaches the Bible standard of a true life. Bible reference to alcoholic drink is a chronicle of condemnation, disgrace, and sin. These references are conclusive proofs of the Bible's position upon the use of intoxicants.

**Question 3.** *What can the Sunday school do to promote the cause of true temperance?*

Let the teachers talk with every member of the class, showing the terrible base of drink; how appetites are created in a few weeks which cannot be overcome; that avoiding the first drink will avoid the last with its sorrow, disgrace, and wretchedness. Let the teachers be induced to take the pledge before the school, and the scholars be induced to follow that example; organize the school into two sections of one society—a junior and a senior section. Let a thoroughgoing lesson be provided occasionally, when pastor and superintendent may address the school on the subject.

### Analytical and Biblical Outline. Wisdom for Youth.

- I. WISE HEART.
  - If thine heart be wise.* v. 15.
  - "Wise son . . . glad father." Prov. 10. 1.
  - "First the kingdom of God." Matt. 6. 33.
- II. WISE LIPS.
  - The lips speak right.* v. 16.
  - "Wisdom is found." Prov. 10. 13.
  - "Gracious words." Luke 4. 22.
- III. WISE FEAR.
  - The fear of the Lord.* v. 17.
  - "Beginning of wisdom." Prov. 9. 10.
  - "That is wisdom." Job 28. 28.
- IV. WISE PATH.
  - Guide thine heart in the way.* v. 19.
  - "The shining light." Prov. 4. 18.
  - "Ponder the path." Prov. 4. 26.
- V. WISE HABITS.
  - Be not among winebibbers.* v. 20, 21.
  - "Wine is a mocker." Prov. 20. 1.
  - "Be not drunk with wine." Eph. 5. 18.

## VI. WISE OBEEDIENCE.

Hearken unto the father. v. 22.

"Obey your parents." Eph. 6. 1.

"Was subject unto them." Luke 2. 51.

## VII. WISE BARGAIN.

Buy the truth. v. 23.

"Seeking goodly pearls." Matt. 13. 45, 46.

"More precious than rubies." Prov. 3. 13-15.

## Thoughts for Young People.

1. Indulgence in intoxicants is a heart-break to all who love him who indulges.

2. Perverse and pernicious conversation, one of the most direct results of intoxication, is a source of anguish to all affectionate hearts, while discreet words give joy.

3. It is foolish to look with envious eyes on the pleasures of the wicked. They bring sorrow as their inevitable result.

4. Gluttony and drunkenness are twin sins. He who indulges in the one is in danger of the other.

5. Nothing so directly leads to poverty as drunkenness, gluttony, and laziness.

6. Shiftlessness is the direct product of intoxication.

7. He who attends the moral instructions of father, mother, and teacher will not fall into drunkenness.

8. He who buys liquors and cigars exchanges for them "wisdom," "instruction," and "understanding." He who follows the advice of the author of Proverbs, and desires to purchase wisdom, instruction, and understanding, will find that the only coin by which they can be paid for is the sacrifice of all selfish indulgence.

## Lesson Word-Pictures.

That youth, Steadfast True Heart, will soon go into life to meet those three great tempting forces, "the world, the flesh, and the devil." All three will join hands and through the wine cup conspire for his overthrow. What do I find that will be as a sword in his hand with which to slay this conspiracy and shiver the wine cup? His training in the Sunday school. I watch him in the class. I hear his teacher frankly stating the dangers of the intoxicating cup. That will give edge and temper to the blade. I am present in thought when young Steadfast attaches his name to the pledge of total abstinence. That will give him a grip on the handle of his blade. In some hushed hour of prayer in behalf of the school I see him bowing reverently, and I hear him assent to the personal pleadings of his teacher to turn wholly to Jesus. That will give the blade itself, an abiding "in the fear of the Lord all the day long."

Steadfast True Heart is stepping out into this

busy, restless life all about us. Temptations spring at him. He may be away from home, at school. He is in the midst of a circle of young, ignorant, reckless student-life. It holds out the wine cup to him. It beckons. It urges. But Steadfast is firm. He thinks of the Sunday school, and with that trusty blade in his hand he routs temptation.

He may be in a store. There is a laughing ring of clerks about him. Again the cup is held up. Loud voices praise it. Eager hands take it, and will not Steadfast? The words of a faithful Sunday school teacher ring in his ear. Out comes the tried old blade, and temptation is driven from the field.

He is at a party. The fascinations of social life smile upon him. Fair hands may lift the wine cup to his lips. Rash youth may lure him on by a false example. Again past instructions echo like a prolonged bugle note in his ears. Out flashes the bright blade from its scabbard, and victory is won.

That is one array of pictures of the scholar's success in living through the teacher's faithfulness in teaching. Now look at that drunkard. His look at you is unsteady and blurred. His face is rum-blotched. His hand trembles. His dress is in rags. Holes are in his shoes, his hat, his pocket, his character. How did it happen? Track him back through all his folly to youth's brilliant hopes, to the flush of promise in the bright morning sky. How did the evil begin? It started in a sip. Perhaps it was in boyish bravado amid a circle of young, thoughtless hearts. The cup pressed the lips for one moment. Only a sip was taken. But where was the Sunday school instruction to come like a shield between that young life and a fiery dart like this?

The evil may have been started in a parent's folly. It is the table hour. The bottle on the table is tipped. You hear the gurgle into the child's little cup. The father laughingly urges his boy to be a man, and he takes his first step, perhaps, toward the career of a demon.

And now let me paint from actual life the descent of one to the depths of the drunkard in his rags, even to the shame of a prodigal's death. Do you see that young man with brisk step in the street, with such a polite address in the store, of whom so much is expected and prophesied? After a while there are half-smothered whispers about him in the community—"He drinks!" He loses his position in business. He parts with reputation. He sinks, and loses at last his home, save that in the poorhouse. One winter night a drunken pauper reels toward his almshouse home. O, how chilling it is! The stars are out so bright, but O, so cold, like knobs of ice set in invisible doors! All doors, though, are shut to-night, and the almshouse door, too, is closed. He reaches it.

and knocks. No one comes. He knocks again, again, feebly, faintly, and down he drops on the step of the almshouse door. He stirs, he breathes heavily, stirs again—then finally all is still.

O pitying angels, veil your faces, and stars in the sky, shroud your brightness in sackcloth, for somebody in the morning, opening the almshouse door, will find a frozen pauper on the doorstep!

Who was his teacher in the Sunday school?

### Orientalisms of the Lesson.

#### CHINESE PROVERBS.

1. LET those who desire to break off drinking habits when sober observe a drunken man.
2. Medicine may heal imagined sickness, but wine can never dispel real sorrow.
3. Wine is a poison which perforates the bowels.
4. Intoxication is not the wine's fault; it is the man's.
5. When drinking wine remember the poverty of your family.
6. Excessive joy breeds sorrow; excess of wine, disorder.
7. Over the wine cup conversation is light.
8. Wine is a discoverer of secrets.

### By Way of Illustration.

*Verses 15 and 16. Thine heart. . . Thy lips.* Inward belief and outward confession make up the complete man in Christ Jesus. When heart and lips agree to believe and speak right things, when being and doing are in harmony, we have Christian character. Paul said to the Romans: "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved."

