

The Home Study Quarterly

FOR INTERMEDIATE SCHOLARS.

Vol. II.

October, November and December.

No. 4.

EXAMINATION SYLLABUS, 1896.

HIGHER RELIGIOUS INSTRUCTION.

Date of Annual Examination for all Departments, January 30th, 1897.

EACH DEPARTMENT IS INDEPENDENT OF ALL THE OTHERS.

DEPARTMENT I.—BIBLICAL.

All Grades.—International S. S. Lessons for 1896. *Additional for Senior.*—A paper on "The Life of David," by Rev. Peter Thompson, M. A. (Price 20 cents).

Diplomas, but not prizes or medals, will be given to all those, of any grade, who pass the examination on "The Life of David" only, without taking that on the S. S. Lessons. This is designed to meet the case of Bible Classes and Christian Endeavor Societies which wish to make a special study of this Hand-Book.

DEPARTMENT II.—DOCTRINAL.

All Grades.—"The Shorter Catechism," by Prof. Salmond, D. D. Part II., Section I. (Quest. 39-81). (Price 20 cents, 3 vols. in one, 45 cents).

All Junior and Intermediate candidates who shall be certified by their Pastors or Superintendents as having answered correctly every question in the Shorter Catechism at one recitation, will receive a Diploma.

DEPARTMENT III.—HISTORICAL.

All Grades.—Bible History from the Creation to the Death of Moses. Text Book "A Manual of Bible History," by Rev. William G. Blaikie, D. D., LL. D. Pages 1-163. By special arrangement with the publishers, the text-book can be obtained for *eighty-one cents*, if ordered through the convener, or vice-convener, or if the money is remitted direct to the publishers—The Copp, Clark Co., Ltd., Toronto.

The course in this subject will extend over four years :

1896—Bible History from the Creation to the death of Moses. Text-Book, pages 1-163.

1897—Bible History from the death of Moses to that of Solomon. Text-Book, pages 164-266.

1898—Bible History from the death of Solomon to Malachi. Text-Book, pages 267-381.

1899—Bible History from Malachi to the destruction of Jerusalem. Text-Book, pages 382-495.

REGULATIONS.

1. Examinations will be held at as many places in each Presbytery as the convenience of candidates may require ; in every Sabbath school if desired. Presiding examiners will be appointed to make the necessary local arrangements and superintend the examination.

2. Examinations will be held simultaneously on the day and at the hour named for each paper.

3. Question papers will be sent to any minister, Sabbath school superintendent, teacher or other responsible person who may apply to the vice-convener, REV. W. FARQUHARSON, B. A., CLAUDE, ONT., for them before January 15th, 1897. In the requisition the candidates must be classified according to the grades (Junior, Intermediate or Senior) of the departments in which they wish to be examined. (See Regulation 5). It is not necessary to send names, as the coupon returned after the examination will contain all the particulars required for enrollment. The applicant will be held responsible for the proper observance of all regulations, and must either, if not a candidate, act as presiding examiner, or suggest the name of some trustworthy person, whose consent has been obtained, for appointment to that duty.

4. Candidates may enter in any of the prescribed departments, but are recommended to limit themselves to one, or at most two. When the same work is prescribed for successive, or subsequent years, as in the doctrinal and historical departments, no *second* diploma, prize or medal will be given for it to anyone, nor will a medallist be eligible for a prize. Successful candidates of a previous year are not excluded from entering, but *if the work is the same* as that on which they were formerly examined they must take a higher standing. *i. e.*, the holder of a diploma must obtain at least 75 per cent. on the second occasion, and one who has taken a prize, at least 90 per cent., in order to receive recognition.

5. Candidates between ten and fifteen years of age will rank as Junior; those aged fifteen and under twenty as Intermediate; and those twenty years of age and older as Senior. Ages to be reckoned as on January 30th, 1897.

6. Candidates obtaining 90 per cent. of the full marks in any department will be entitled to a silver medal; those obtaining 75 per cent., but less than 90 per cent., will be entitled to a book prize; and all other candidates who obtain 50 per cent. will be entitled to a diploma.