"Be thou in the fear of the Lord all the day long." When there is no direct intercourse between the human mind and the divine, God is no longer our dear abode, but as some distant country reported by foreign ships, or some invisible star testified by magnifiers of the skies. Faith cannot subsist on silence any more than the body upon air.—*Martineau.*

*Verses 20 and 21.* Of three thousand persons admitted to the workhouse in Salem, Mass., the superintendent states that, in his opinion, two thousand nine hundred were brought there directly or indirectly by intemperance. The superintendent of the almshouse in New York states that the number of male adults in the house is five hundred and twelve, of which number there are not twenty that can be called sober men; that the number of females is six hundred and one, and that he doubts whether there are fifty of them that can be called sober women.

Chaplain McCabe tells a story of a drinking man who, being in a saloon late at night, heard

the wife of the saloon-keeper say to her husband, "Send that fellow home; it is late." "No, never mind," replied her husband, "he is shingling our roof for us." This idea lodged in the mind of the drunkard, and he did not return to the saloon for six months. When passing the saloon-keeper in the street, the latter said, "Why don't you come around to my place any more?" "Thank you for your kind hospitality," replied the former victim, "I have been shingling my own roof lately."—*Northern Christian Advocate.*

*Verse 22.* There are some children almost ashamed to own their parents because they are poor, or in a lowly station. The Dean of Canterbury, afterward Archbishop Yorkshirer, was visited by his father, a very plain Yorkshireman, something like those we call "Friends." He approached his son's house and inquired whether John Tillotson was at home. The servant, indignant at what he thought his insolence, drove him from the door. But the dean who was within, hearing his father's voice, came running out, exclaiming in the presence of his astonished servants, "It is my beloved father!" and, falling down on his knees, asked for his blessing. Obedience and love to our parents is a very distinct and important command of God, upon which he has promised his blessing.

*Verse 23.* It is a well-worn metaphor to speak of people's character as their dress. We see in the glorious apparel the figure of the pure character with which the bride is dressed. The Psalms describe the dress of the righteous as consisting of robes of careful and many-colored embroidery, to suggest the patience with which the slow needle has been worked through the stuff, and the manifold graces with which they are adorned.—*Maclaren.*

### The Teachers' Meeting.

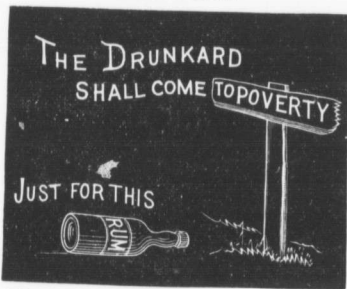
It is difficult to make any analysis of this lesson that is not open to the criticism of being mechanical, for the separate verses, each a proverb, were written by different individuals, and without any close sequence of thought. These, however, have a close "family likeness," and in this lesson, as has been wisely said, we listen to "the wisdom of the ages speaking to the young." . . . The outline of the Question Book is, (1) Happiness (verses 15-19); (2) Empty pleasures (verses 20, 21); (3) True riches (verses 22-23). . . . Another outline is that suggested by Dr. Peloubet: "The young man with a future." (1) Is true to his parents and his home (verses 15, 16); (2) Observes the effects of different courses of living (verses 17-19); (3) Keeps out of bad company (verses 20, 21); (4) He has good principles (verses 22, 23). . . . Still another is the necessity of earnest study in youth (verses

15, 16); Loving trust in God (verses 17-19); Strict morality (verses 20, 21); Household affection (verse 22); Lofty ideals (verse 23)...Or, as Dr. Hurlbut suggests: (1) A happy parent (verses 16, 15); (2) A worthy son (verses 17-19); (3) A faithful returning (verses 20, 21); (4) An earnest appeal (verses 22, 23).

### References.

FOSTER'S CYCLOPEDIA. Ver. 17: Prose, 12220-12227. Ver. 20: Prose, 1650-1671. Ver. 21: Prose, 3136, 3143, 3132, 4486; Poetical, 2773, 1901, 1945.

### Blackboard.



We talk so much in a general way of the evils of intemperance that there is danger of it seeming like a twice-told tale. Verse 21 of to-day's lesson speaks forth a truth as emphatic as the blast of a trumpet. "The drunkard . . . shall come to poverty." The intemperance road leads to Povertyville, and few there are that miss it. There is hardly a village so small but that it has one or more poverty-stricken families who owe all their suffering to rum, and in every city we know of many instances where homes and families have been ruined from the same cause. Make this a practical lesson: "Hear thou, my son, and be wise, and guide thine heart in the way."

COLORS.—The signpost, brown; the words, "The drunkard shall come to poverty," dark red; bottle, blue, with white label.

### Primary and Intermediate.

LESSON THOUGHT. *The Two Paths.*

[Introduce the lesson with concert recitation of the Golden Text. Talk enough about it to make its meaning quite clear, especially helping the children to see that wine-drinking is almost sure to lead to excess. As you talk, print in large letters "Be not" and "Be." If we can, with God's blessing, fix these two commands in the minds of the children, who can tell the results?]

In what book is this text found? Who gives these commands? To whom? May little children understand and obey God's commands? What children are happiest, those who obey, or those who disobey, papa and mamma? Why are those happiest who obey? *Because papa and mamma know best.* Does God know still better than even papa and mamma?

[Print "Solomon" on the board, and talk about him. Tell how he showed wisdom by choosing wisdom instead of great riches, and how the Lord let him have both.] Because Solomon was wise he could tell children some things to do to make them wise. Do you want to know what they are?

[Make two paths on the board with flat erayon.]

All little children are given in one path or the other. Let us see what is to be found in this path. You see it is not a very straight one.

What are these pretty little round balls that boys love so well to play with? I thought you would say marbles. Here are boys who do not play fair. They cheat, and tell wrong stories, and speak angry words. They forget that Solomon says if you are wise your lips will speak right things!

Come on a little farther. Do you know what this little brown roll is? I saw a boy light one with a match, and put it into his mouth. It does not smell good, nor taste good. Your dog would not touch it, and even a pig would turn away from it. Yet boys—some boys—will try hard to learn to smoke cigarettes! That is because they are not walking in the right path.

I have made some marks here, to stand for boys. See, there are half a dozen of them. They are on the street after dark. One is boasting what great things he can do. He shows a silver dollar, and says he knows where he can get more. He says he is too big to go to Sunday school; he has more fun with the fellows than he can have in Sunday school or church. The boys think he is very wise. They wish they had so much money, and need not do as father and mother direct. They forget that Solomon tells them not to envy sinners!

What is this? Ah! an open door, and here are some bottles. Yes, the boy who walks in this path is learning the way to the saloon! Solomon says, "Be not among winebibbers." God told him to say this to us, so it is God's own word. He says, too, "Look not upon the wine." Do not go where it is—do not even look at it. [Print "Poverty" in the path, and at the end, "Destruction."]

This is the danger-path which all children should try to avoid. You think you will never go in this way. But look out! Some one is waiting and watching to get you started in it. Do you know who? Yes, Satan, your great enemy! Can anyone save you from his evil hands? Yes, One

can save you, and only one—the Lord Jesus. Even papa and mamma, dearly as they love you, cannot keep you out of Satan's clutches, if you are willing to go in his ways: Do you know anyone who is going in Satan's way? Maybe you know more than one! I want to tell you something; every man or woman who walks in that way now was once a little child, who might have taken hold of the strong hand of Jesus, and been led in the right way! They might let Jesus save them even now, if they would. But it is a great deal harder now than it would have been once. [Print in large letters above this path "Be not." Above the other path, "Be," and trace a child's journey along this path in something the same way as the other was traced.]