7. The value of each paper will be 200, and two hours will be allowed for writing the answers.

8. One question paper for the whole church will be set on each subject, and copies forwarded, under sealed covers, to the Presiding Examiners. The covers shall not be removed till the candidates are assembled, and the written answers shall be covered and sealed for transmission to the convener, before the candidates leave the place of examination. The packages must be posted thereafter without delay.

9. A Quarterly Examination on the S. S. Lessons (Department I.) will be substituted for the Annual whenever a special request is made to that effect. The examinations for the year 1896 will be held at the following dates:

1st Quarterly Examination on April 4th.

2nd Quarterly Examination on June 27th.

3rd Quarterly Examination on October 3rd.

4th Quarterly Examination on January 30th, 1897.

DEPARTMENT IV.—ESSAY.

Theme for all Grades: "Solomon and his Times."

Essays must not be sent in later than January 30th, 1897. Each essay must bear a motto written at the top of the first page, and the writer's name must on no account appear. It must be written on foolscap paper, and the sheets must be securely fastened together. Each essay must be the composition and in the hand-writing of the candidate. A list of books consulted in the preparation of the essay must be given at the beginning of the manuscript, and quotations must be carefully marked. The writer's name, address, congregation, age on January 30th, 1897, and motto, must be written upon a slip of paper and enclosed with the essay to the REV. W. FARQUHARSON, B. A., CLAUDE, ONT. Medals, prizes and diplomas will be given to essayists as in the examinations.

No essay in the Junior or Intermediate grades shall exceed 5,000 words, nor in the Senior 10,000 words in length.

The following *Instructions to Examiners of Essays* are published for the information of candidates.

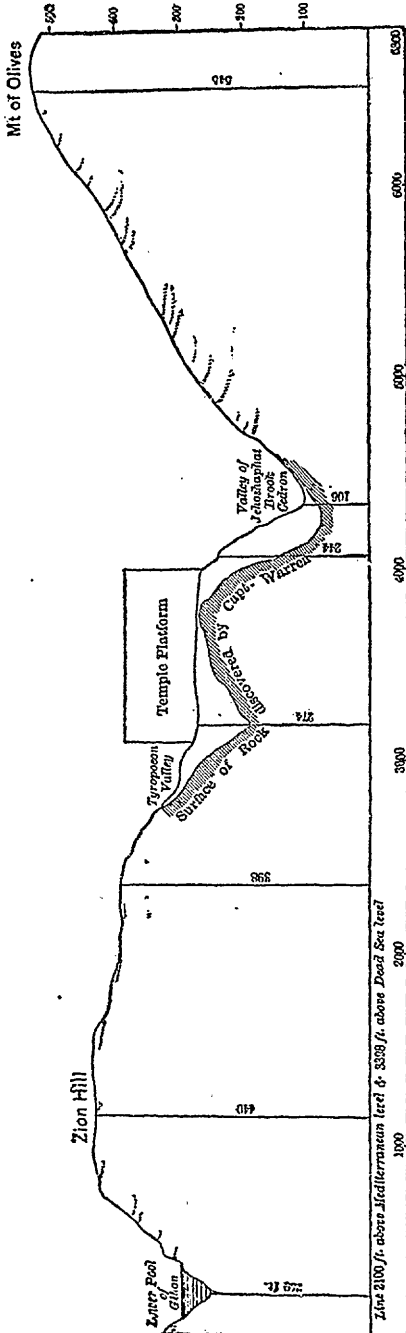
1. The merits of each essay to be estimated more by the excellence of its matter than its literary form.

2. A fixed round number, say 200, to be taken by all the judges as representing the "full marks" due to an essay in all respects such as might be expected from a young person of the maximum prescribed age.

3. Of these marks a certain definite proportion, say three-fourths, to be given on the ground of (A) excellence of substance, and the remainder for (B) excellence of form. The marks may be apportioned as follows:—

- | | | |
|---|---|--|
| A | { | I. For fulness of historical research combined with accuracy of historical statement—
—a maximum of 75. |
| | | II. For aptness, sagacity, originality of investigation, illustration, comment or deduction—75. |
| B | { | III. For excellence of style as regards choice of appropriate words and grammar, vigor, rhythm of sentence—25. |
| | | IV. For symmetry and proportion of the composition as a whole, indicating some feeling for literary form—25. |

THE SITE OF THE TEMPLE.