[In teaching a temperance lesson to little children it is important to make a direct appeal to the eye. We may warn against wine, but unless we show some reason the warning will avail little. Give five minutes to an object lesson which teaches something of the nature and effects of alcohol, and the impression will remain. Alcohol may be burned in a spoon, or poured upon the white of an egg, or dropped upon the petals of a delicate flower, to teach its destructive nature. Use Lesson Symbol in impressing the value of total abstinence, and close with a cold water song.]

#### OPTIONAL HYMNS.

##### No. 1.

Weary of earth, and laden with my sin.  
Depth of mercy I can there be.  
Weary child, by sin oppressed.  
There is a Friend, a Friend you need.  
We must work and pray together.

##### No. 2.

Saviour, I come to thee.  
Jesus all my grief is sharing.  
More of earnest work for Jesus.  
The water of life, a clear crystal river.  
Rally for the cause of temperance.

#### The Lesson Catechism.

[For the entire school.]

1. How do parents and teachers feel when young people and children act wisely and worthily? **Their hearts rejoice.**
2. With whom does Solomon caution us not to associate? **Winebibbers and riotous eaters.**
3. What comes to the drunkard and the glutton?  
**Poverty.**

4. With what does drowsiness clothe a man?  
**With rags.**
5. What should we buy and never sell? **Truth, wisdom, instruction, and understanding.**
6. What is the GOLDEN TEXT? **"Be not drunk with wine," etc.**

#### CATECHISM QUESTIONS.

15. How does the Old Testament teach Christianity?  
The Scriptures of the Old Testament were written by many holy men, who prophesied that the Christ was coming, and foretold also what He would suffer and do and teach.
16. What has our Lord said about the books of the Old Testament?  
He calls them the Scriptures, says that they testify of Himself, and that they will not pass away.

### FIRST QUARTERLY REVIEW.

March 26.

**GOLDEN TEXT:** Thy word is a lamp unto my feet, and a light unto my path.  
Psalm 119. 105.

#### REVIEW SERVICE FOR SENIOR STUDENTS.

1. Repeat from memory all the GOLDEN TEXTS, all the TITLES, and all the OUTLINES. If you cannot, learn them at once. The teacher and superintendent should rigidly require so much.
2. Recall the kings of Persia who figure in the lessons of the Quarter, and indicate what each did, and the lessons in which he is mentioned: Cyrus, Darius Hystaspes, Ahasuerus (of Esther), and Artaxerxes Longimanus.
3. From the prophecies and narratives of the lessons select five great pivotal events. Two of them have to do with building, one is a long journey, one involves a scene in a royal palace, one is a work of reform.
4. Give the leading characteristic of Ezra, of Nehemiah, of Zerubbabel, of Haggai, of Zechariah, of Mordecai, of Esther.
5. Complete the following pictures:
  1. A youth receiving a wise king's instructions.
  2. An old man encouraging a crowd of weary workers.
  3. A laborer with a hod on his left shoulder and a sword in his right hand.
  4. A wooden pulpit with a man in it.
  5. A Persian courtier kneeling before the true God.
  6. The slaughter of hundreds of bullocks, rams, and lambs for sacrifice.
  7. A richly laden caravan journeying westward.



A company of priests and Levites praising God with trumpets and cymbals.

The golden candlestick.

A dream about Satan.

A beautiful girl timidly entering a royal court.

An indignant governor threatening law-breakers.

6. Read over afresh all the practical teachings, and commit to memory those that touch your own life.

7. What was the name of the wicked man whose conspiracy Esther defeated?

8. What was the name of the palace of the Persian king?

9. Who completed the erection of the second temple?

10. Was Nehemiah a priest?

11. What did the men do who clustered around Ezra during the reading of the law?

12. What is the earliest mention of the Sabbath day in the Bible? When and how was it made an institution of the Hebrew nation? Did the heathen nations around Judah keep the Sabbath? What special promise was made by one of the prophets to the conscientious Sabbath-keeper? Did our Lord keep the Sabbath? What did he say concerning it? What did Paul say concerning the keeping of the special days? What event probably caused the change of Sabbath-keeping from the seventh to the first day of the week? Wherein does the Christian ideal of the Sabbath differ from that of Nehemiah?

**REVIEW SCHEME FOR INTERMEDIATE SCHOLARS.**

DIRECTIONS FOR STUDY.

I. REVIEW CHART.

[Recall the TITLES and GOLDEN TEXTS from the hints here given. Think patiently, earnestly, until all have been recalled.]

- 1. R. from the C. The Lord thy God—
- 2. R. the T. They praised the Lord—
- 3. E. the P. Except the Lord—
- 4. J. the H. P. We have a great—
- 5. The S. of the L. Not by might—
- 6. D. the T. I was glad—
- 7. N. P. Lord, be thou—
- 8. R. the W. We made our prayer—
- 9. R. the L. Open thou mine eyes—
- 10. K. the S. Remember the—
- 11. E. B. the K. Judge righteously—
- 12. T. A. And be not drunk—

II. TEST QUESTIONS.

[These questions cover the main facts of each

lesson. Try to answer them from memory wholly.]

1. From whose kingdom did the captives return? To what city did they return? For what purpose did they return? What offerings from the people did they bear? What gifts from the king?

2. What people came together at Jerusalem? What feast did they keep? From what cities were workmen employed? What two principal officers had charge of the work? What service was held when the foundations of the temple were laid?

3. By what prophet was this word of the Lord sent? To what officers was the message sent? What command was given to both officers and people? By what title did the Lord speak to them? What did he promise about the glory of the temple?

4. What adversary is named in the lesson? Who rebuked him? How did the Lord encourage the high priest? Whom did the Lord promise to bring forth? What blessing was promised when the Branch should come?

5. What vision did the prophet see? What lesson of power did it convey to Zerubbabel? What promise was given about the temple? What did the seven eyes mean? What the two olive trees?

6. What two prophets encouraged the building of the temple? What three kings aided? What offerings were made at the dedication? What feast was observed? How long were the festivities continued?

7. What news caused Nehemiah's prayer? To whom did he pray? For whom did he pray? What promise did he plead? What favor did he ask for himself?

8. In what way did the people show both faith and works? Who tried to discourage them? How did Nehemiah encourage them? What division of labor did he order? What did he command in case the trumpet should sound?

9. Who read the law to the people? Who listened to the law? How long was the reading continued? What shows that the readers were teachers also? How did the people show their joy?

10. What Sabbath-breakers were there in Jerusalem? Who rebuked the evil? What command was given about the gates? What was said to the merchants outside the gates? Who were placed in charge of the gates?

11. To what peril were the Jews exposed? What law forbade Esther from going at once to the king? What did the queen request of all the Jews? What did she do on the third day? What promise did the king make?

12. Whom should no one envy? Whom should everyone fear? Whose company should all shun? Whose counsels should all heed? What purchase should all make?