Profile section (east and west) through Jerusalem to the highest point of the Mount of Olivet, showing the comparative elevations of Zion, Moriah, and the Temple Platform and the Mt. of Olivet; and the rock bed of the brook Kedron. The breadthwise distances are indicated, in feet, on the bottom line.

The Temple was built upon the summit of Mount Moriah, a spot already consecrated by the Trial of Abraham's Faith, and the sacrifice offered by David on the threshing-floor of Araunah. The rugged hill-top was levelled into a series of terraces, the peak being reserved as a foundation for the great altar of burnt offering. The surrounding courts occupied the receding levels from this central and most sacred spot. The precipitous sides of the rocky hill were faced with masonry, some of the stones of which were of enormous size, and are still in their original positions, bearing upon them the quarry marks of the Phœnician stonecutters. At the southeast corner this outer retaining wall rose from the Valley of Kedron to the dizzy height of 300 feet. Within these walls, and supported by massive arches, the solid floor of the temple court was laid, palaces and colonnades were erected and trees and shrubs planted. The diagram in the margin (taken from *Butler's Bible Work*) exhibits the comparative height of Mounts Zion, Moriah and Olivet. The rock foundation of the outer wall of the temple platform is shewn, the line above it represents the present surface. Although no streamlet now meanders between Moriah and Olivet the true Kedron has been found still flowing over its ancient pebbles deep below the rubbish which now forms the surface of the ground. The Temple built by Solomon in B. C. 1005 was destroyed by Nebuchadnezzar in B. C. 588. The second temple was built under the superintendence of Zerubbabel in B. C. 516. This building, having become greatly dilapidated, was almost wholly rebuilt by Herod the Great, and was finally destroyed by Titus in A. D. 70.

"The sunbeam of the orient day,
Saw nought on earth more bright and fair
But desolation swept away
And left no form of glory there.

But God, who reared that chiselled stone,
Now builds upon a higher plan,
And rears the columns of his throne,
His temple in the heart of man."

LESSON I—October 4th, 1896.

Solomon Anointed King. I KINGS I : 28-39.

(Commit to memory verses 28-30).

GOLDEN TEXT: "Keep the charge of the Lord thy God, to walk in his ways." I Kings 2: 3.

PROVE THAT—Those in authority should be respected. I Pet. 2: 13.

SHORTER CATECHISM. Questions 39, 40, 41.

LESSON HYMNS: *Children's Hymnal*—Nos. 16, 22, 57, 69.

DAILY PORTIONS. *Monday.* A mother's request. I Kings I: 15-27. *Tuesday.* Solomon anointed king. I Kings I: 28-39. *Wednesday.* A danger averted. I Kings I: 41-49. *Thursday.* David's prayer for Solomon. Ps. 72. *Friday.* A prosperous king. I Chr. 29: 20-30. *Saturday.* The Prince of Peace. Isa. 9: 1-7. *Sabbath.* Everlasting dominion. Dan. 7: 9-14. (*The I. B. R. A. Selections.*)

HELPS IN STUDYING.

INTRODUCTORY. Our lessons this Quarter treat of the life and writings of Solomon. The genius of David laid the foundations of the splendor of this reign. Our opening lesson describes the circumstances attending the accession of the new king.

LESSON PLAN. The King's Promise. vs. 28-31. II. The King's Instructions. vs. 32-35. III. The King's Successor. vs. 36-39.

Following the example of Ab'salom, Adoni'jah attempted to snatch the crown from the head of his aged father. He gathered a band of conspirators around him and held a feast at Enro'gel in the valley of Ked'ron, on the East side of Jerusalem. As soon as Nathan the prophet heard of it, knowing that God intended that Solomon should succeed David as king, and that David had solemnly promised that he would secure his succession¹ he immediately told Bathshe'ba, Solomon's mother, who at once informed the king. While she was speaking Nathan came into the royal presence and confirmed her story. Thereupon the king recalled Bathshe'ba, who had retired when Nathan entered, and reassured her that he would keep his promise regarding her son. Notice how beautifully David remembers God's goodness in the past.² Looking back upon unnumbered mercies he has no fear now that any promise will fail. Solomon shall surely be king because God has said so. David then issued his orders for the proclamation of Solomon as king. Sending for Za'dok the High priest, Nathan the prophet, and Bena'iah the commander of the royal guards, he instructed them to place the young prince upon the king's own mule, escort him to Gi'hon, a pool