## REVIEW SERVICE FOR YOUNGER SCHOLARS.

### DIRECTIONS FOR STUDY.

See how many GOLDEN TEXTS you can repeat:

1. The Lord thy God will—
2. They praised the Lord—
3. Except the Lord build—
4. We have a great—
5. Not by might, nor by—
6. I was glad when they—
7. Lord, be thou—
8. We made our prayer—
9. Open thou mine eyes—
10. Remember the Sabbath—
11. Judge righteously, and—
12. And be not drunk with—

LESSON I is a story of captives set free. Where were the Jews in captivity? **In Babylon.** Who set them free? **King Cyrus.** For whom did he tell them to build a house in Jerusalem? **For the Lord.** What did he give them? **The vessels of the Lord's house.**

LESSON II tells about building the Lord's house. How many Jews went back to Jerusalem? **More than forty thousand.** What were they eager to do? **Begin building at once.** What was soon called? **A great meeting.** What did they come to see laid? **The foundation of the temple.**

LESSON III is a story of persecution. Who tried to hinder the Jews from building? **Their enemies.** What did the new King of Persia order them to do? **To stop work.** What prophet spoke words of courage to them? **Haggai.** Whom did he say was with them? **The Lord.** What was promised for the new temple? **Great glory.**

LESSON IV speaks of a vision? Who saw a vision? **The prophet Zechariah.** Who stood before the angel of the Lord? **Joshua.** Who stood near to oppose him? **Satan.** Who rebuked Satan? **The Lord.** How was Zechariah made ready for his work? **By being made clean.**

LESSON V is another vision. What did Zechariah see another time? **A golden candlestick.** How many lamps were upon it? **Seven.** What did this bear to Zerubbabel? **A message from the Lord.** What was the message? **Golden Text.** Whom did the Lord say would finish the temple? **Zerubbabel.**

LESSON VI tells about the finishing of the temple. Who encouraged the Jews to keep on with the temple? **Joshua and Zerubbabel.** When was it finished? **In the sixth year of King Darius.** To whom was it dedicated? **To the Lord.** What great feast was kept at this time? **The Passover.**

LESSON VII begins the story of Nehemiah. What good Jew was still in Persia? **Nehemiah.**

What did he hear was broken down? **The walls of Jerusalem.** What did Nehemiah do when he heard this? **He fasted and prayed.** What did he ask for his country? **The Lord's mercy.**

LESSON VIII tells what Nehemiah did. Where did Nehemiah go? **To Jerusalem.** What did he get the Jews to help him do? **Build the walls.** Who laughed at them? **Their enemies.** What did they next try to do? **To stop the building.** Why could they not do this? **The Lord helped the Jews.**

LESSON IX is the reading of the law. When was a great meeting held in Jerusalem? **When the walls were finished.** Who read the law to the people? **Ezra.** How did the people hear it? **With reverence.** Why did they weep? **Because they had broken it.** Who told them of the Lord's mercy? **Ezra and Nehemiah.**

LESSON X tells more of Nehemiah's work. What did Nehemiah find a few years later in Jerusalem? **Sabbath-breaking.** Why did this grieve him? **It was breaking God's law.** What did he close to keep out buyers and sellers? **The gates of the city.** What did he tell the people? **Their sins.** What did he compel them to do? **To stop Sabbath-breaking.**

LESSON XI is the story of a queen. Who was the Jewish Queen of Persia? **Esther.** Who was Mordecai? **Her adopted father.** What plan was laid by a wicked man? **To kill all the Jews.** Whom did Mordecai ask to save them? **Esther.** How? **By going to the king for them.** At what risk did she do this? **At the risk of her life.**

LESSON XII gives good advice. Who wrote the Book of Proverbs? **Solomon.** What does he want his son to be? **Wise.** What does he tell him to avoid? **Winebibbers.** Who will come to poverty? **The drunkard and the glutton.** Who will the wise child fear? **The Lord.**

## Analytical and Biblical Outline.

### The Path of God's People.

LESSON I. A PATH OF PROMISE.

*Word of the Lord.* Ezra 1. 1.

"Not return....void." Isa. 55. 11.

LESSON II. A PATH OF WORSHIP.

*Builded the altar.* Ezra 3. 2.

"My soul longeth." Psalm 84. 1, 2.

LESSON III. A PATH OF FAITH.

*Be strong....I am with you.* Hag. 2. 4.

"I am with you always." Matt. 28. 20.

LESSON IV. A PATH OF HOLINESS.

*Thine iniquity to pass.* Zech. 3. 4.

"A new creature." 2 Cor. 5. 17.

LESSON V. A PATH OF GRACE.

*Grace, grace unto it.* Zech. 4. 7.

"Access....into this grace." Rom. 5. 2.

## LESSON VI. A PATH OF CONSECRATION.

*Kept the dedication.* EZRA 6. 16.

"Present your bodies." ROM. 12. 1.

## LESSON VII. A PATH OF PRAYER.

*Prayed before.... God.* NEH. 1. 4.

"Praying always." EPH. 6. 18.

## LESSON VIII. A PATH OF WORK.

*Everyone unto his work.* NEH. 4. 15.

"To every man his work." MARK 13. 34.

## LESSON IX. A PATH OF BIBLE STUDY.

*Read in the book.* NEH. 8. 8.

"Meditate.... thy precepts." PSALM 119. 15.

## LESSON X. A PATH OF THE SABBATH.

*Sanctify the Sabbath.* NEH. 13. 22.

"Remember the Sabbath day." EXOD. 20. 8.

## LESSON XI. A PATH OF DELIVERANCE.

*Shall.... deliverance arise.* ESTHER 4. 14.

"Will I deliver him." PSALM 91. 14.

## LESSON XII. A PATH OF TEMPERANCE.

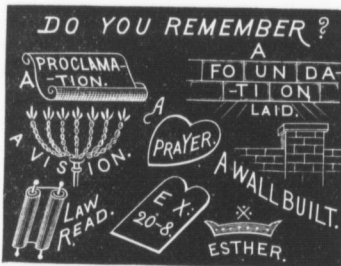
*Be not among winebibbers.* PROV. 23. 20.

"Look not.... upon the wine." PROV. 23. 31.

## References.

FOSTER'S CYCLOPEDIA. PAGES, 343, 6096, 10166, 10167, 11235, 4747, 4752, 3629, 3633, 3638.

## Blackboard.



This is a "remembrance" lesson, and it may be that the blackboard designs will be considered too simple for any of the scholars excepting the smaller ones. The pictures are intended only to refresh the memory for certain of the lessons. Numbers 3, 4, and 6 are not represented. The designs should be placed on the board before the school assembles, and the manner of the review may be in the form of questions. Example: Do you remember a proclamation? Who made it? Why was it made? For whom was it made? etc., etc.

## The Bible and Contemporaneous History.

We should link Bible incidents to contemporaneous events in what is conveniently but un-

wisely called profane history. When Samuel and Jeremiah come to dine with us, let us now and then invite with them some tobe man or woman who has lived and labored in the same age, but among a Gentile people. Hunt out chronological neighbors. For instance, call up Herodotus and Nehemiah together. What fourteen-year-old schoolgirl has not had burned into her memory the date B. C. 484, as the beginning of the famous Ionian's career—between the bright triumph of Marathon and the brilliant victory of Salamis? What schoolboy has not rung out the grand old lines:

"A king sat on the rocky brow

Which looked o'er sea-born Salamis;

And ships by thousands lay below,

And men and nations—all were his.

He counted them at break of day,

And when the sun set where were they?"

and thought of the Halicarnassus lad who heard from his sire of Persia's defeat and then and there calendared a vow to retell the tale for coming generations?

But while Herodotus, the Gentile, lived and dreamed and wrote for us, no less did Nehemiah, the Hebrew, live and dream and do for us. When the "father of history" unsealed the records of his race the Jewish patriot was adding the last and closing book of the sacred historical canon. How reasonable, then, to associate with the star of B. C. 484, his chronological neighbor, Nehemiah, whose career is in every respect worthy to be written over against the life of Herodotus. The cupbearer of Artaxerxes in the magnificent palace at Susa (where Mordecai distinguished himself, and Esther, the Jewish beauty, charmed the king); the devout petitioner unto Jehovah for mercy upon his people; the fearless pleader at the Persian throne for the right to go and build up the walls of Jerusalem; the royally appointed governor of the holy city; the just, skillful, sympathetic ruler; the zealous law-keeper; the upbuilder of Jerusalem; the graphic narrator of her history—surely Nehemiah well illustrates the advantage of linking Bible characters to their chronological compeers, that when we think of the one we may remember the other. Thus round about the hem of our own lives, and round about the hem of all history, we may have—if we will—the pomegranates of blue, and of purple, and of scarlet, and the wonderful bells of gold.

## Responsive Review Service for the First Quarter.

*Supt.* First Lesson. Returning from the Captivity.  
*School.* "The Lord thy God will turn thy captivity, and have compassion upon thee."

*Supt.* Second Lesson. Re-building the Temple.  
*School.* "They praised the Lord, because the foundation of the house of the Lord was laid."

*Supt.* Third Lesson. Encouraging the People.  
*School.* "Except the Lord build the house, they labor in vain that build it."

*Supt.* Fourth Lesson. Joshua the High Priest.  
*School.* "We have a great high priest, that is passed into the heavens, Jesus the Son of God."

*Supt.* Fifth Lesson. The Spirit of the Lord.  
*School.* "Not by might, nor by power, but by my Spirit, saith the Lord of hosts."

*Supt.* Sixth Lesson. Dedicating the Temple.  
*School.* "I was glad when they said unto me, Let us go into the house of the Lord."

*Supt.* Seventh Lesson. Nehemiah's Prayer.  
*School.* "Lord, be thou my helper."

*Supt.* Eighth Lesson. Re-building the Wall.  
*School.* "We made our prayer unto God, and set a watch against them."

*Supt.* Ninth Lesson. Reading the Law.  
*School.* "Open thou mine eyes, that I may behold wondrous things out of thy law."

*Supt.* Tenth Lesson. Keeping the Sabbath.  
*School.* "Remember the Sabbath day, to keep it holy."

*Supt.* Eleventh Lesson. Esther Before the King.  
*School.* "Judge righteously, and plead the cause of the poor and needy."

*Supt.* Twelfth Lesson. Timely Admonitions.  
*School.* "And be not drunk with wine, wherein is excess; but be filled with the Spirit."

## LESSON I.

*Supt.* When the Jews were in captivity, who was their king, and what proclamation did he make?

*School.* Cyrus, King of Persia. He proclaimed that the captive Jews would be allowed to return to their own land and rebuild the temple.

*Supt.* Who had prophesied that Cyrus would do this?  
*School.* Jeremiah.

*Supt.* What did their fellow Jews who could not accompany them contribute to aid in the return?

*School.* Silver and gold and goods and beasts, besides the freewill offering for the house of God that is in Jerusalem.

*Supt.* What did Cyrus contribute?

*School.* "The vessels of the house of the Lord, which Nebuchadnezzar had brought forth out of Jerusalem."

## LESSON II.

*Supt.* What did the children of Israel first do after reaching Jerusalem?

*School.* They builded the altar of the God of Israel.  
*Supt.* Did they begin at once their worship?

*School.* "They kept also the feast of tabernacles . . . and offered the daily burnt offerings . . . and afterward offered the continual burnt offering."

*Supt.* When the builders had laid the foundations of the temple, what sort of a service was held?

*School.* "They set the priests in their apparel with trumpets, and the Levites the sons of Asaph, with cymbals, to praise the Lord. . . . And they sang together by course in praising and giving thanks unto the Lord."

*Supt.* What did the people do?

*School.* "All the people shouted with a great shout, when they praised the Lord, because the foundation of the house of the Lord was laid."

*Supt.* What did some of the older men do who had seen the glory of the first temple?

*School.* They wept with a loud voice.

*Supt.* What did the second temple lack which the first temple had?

*School.* The ark of the covenant, the heavenly fire, the Shekinah on the mercy seat, the pot of manna Aaron's rod that budded.

## LESSON III.

*Supt.* When the children of Israel were discouraged, and the temple walls still stood unfinished, who arose to comfort them?

*School.* The prophet Haggai.  
*Supt.* What was his message?

*School.* "Be strong and work. Fear ye not."  
*Supt.* What was God's covenant with Israel to which Haggai refers?

*School.* "They should be his people, and he would be their God."

*Supt.* Who owns the gold and silver?

*School.* "The silver is mine, and the gold is mine, saith the Lord of hosts."

*Supt.* What did God promise concerning the second temple?

*School.* "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."

**SINGING.** No. 168, New Canadian Hymnal. Or, No 90, Dominion Hymnal.

## LESSON IV.

*Supt.* What other prophet spoke to the people at this time?

*School.* Zechariah.  
*Supt.* In his vision who represents God's people?

*School.* Joshua, the high priest.  
*Supt.* When Satan accuses him, what does God say?

*School.* "Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment."

*Supt.* What was the Lord's promise to him?

*School.* "If thou wilt walk in my ways, and if thou wilt keep my charge, then thou shalt also judge my house, and shalt also keep my courts."

*Supt.* To whom did all the temple service point?  
*School.* To the Branch of David's royal line, the Messiah.

## LESSON V.

*Supt.* What did Zechariah see in this vision?

*School.* The golden candlestick, with a bowl upon the top of it, with seven pipes supplying oil to the seven lamps, and an olive tree on each side of the bowl which furnished the oil.

*Supt.* What did the candlestick represent?

*School.* The Church of God.  
*Supt.* What did the bowl represent?

*School.* The store of grace for the supply of its need.  
*Supt.* What did the olive trees represent?

*School.* The Head of the Church, Jesus as King, and Jesus as High Priest.

*Supt.* Who had laid the foundation of this temple?

*School.* Zerubbabel.  
*Supt.* What was God's promise to him?

*School.* That his hands should also finish it.  
*Supt.* How was the great work to be accomplished?

*School.* "Not by might, nor by power, but by my Spirit, saith the Lord of hosts."

*Supt.* What is declared concerning the great mountain of difficulty?

*School.* "Before Zerubbabel thou shalt become a plain."

## LESSON VI.

*Supt.* How many years after its founding was the temple dedicated?

*School.* Twenty years.

*Supt.* How was the dedication kept?

*School.* With joy.

*Supt.* What two kinds of sacrifices were offered?

*School.* A burnt offering expressing consecration and a sin offering for the twelve tribes of Israel expressing reconciliation to God.

*Supt.* What solemn feast did they keep?

*School.* The passover.

SINGING. No. 165, New Canadian Hymnal. Or. No. 89, Dominion Hymnal.

## LESSON VII.

*Supt.* Where did Nehemiah live when he offered his prayer?