and probably park, or open space outside the city, and anoint him with the sacred oil³ used only for kings and priests. When the people saw these proceedings they would know that it was not a new rebellion, but David's own command, for the king's mule, whom no one dare ride on pain of death save by the king's permission, the king's guard, the king's priest, and the king's prophet all testified to the loyalty of the parties concerned.⁴ Notice here the devout piety of the brave soldier Bena'iah. He knew that unless God blessed their act it would be productive of little good⁵ and he invokes for the young king the favor of the God of David his father. The good man is always brave and a true soldier fears God. It was done as David commanded. The holy anointing oil, symbol of God's bestowal of necessary gifts and graces, was poured on Solomon's head, and the herald's trumpet proclaimed him king. The people shouted in response "God save king Solomon," till the earth rang again. The conspirators heard it at Enro'gel and the feasters suddenly dispersed, each one to look out for his own safety. Solomon entered the city in triumph, and David in a solemn public assembly gave him his parting charge.

¹ Verse 13. ² Ps. 25: 22; 31: 7; 103: 1. ³ Ex. 30: 23-33. ⁴ I Chr. 29: 23, 26. ⁵ Ps. 127: 1; Jer. 28: 6.

LESSONS. 1. We should faithfully keep our promises. 2. We should remember God's mercies. 3. Without God's blessing no enterprise can succeed. 4. God will bestow all the gifts and graces needed for the performance of duty. 5. Loyalty to the Queen is a Christian duty.

LESSON II—October 11th, 1896.

Solomon's Wise Choice. I KINGS 3: 5-15.

(Commit to memory verses 11, 12.)

GOLDEN TEXT: "The fear of the Lord is the beginning of wisdom." Ps. III: 10.

PROVE THAT—We need the Lord's guidance. Ps. 37: 5.

SHORTER CATECHISM. Questions 42, 43, 44.

LESSON HYMNS. *Children's Hymnal*—Nos. 1, 78, 220, 72.

DAILY PORTIONS. *Monday.* Solomon's wise choice. I Kings 3: 5-15. *Tuesday.* The choice of Moses. Heb. 11: 17-26. *Wednesday.* Joshua's choice. Josh. 24: 14-24. *Thursday.* The excellency of wisdom. Job 28: 12-28. *Friday.* Which to choose. Deut. 30: 11-20. *Saturday.* Righteousness the first choice. I Tim. 6: 6-16. *Sabbath.* The best knowledge. Phil. 3: 1-14. (*The I. B. R. A. Selections.*)

HELPS IN STUDYING.

INTRODUCTORY. Solomon treated those implicated in the plot of Adoni'jah with wise leniency and his authority was unquestioned henceforth. The closing scenes of David's life are described in I Chr. 22, 28 and 29 chapters. For sublimity and pathos the narrative is unexampled. His private charge regarding certain obnoxious and dangerous persons (I Kings 2: 1-9) is painful reading and forcibly reminds us of the lower ideas regarding some points of morality which possessed even good men in old Testament times. Read in connection with our lesson 2 Chr. 1: 1-13; I Kings 4: 29.

LESSON PLAN. I. Solomon's Prayer. vs. 5-9. II. God's Answer. vs. 10-15.