*School.* In Shushan, a famous Persian royal residence.

*Supt.* What was his business there?

*School.* He was the king's cupbearer.

*Supt.* When Nehemiah heard that the Jews of Jerusalem were in great affliction and reproach, and that the wall was broken down and the gates burned with fire, what did he do?

*School.* He wept and mourned and fasted and prayed.

*Supt.* What promise did he plead before the Lord?

*School.* The promise made to Moses: "If ye turn unto me, and keep my commandments, and do them; though there were of you cast out unto the uttermost part of the heaven, yet will I gather them from thence, and will bring them unto the place that I have chosen to set my name there."

## LESSON VIII.

*Supt.* When Nehemiah had arrived at Jerusalem, what did he do?

*School.* He prayed and set a watch against their enemies.

*Supt.* What did the adversaries say?

*School.* "They shall not know, neither see, till we come in the midst among them, and slay them, and cause the work to cease."

*Supt.* What was his counsel to the fearful Jews?

*School.* "Be not ye afraid of them: remember the Lord, which is great and terrible, and fight for your brethren, your sons, and your daughters, your wives, and your houses."

*Supt.* How did the builders work?

*School.* They wrought with one hand, and with the other held a weapon.

*Supt.* What did Nehemiah say concerning divine help?

*School.* "Our God shall fight for us."

## LESSON IX.

*Supt.* Who read the law to the people?

*School.* Ezra.

*Supt.* How did the people receive it?

*School.* "The ears of all the people were attentive unto the book of the law."

*Supt.* When Ezra blessed the Lord, how did the people respond?

*School.* They "answered, Amen, Amen," and bowed their heads and worshipped the Lord.

*Supt.* How did Ezra and his teachers read God's word?

*School.* "Distinctly, and gave the sense, and caused them to understand the reading."

*Supt.* What was the first effect on the people?

*School.* They mourned and wept.

*Supt.* What did Ezra say to them?

*School.* "The joy of the Lord is your strength."

SINGING. No. 166, New Canadian Hymnal. Or. N. 96, Dominion Hymnal.

## LESSON X.

*Supt.* What sin did Nehemiah find prevalent in Jerusalem?

*School.* Sabbath-breaking.

*Supt.* Of what did he remind the nobles of Judah?

*School.* That when their fathers had done thus evil had come to them.

*Supt.* What did he do besides warning the people?

*School.* He ordered the gates closed over the Sabbath, and stationed a servant to see that no burden was brought in on the Sabbath day.

*Supt.* What did he say to the merchants who lodged about the wall?

*School.* "If ye do so again, I will lay hands on you."

## LESSON XI.

*Supt.* Where did Esther live?

*School.* In the king's palace at Shushan.

*Supt.* Who was King of Persia?

*School.* Xerxes (called in Scripture Ahasuerus).

*Supt.* What had he decreed concerning the Jews?

*School.* That they should be put to death.

*Supt.* When Mordecai asked Esther to intercede with the king for her people, what did she say?

*School.* That whosoever went to the king when not called must die, unless the king held out the golden scepter.

*Supt.* When Mordecai still further pleaded with her, what did she say?

*School.* She told him to gather the Jews and fast three days, and she would do likewise, "so will I go in unto the king, . . . and if I perish, I perish."

*Supt.* When Esther in her royal apparel stood before the king, what did he do?

*School.* He held out the golden scepter.

*Supt.* What did the king say to her?

*School.* "What wilt thou, queen Esther. . . It shall be even given thee to the half of the kingdom."

## LESSON XII.

*Supt.* What causes parents to rejoice?

*School.* When their children have wise hearts and right lips.

*Supt.* Who does Solomon say shall come to rags?

*School.* The drunkard and the glutton.

*Supt.* What does he say of winebibbers?

*School.* "Be not among winebibbers."

*Supt.* What does he say about honoring father and mother?

*School.* "Hearken unto thy father that begat thee, and despise not thy mother when she is old."

*Supt.* What does he tell us to buy?

*School.* "Buy the truth and sell it not; also wisdom, and instruction, and understanding."

SINGING. No. 332, New Canadian Hymnal. Or. No. 161, Dominion Hymnal

### Book Notice.

*The Divine Art of Preaching.* Lectures delivered at the "Pastor's College," connected with the Metropolitan Tabernacle, London, England, from January to June, 1892. By ARTHUR T. PIERSON. New York: The Baker & Taylor Co. Toronto: William Briggs.

This book might well be called the divine art of teaching as well as the divine art of preaching, and is almost as well adapted to Sunday-school teachers as for young preachers. It is well known that Dr. Pierson has been ably filling the pulpit of the late lamented Charles Spurgeon in the largest Protestant Church in the world. These lectures are plain, pithy, pointed talks to the Baptist students of the college established by Mr. Spurgeon. Among the subjects treated are: "The Preacher Among His Books," "With His Themes," "Training His Memory," "Among the Critics," "With His Bible," "In His Library," "Among Snares," "Among His People," and "Communing With the Spirit." Some of the points are so very well made that we shall have occasion to quote them more fully hereafter.

The following extract shows both the piety and common sense of the lecturer: "The themes treated in the modern pulpit, as well as the sensational announcements by which they are heralded, often make us blush with shame. They are travesties upon preaching. The connection of many a so-called 'sermon' with the Word is fictitious or factitious; the robe of a tawdry rhetoric is substituted for a divine simplicity of speech. For lack of specific gravity, specific levity abounds, and the pulpit becomes a place for secular entertainment, if not for clownish buffoonery."

He quotes the following sensational announcements of some American sermons: "Short beds and narrow coverings," "Errors of police courts," "Pretty Women," "Boomerangs and Monkeys," etc. This, of course, was in the United States. We have never seen anything like this in Canada, and we hope we never shall.

### How Can I Win My Scholars to Christ?

By having the life of Christ as your model, His thoughts in clear, cleanly-cut outlines in your mind, and His motives the energies to direct your movements. That a man may speak a language with power he must do his thinking in that language; likewise that a man may speak the words of Christ with effect, his meditation of the words must be in the Spirit of Christ. The thoughts of Christ must flow out of him as fragrance from the rose, as eloquence from heart-oratory. He must have not only knowledge, but the life of truth. The words of Christ are the words of the Eternal Word; they have the ideas of the eternal reason, and are the incarnation of the breathing

of eternal life. We may expect the fire of inspiration wrapped up in them. Brooding over them will bring into them the breath of the Spirit. By this inspiration the dry bones of the letter will live, stand upon their feet an exceedingly great army, and the gates of hell shall not prevail against them. By secret communication with Christ His words become instinctive with energy, warm and palpitating, the very cloven tongues of Pentecost. They give inspiration, "put a soul under the ribs of death," and "create thoughts that breathe and words that burn." This kind of study is one element of success in winning souls.

### Meandering.

A SUPERINTENDENT who really superintends will not meander in a weak and aimless way through the opening exercises, uncertain as to when to begin, and how, casting about him anxiously to see if everybody is ready, fumbling with the hymn book, and flitting through the Bible, and impressing upon you the conviction that he is not at all sure as to what he would be at. What a school wants above all things, and must have, is a leader who comes to his place with his plans prepared, his line of march already determined on—every hymn, every notice, every feature of the service all forecast; and then when, kindly and courteously, but with clear, quick tones, like the stroke of a bell, he gives the word of command, there is apt to be prompt and unquestioning obedience.