When Solomon was firmly established on the throne he gathered all Israel together at Gib'con, where the old tabernacle stood, in order that his accession to the throne might be solemnized by fitting religious services. There on the brazen altar,¹ which had been first erected under the shadow of Sinai, he offered a thousand burnt offerings. He was deeply impressed with the importance of his position and felt very much the need of wisdom and experience in discharging the responsible duties of royalty. No doubt he had prayed for the blessings he needed and might trust God to give them to him, but he was favored with a special message in a dream² which confirmed his faith, and is recorded for our instruction. In this dream God invited him to ask for whatever he wished.³ Suppose you had been in Solomon's place what would you have asked for? What would you ask for now if the same offer were made? Your answer would shew what lies nearest to your heart. In replying Solomon reminded God of his goodness to his father David, and a part of it was placing his son on the throne.⁴ He spoke of his own inability to discharge aright the office to which God had raised him,⁵ especially when he considered the great nation⁶ which he was called to govern. Then he asked God for what he felt he needed most, wisdom—the ability to judge righteously in all matters coming before him.⁷ Many would have been tempted to ask for other things, good perhaps in themselves, but less worthy of a king, but Solomon chose the noblest amongst many kingly virtues. Almost every day God is asking us to choose between several things and happy are we if our choice is always wise. Take the noblest and least selfish course and you will seldom go wrong. God was pleased that Solomon had shewn himself so conscientious regarding his duties and promised to give him not only what he had asked, but riches and honor and long life besides. God is answering our prayers in the same way still. If we make the choice most worthy of a Christian we shall get what we ask and everything else besides that is good for us. Jesus has said "Seek ye first the kingdom of God and his righteousness and all these things,"⁸ food, raiment, earthly blessings generally shall be added unto you.⁹ Riches has its dangers,¹⁰ but with money we may do much good;¹¹ honor is a vain thing if we are not worthy of it; and long life is a blessing only to those who have spent it well; but if we are Christ's then all things are ours and heaven is our inheritance at last.¹²

¹2 Chr. 1: 5. ²Gen. 31: 11; Matt. 1: 20; 2: 13, 19. ³Ezek. 36: 37; Matt. 21: 22; Jas. 4: 2. ⁴1 Kings 1: 48. ⁵1 Tim. 1: 15; Ps. 121: 8; 2 Cor. 3: 5; 12: 10. ⁶Gen. 13: 16; 15: 5. ⁷Prov. 2: 3-9; Isa. 1: 5. ⁸Matt. 6: 33; 13: 12. ⁹Eph. 3: 20. ¹⁰Matt. 13: 22; Mark 10: 24; 1 Tim. 6: 10. ¹¹1 Tim. 6: 17-19. ¹²Rom. 8: 32; 1 Cor. 3: 21-33.

LESSONS. 1. Jesus bids us ask and we shall receive. 2. The children of pious parents should remember their father's God. 3. We should seek first the kingdom of God. 4. God always gives us far more than we ask. 5. Riches, honors, and a long life are blessings only to those who employ them rightly.

LESSON III—October 18th, 1896.

Solomon's Wealth and Wisdom. I KINGS 4: 25-34.

(Commit to memory verses 29, 30).

GOLDEN TEXT: "Them that honour me I will honour, and they that despise me shall be lightly esteemed." I Sam. 2: 30.

PROVE THAT—God prospers the upright. Prov. 14: 11.

SHORTER CATECHISM. Questions 46, 47, 48.

LESSON HYMNS. *Children's Hymnal*—Nos. 156, 74, 236, 253.

DAILY PORTIONS. *Monday.* Solomon's wealth and wisdom. I Kings 4: 25-34. *Tuesday.* Wisdom's invitation. Prov. 8: 13-21, 32-36. *Wednesday.* The source of wisdom. Ps. 119: 97-104. *Thursday.* Insufficiency of worldly wisdom. I Cor. 1: 20-31. *Friday.* True glory. Jer. 9: 12-24. *Saturday.* God-given wisdom. Dan. 1: 11-20. *Sabbath.* Spiritual wisdom. I Cor. 2: 1-13. (*The I. B. R. A. Selections.*)

HELPS IN STUDYING.

INTRODUCTORY. The preceding portion of our chapter is occupied with a list of Solomon's officers (vs. 1-20) and a description of the extent of his kingdom (vs. 21-24). In all this there is the fulfillment of the divine promise. To dwell merely upon the outward glory of such a kingdom would profit little if we did not point the moral which it teaches. The first half of our lesson affords an excellent text from which to speak of the use and abuse of temporal blessings. Solomon found all to be but vanity and vexation of spirit, but surely God did not mean that it should be so. The second half of our passage naturally suggests thoughts upon the right employment of education and mental ability. Talents which are not consecrated by piety are apt to prove a snare rather than a blessing.

LESSON PLAN. I. Solomon's Wealth. vs. 25-28. II. Solomon's Wisdom. vs. 29-34.

The reign of Solomon was a peaceful and prosperous one. The splendor of his court outshone that of the mightiest monarchs of his time; his wisdom was renowned throughout the world; commerce enriched the nation and the peaceful pursuits of the people were undisturbed by robber or raider. If the people who dwell under the sceptre of Solomon had reason to be thankful, how much deeper ought to be our gratitude, who enjoy the blessings of British freedom under the reign of Queen Victoria. Our temporal prosperity is quite as great as that of Israel; we enjoy a liberty such as an Oriental never dreamed of; we are as safe from foreign foes; our homes and property are as securely guarded by the laws; and our beloved sovereign is one whose wisdom and tact has proved her a worthy ruler over a vast empire than that of Solomon and whose virtues shines in vivid contrast with the moral weakness of the wise king. Solomon had an immense establishment¹ but every man knew his place and performed his appointed duty. No idlers were allowed to stand before the king.² Industry and order are the right and left hands of success. "Every man in his month" provided what was necessary. "Every man according to his charge" fulfilled his duty. We are not required by God to do great things but he wishes everything he gives us to do to be faithfully performed as unto him. We are serving a greater king than Solomon. If those who provided

provender for his horses and dromedaries thought themselves honored and suffered nothing to be lacking, how much more conscientious should we be who, in even the common daily duties of life, are serving king Jesus. Solomon³ was by far the wisest man that ever lived and there are some features of his wisdom that we would do well to imitate. He concerned himself *first* with the duties of his position. He tried to be a good ruler. Our first duty is to fill our present position well. It may seem a very humble one but it is the stepping stone to something higher if we shew ourselves worthy of promotion. Our future success depends upon our present faithfulness; *secondly*, he gave himself to the study of man's duty in various circumstances, and gave us the result in his wonderful proverbs. The question "What *ought* I to do?" is the first one that calls for an answer in every case. When you have settled that, all other questions will settle themselves. *Thirdly*, Solomon took delight in the works of nature. The more we know about the plants and trees and birds and beasts and insects and fishes around us the more will we admire the wisdom and goodness of that God who made us and them. And *fourthly*, Solomon was glad to tell others all he knew. You know something about Jesus that Solomon never learned. Tell others about him. Your Sabbath school lessons will be a double blessing to you if you share their precious truths with some one else.

¹ 2 Chr. 9: 25. ² Prov. 22: 29. ³ Matt. 2: 1.

LESSONS. 1. Those are safe who are under God's blessing and protection. 2. Those who are engaged in the King's service must be faithful. 3. If we improve the talents we have God will increase them. 4. If God thought it worth while to make anything, it is worth our while to learn about it. 5. The humblest christian knows more than the wisest heathen.

LESSON IV—October 25th, 1896.

The Proverbs of Solomon. PROV. I : 1-19.

(Commit to memory verses 7-10).

GOLDEN TEXT: "My son, if sinners entice thee, consent thou not." Prov. I : 10.

PROVE THAT—We should listen to our parents. Prov. I : 8.

SHORTER CATECHISM. Questions 49, 50, 51, 52.

LESSON HYMNS. *Children's Hymnal*—Nos. 15, 117, 83, 116.

DAILY PORTIONS. *Monday.* The proverbs of Solomon. Prov. I : 1-19. *Tuesday.* The way of understanding. Prov. 2 : 1-9. *Wednesday.* Better than rubies. Prov. 8 : 1-11. *Thursday.* Wisdom and folly. Prov. 10 : 1-14. *Friday.* Looking to the end. Prov. 14 : 1-12. *Saturday.* Rejecting reproof. Prov. 15 : 1-12. *Sabbath.* Good and evil. Prov. 15 : 20-33. (*The I. B. R. A. Selections.*)

HELPS IN STUDYING.

INTRODUCTORY. The collection of proverbs that passes under the name of Solomon is the work of many authors at different periods. To those originated by the wise king, or edited under his direction, others have been added at later periods the whole retaining the title which they originally bore.

LESSON PLAN. I. Wise Words. vs. 1-9. II. Warning Words. vs. 10-19.