There is nothing so demoralizing as a hesitating leader, who never knows his own mind, and is utterly at the mercy of circumstances, and on the other hand there is nothing that so develops the *esprit de corps* of an organization, whether it be an army or a Sunday-school, as the presence of a leader who confidently leads.  
—Baptist Teacher.

LITERARY NOTE.—A sermonic exposition or homiletic suggestion on every paragraph or verse of the Old Testament, that can be used to advantage in the preparation of sermons, is contained in "The Preacher's Complete Homiletic Commentary on the Old Testament," which the Funk & Wagnalls Company issued on January 20th, last. This vast Commentary is by twenty distinguished Biblical scholars, and is highly commended by representative men among the clergy of the various denominations. "It is," says the Bishop of Central New York, "an original and unique addition to the critical apparatus of men engaged in the practical work of the ministry." The work is in twenty octavo volumes, has over twelve thousand pages, copious indices in each volume; besides a complete index volume to the entire series. It exhibits the homiletic possibilities of thousands of texts, and will doubtless prove a great granary for homiletic thought and illustration.

# Dyspepsia

## HORSFORD'S ACID PHOSPHATE,

Pronounced by Physicians of all schools to be the BEST remedy yet discovered for Dyspepsia.

It reaches various forms of Dyspepsia that no other medicine seems to touch, assisting the weakened stomach, and making the process of digestion natural and easy.

**Dr. W. S. Leonard**, Hinsdale, N. H., says: "The best remedy for dyspepsia that has ever come under my notice."

**Dr. T. H. Andrews**, Jefferson Medical College, Philadelphia, says: "A wonderful remedy which gave me most gratifying results in the worst forms of dyspepsia."

Descriptive pamphlet free.

Rumford Chemical Works, Providence, R. I.

BEWARE OF SUBSTITUTES AND IMITATIONS.

Caution:—Be sure the word "Horsford's" is on the label. All others are spurious. Never sold in bulk.

**IMPERIAL**  
CREAM TARTAR



**BAKING POWDER**  
PUREST, STRONGEST, BEST.

Contains no Alum, Ammonia, Lime, Phosphates, or any Injurious.

**E. W. GILLET, Toronto, Ont.**

**A VALUABLE AID FOR SUNDAY-SCHOOLS.**

**THE EXCELSIOR MAP**

COMBINING

**PALESTINE** to illustrate the New Testament, and **CANAAN** to illustrate the Old Testament.

By **G. W. BACON, F.R.G.S.**

These two Maps are mounted on linen, on one roller. The size of the map is 48 x 33½ inches. The coloring is delicate, and clearly shows the different countries. The lettering is plain, and places are distinctly marked.

This is a new map, and will be of important assistance in the study of the lessons the year round; valuable in the minister's study as well as the school or class-room.

Price \$4.50, express paid.

**WILLIAM BRIGGS,**  
METHODIST BOOK AND PUBLISHING HOUSE,  
TORONTO.

Montreal: C. W. COATES.

Halifax: S. F. HOWELL

In ordering goods, or in making inquiry concerning anything advertised in this Magazine, you will oblige the publisher, as well as the advertiser, by stating that you saw the advertisement in THE SUNDAY SCHOOL BAZAAR.

ADVERTISEMENTS.

EXQUISITE VARIETY  
OF  
**EASTER** \* **CARDS**

AT

5c., 10c. AND 15c. EACH . . .



WE have a nice variety at each price—cards of the prettiest designs—in Flowers, and Crosses, and Bells, and Birds, Floral sprays, gold and jewelled ornamentation. As cheap as pretty, as pretty as cheap. If ordered in quantity, we will give

TWELVE CARDS FOR THE PRICE OF TEN,

and we pay the postage. Orders by mail promptly attended to.

**INTERNATIONAL LESSON HELPS FOR 1893.**  
ILLUSTRATIVE NOTES

Including original and selected expositions, plans of instruction, illustrative anecdotes, practical application, archaeological notes, library references, maps, pictures and diagrams.

By JESSE L. HURLBUT, D.D., and ROBERT R. DOHERTY, Ph.D.

**\$1.25 POSTPAID.**

**SELECT NOTES.**

Explanatory, illustrative, doctrinal and practical; with illustrations, maps, pictures, chronology of the Old Testament, chronology of the Acts, suggestions to teachers, library references.

By F. N. PELOUBET, D.D., and M. A. PELOUBET.

**\$1.25 POSTPAID.**

**BIBLE STUDIES.**

By GEO. F. PENTECOST, D.D.

A Lesson Commentary, growing yearly in popular favor. Cloth, \$1.00; Paper, 60 cents.

**WILLIAM BRIGGS, Wesley Buildings, Toronto.**

C. W. COATES, MONTREAL, QUE.

S. F. HUESTIS, HALIFAX, N.S.



**C. L. S. C. BOOKS**  
FOR 1892-93.

- The required books for 1892-93 comprise the following:
- Grecian History.** By Jas. H. Joy, A.M. .... \$1 00
  - Callias.** An Historical Romance. By Prof. A. J. Church, London University 1 00
  - The United States and Foreign Powers.** By W. E. Curtis, of the U. S. State Department ..... 1 00
  - Classic Greek Course in English** By Prof. W. C. Wilkinson, University of Chicago ..... 1 00
  - Greek Architecture and Sculpture** (Illustrated). By Prof. T. R. Smith and Mr. Geo. Redford, London 0 50
  - A Manual of Christian Evidences.** By Prof. George P. Fisher, Yale University ..... 0 50
  - The Chautauquan** (twelve numbers, illustrated) ..... 2 00

Canadian Students will please note that the books are supplied by the Canadian Agents at the American Publishers' prices, no advance being made for duty, etc. Canadian students will, therefore, find it to their advantage to order from the Canadian Agents, and save the duty which they would have to pay if ordered from the States. The books are of uniform height and width, varying only in thickness. Orders for THE CHAUTAUQUAN taken separately. Circulars giving full information about the C. L. S. C. supplied free on application.

JUST ISSUED

**BAPTISM:**

ITS MODE AND MEANING

AT THE TIME OF OUR LORD.

Historically and Philologically Investigated.

By REV. W. A. MCKAY, B.A.,  
Author of "Immersion, a Romish Invention;"  
"Baptism Improved," etc.

Paper Covers, 25 Cents.

NEW EDITION

OF

**Farrar's Life of Christ.**

In the extra neat Cloth style of the  
"Century Series."

PRICE, 90 CENTS.

**Press Opinions.**

\*

"For clearness of analysis and spirituality of treatment these studies are perhaps the peer of any offered to Sunday School teachers."—*The Assistant Pastor.*

"An excellent expository volume, pervaded by the spirit of truth and light. It is intensely spiritual."—*The Canadian Methodist Quarterly.*

"A careful study of these 'Bible Studies' has shown that they are above the average of such works. The high literary standing of the author is itself the best guarantee as to the value of this book."—*The Evangelical.*

"Dr. Pentecost is permeated to his heart's core, not merely with the evangelical, but with the evangelical spirit of the gospel. He gives in these notes the very marrow and fatness of the gospel. The missionary studies, as we might expect from a man in such deep sympathy with missions, are of special interest. The exposition of the temperance lessons is also specially strong."—*S. S. Banner.*

"This is one of the most comprehensive and suggestive expositions of the topics embraced in the Sunday School lessons for next year. Ministers who preach on these subjects and teachers who teach them, will find Dr. Pentecost's work very helpful."—*Christian Guardian.*



Paper, 60c.

Cloth, \$1.00.

**WILLIAM BRIGGS,**

Wesley Buildings, Toronto.

C. W. COATES, Montreal, Que.

S. F. HUESTIS, Halifax, N.S.

# THOSE SHABBY OLD LIBRARY BOOKS!

IS it not high time you were thinking of superannuating them, burning them, giving them to some struggling mission school, or in some way **CLEARING THEM OUT**, and filling their places with new books? The scholars have read them and are tired of them, and you feel ashamed of their antiquity. Send for our Catalogues and terms, see the immense range of bright new books that may be had at very moderate cost, and get right down to work to provide your school with a library worthy of its means, and calculated to increase the interest of those young folks who perchance are drifting away from school because you are not doing what you should to make the school attractive.

## NEW BOOKS BY POPULAR AUTHORS.

Here for the Library Committee is a list of books issued during the last year—books by authors whose names are familiar to most schools.

- The Gulnea Stamp.** A Tale of Modern Glasgow. By Annie S. Swan. \$1.
- John Remington, Martyr.** By Pansy and Mrs. C. M. Livingston. 70c.
- Half Brothers.** By Hesba Stretton. \$1.75.
- Love for an Hour is Love Forever.** By Amelia E. Barr. \$1.25.
- The Preacher's Daughter.** By Amelia E. Barr. \$1.25.
- Michael and Theodora.** A Story of Russia. By Amelia E. Barr. 90c.
- Old Miss Audrey.** By Evelyn Everett-Green. \$1.75.
- Maud McVillie's Marriage.** A Tale of the Seventeenth Century. By Evelyn Everett-Green. \$1.25.
- Dearer than Life.** A Tale of the Times of Wycliffe. By Emma Leslie. 90c.
- Where Duty Lies.** By Silas K. Hocking. 75c.
- For Light and Liberty.** By Silas K. Hocking. 75c.
- Pictures from Roman Life and Story.** By Rev. A. J. Church. \$1.75.
- Berie the Briton.** A Tale of the Roman Invasion. By G. A. Henty. \$1.75.
- In Greek Waters.** A Story of the War of Greek Independence. By G. A. Henty. \$1.75.
- Condemned as a Nihilist.** A Story of Escape from Siberia. By G. A. Henty. \$1.75.
- Cyril's Promise.** A Tale. By W. J. Lacey, author of "Making a Beginning." 70c.
- The Robber Baron of Bedford Castle.** A Story of the Thirteenth Century. By A. J. Foster and E. E. Cuthell. 70c.
- Lost in the Wilds.** A Canadian Story. by E. Stredder. 70c.
- With the Admiral of the Ocean Sea.** A Narrative of the First Voyage to the Western World. By Charles Paul Mackie. \$1.
- The Florina Hope.** By A. L. O. E. 90c.

We shall gladly mail to any address an illustrated Catalogue of the recent publications of the Religious Tract Society.

With the abundance of good new books, no school should fail to provide fresh reading for the scholars and teachers.

WILLIAM BRIGGS,

METHODIST BOOK AND PUBLISHING HOUSE, TORONTO.

C. W. COATES, MONTREAL.

S. F. HUESTIS, HALIFAX

E

"By govern  
a caref  
Oooo,  
delicat  
heavy  
articles  
up unti  
Hundre  
to attac  
many a  
pure blo  
Gazette  
only in  
JAL

THE  
COU  
25c  
Cur  
Thro

THE  
NEA  
TEMP  
SHAN

"T  
previous  
The sam  
books. C  
with the  
though in  
writer in  
mend thi

"A  
Mrs. Bur  
eclipse in  
has inter  
finally jo  
but of her  
Herald.

W  
MONTR  
In o  
ublisher,

ADVERTISEMENTS.

GRATEFUL—COMFORTING.  
**EPPS'S COCOA.**  
 BREAKFAST.

"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected Cocoa, Mr. Epps has provided our breakfast tables with a deliciously flavoured beverage which may save us many heavy doctors' bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle maladies are floating around us ready to attack wherever there is a weak point. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame."—*Civil Service Gazette*. Made simply with boiling water or milk. Sold only in packets, by Grocers, labelled thus:

**JAMES EPPS & CO.,** Homoeopathic Chemists,  
 LONDON, ENGLAND.



Cures Consumption, Coughs, Croup, Sore Throat. Sold by all Druggists on a Guarantee.



ACTS UPON  
 THE  
**4 Cardinal Points**  
 OF HEALTH,  
 The Stomach, the Liver, the  
 Bowels, and the Blood.

Buy an appetite. You will find it in a package sold by all druggists, and marked **K. D. C.**

**K. D. C.** offers you an opportunity to enjoy your dinner without after-suffering. Try it.

A man of one idea, and that idea to be cured of Dyspepsia by the use of **K. D. C.**, is the man who succeeds. Make this your idea and try it.

Free sample mailed to any address.

**K. D. C. Co., Ltd.,**  
 New Glasgow, N.S., Canada,  
 or, 127 State St., Boston, Mass.



**The Guinea Stamp**

A TALE OF MODERN GLASGOW.

BY

**ANNIE S. SWAN.**

Crown 8vo, cloth extra, handsome design in  
 Gold and Colors.

**\$1.00 POSTPAID.**

**PRESS OPINIONS.**

"This is the latest work of this gifted and charming writer. It possesses all the best features of her previous books. The characters are well defined, and the interest is strongly sustained throughout. The same unobtrusive but distinct religious spirit pervades the work that distinguishes her previous books. One marked characteristic of this book, and of all her books, is the author's profound sympathy with the common people. In every one of her stories, there is a recognition of manhood and womanhood, though in the lowliest circumstances, as something above mere rank and all class distinctions. No living writer unites attractive interest and wholesome lessons in a higher degree. We can cordially recommend this book to our readers, both young and old."—*Christian Guardian*.

"Among the numerous writers of wholesome fiction, none have won a more deserving place than Mrs. Burnett-Smith, known to all readers of good books as 'Annie Swan.' This new story promises to eclipse in popularity any previous effort of the author's. Its moral tone is high. Mrs. Burnett-Smith has interwoven with her deep moral purpose a charming love story, and, when Walter and Gladys finally join hands together for a life of usefulness, we feel that it is a true union; one not of hands only, but of hearts also. 'The Guinea Stamp' is a strong story. You should read it."—*Christian Endeavor Herald*.

**WILLIAM BRIGGS, Methodist Book and Publishing House, TORONTO.**

MONTREAL: C. W. COATES,

HALIFAX F. HUESTIS.

In ordering goods, or in making inquiry concerning anything advertised in this Magazine, you will oblige the publisher, as well as the advertiser, by stating that you saw the advertisement in THE SUNDAY SCHOOL BANNER.

**CURES OTHERS WILL CURE YOU**

**THE SUPERIOR BLOOD-MEDICINE**

**PURE BLOOD**

**CLEAR SKIN**

**HEALTH**

**MENTAL ENERGY**

**PERFECT DIGESTION**

**SOUND SLEEP**

**LONG LIFE**

**VITALITY**

**STRONG NERVES**

**AYER'S SARSAPARILLA**