Solomon compiled his proverbs in order to enable his readers to become wise in the affairs of life. If books were all written for this purpose, and if readers sought only profit from their perusal, how much better it would be for everybody. Many books teach but little wisdom. Few of the popular story-papers and novels of the day make anyone more pure-minded and charitable. The great end of all reading should be to cultivate the mind and heart.¹ We learn from the more experienced how we ought to think and feel and so grow up into well-informed, right-principled men and women. We ought never to think that our education is finished, and that we know enough. Those who are not trying to learn more are losing what they have acquired.² We soon forget the facts and precepts that we do not put to practical use. The first lesson we have to learn, if we would live aright, is how to love and reverence God.³ There is no other duty so important as this, and no one can instruct us so wisely as He. The second lesson to be mastered is obedience to parents and attention to their loving counsels.⁴ The first step in an evil course of life is disregard of the pious instruction received at home. Those who heed well the advice of father and mother will grow up to be admired for their virtue and discretion.⁵

The secret of moral strength in youth lies in the power to say "No" when tempted to do wrong.⁶ Never hesitate, or argue, when invited to do what you know is evil. If you venture to discuss the question you may be deceived by false reasoning and yield to the tempter, but if you resolutely tear yourself away from him, you put yourself out of harm's way. He may say "nobody will ever know," but you may be sure God knows, and you will know. Your own conscience will upbraid you, and in the end you will be discovered. He may say "See how much we will gain by it," riches, pleasure, honor, etc., but Paul counted all things but loss that did not help him to win Christ. How can anything be a real gain that offends Jesus? He may say, "We will all share alike," but you will share the guilt as well as the profit;—it will be little comfort when called to endure the consequences of your own sin to know that others are suffering too. Never listen to any argument or persuasion whatever, but put your fingers in your ears and run away. Those who wrong others are doing themselves most harm. Those who sin against God sin against their own happiness. The dishonest man cheats himself out of heaven. The murderer slays his own soul.⁷

¹ Heb. 5: 14. ² ch. 9: 9; Mark 4: 25. ³ Ps. 111: 10; Job 28: 28; Prov. 9: 10; Ecc. 12: 13. ⁴ Eph. 6: 1-3; Col. 3: 20; Prov. 30: 17. ⁵ Prov. 23: 15, 16, 24, 25; Ps. 112: 2; Isa. 44: 3-5. ⁶ Ps. 1: 1; Eph. 5: 11; Ps. 119: 101. ⁷ ch. 15: 27; 1 Tim. 6: 10.

LESSONS. 1. It is wise to heed those who are older and have more experience than ourselves. 2. Those who try to act rightly every time will grow wiser and wiser. 3. It is very foolish as well as very wicked to disregard the advice of parents. 4. Do not be afraid to say "No" when tempted to do wrong. 5. It never pays to break God's commandments.

LESSON V—Nov. 1st, 1896.

Building the Temple. I KINGS 5: 1-12.

(Commit to memory verses 4, 5.)

GOLDEN TEXT: "Except the Lord build the house, they labor in vain that build it." Ps. 127: 1.

PROVE THAT—We should be friendly. Prov. 18: 24.

SHORTER CATECHISM. Questions 53, 54, 55, 56.

LESSON HYMNS. *Children's Hymnal*—Nos. 158, 63, 219, 113.

DAILY PORTIONS. *Monday.* Building the temple. I Kings 5: 1-12. *Tuesday.* The temple finished. I Kings 6: 1-14. *Wednesday.* A beautiful house. I Kings 6: 21-30. *Thursday.* Seven years in building. I Kings 6: 31-38. *Friday.* Site of the temple. 2 Chr. 3: 1-10. *Saturday.* The pattern of the temple. I Chr. 28: 11-21. *Sabbath.* A spiritual temple. Eph. 2: 13-22. (*The I. B. R. A. Selections.*)

HELPS IN STUDYING.

INTRODUCTORY. The building of the temple was the great event of Solomon's reign and marked an important era in the making of the nation and in the progress of the kingdom of God. To the accomplishment of this work David's old friend Hiram, king of Tyre, contributed timber and skilled workmen. Large trees did not grow in Palestine, nor were the Israelites accustomed to the erection of great buildings. This alliance with the Phoenicians was mutually advantageous. Phoenicia depended for its supplies of food upon the fertile countries to the east and south, and for this it exchanged the cedar and stone of its mountains. Solomon and Hiram remained fast friends to the end of their lives. See the parallel narrative in 2 Chr. 2: 1-18.

LESSON PLAN. I. Solomon's Request. vs. 1-6. II. Hiram's Reply. vs. 7-12.

When Hiram, king of Tyre heard that his old friend David was dead¹ he sent a message of sympathy to Solomon for he wished to be his friend too. In replying to this Solomon asked Hiram to help him to carry out his father's plan of building a magnificent temple worthy of him who was to be worshipped in it. He reminds Hiram that God would not permit David to do this because he had been a man of war and had shed much blood.² It was not fitting that the name of Jehovah should thus be associated with that of a great warrior, because it might make people think of him too much as the "God of battles" and not so much of him as the holy and righteous One. But Solomon was a peaceful, wise, rich and generous king, so that it was now possible and appropriate for him to enter upon this great work.³ The king of Tyre had, long before this, furnished materials to David for building his palace⁴ and Solomon requests a similar favor now. Tall trees did not grow in Palestine, but the cedars and fir trees of Lebanon were famous. Nor were the Israelites skillful builders and artisans, while Hiram's people were noted for their manufactures and architecture. On the other hand Phoenicia, Hiram's kingdom, was but a narrow strip along the seashore, so far as arable land was concerned, and it was necessary for him to procure food for his people from other countries, like

Palestine, where wheat and olive trees grew. Hiram was, therefore, very glad to make a treaty with Solomon, and promised to give him all the timber he wanted in return for wheat and olive oil. He also sent skillful workmen whose wages were paid in a similar way. The Sidonians cut down the trees in Lebanon and sent them down the mountain sides in "timber slides" as is done to-day in the "Rockies," then they built them into rafts and sailed them along the coast to Joppa, a seaport about 40 miles from Jerusalem. Here the servants of Solomon took them apart and drew them over the steep and rugged road to Jerusalem. A father's friend is likely to be a wise and true one, he will always have a kindly feeling towards you and you should try to deserve his good will.⁵ If we would have others help us, we should be willing to help them.⁶ The abundance of one should supply the lack of another, that he may reciprocate the service.⁷ It is a pious duty to carry out the wishes of those whose name and goods we inherit, and from whom we have all we possess, even life itself, especially when these wishes relate to religious or benevolent enterprises. What God does not permit the parent to accomplish he means the son to carry out. The world honors religion when it sees children walking in the footsteps of pious parents.⁸

¹2 Sam. 15: 11; ²2 Chr. 2: 13. ³1 Chr. 22: 8; ⁴28: 3. ⁵1 Chr. 22: 9. ⁶1 Chr. 22: 4. ⁷Prov. 27: 16. ⁸Prov. 18: 24. ⁹1 Cor. 12: 14 &c. ¹⁰Matt. 5: 16; ¹¹1 Pet. 2: 12; ¹²Ps. 45: 16.

LESSONS. 1. We should resolutely perform the work God has given us to do. 2. Friendly assistance in christian work is to be welcomed. 3. We all have different gifts, graces and opportunities. 4. Honestly pay for all that you get. 5. Keep a friend as long as you can.

LESSON VI—November 8th, 1896.

The Temple Dedicated. 1 KINGS 8 : 54-63.

(Commit to memory verses 63, 65).

GOLDEN TEXT: "The Lord is in his holy temple; let all the earth keep silence before him." Hab. 2: 20.

PROVE THAT—We should remember God's goodness. Ps. 89: 1.

SHORTER CATECHISM. Questions 57, 58, 59.

LESSON HYMNS. *Children's Hymnal*—Nos. 160, 176, 41, 141.

DAILY PORTIONS. *Monday.* The temple dedicated. 1 Kings 8: 54-63. *Tuesday.* Assembly of the people. 2 Chr. 5: 1-10. *Wednesday.* The word fulfilled. 2 Chr. 6: 1-11. *Thursday.* Prayer of dedication. 2 Chr. 6: 12-21. *Friday.* A refuge in trouble. 2 Chr. 6: 22-31. *Saturday.* The cry of penitence. 2 Chr. 6: 32-42. *Sabbath.* The glory of the Lord. 2 Chr. 7: 1-11. (*The I. B. R. A. Selections.*)

HELPS IN STUDYING.

INTRODUCTORY. The temple was dedicated at the feast of Tabernacles, October B. C. 1004, after 7½ years of labor. To the dedication all the heads of tribes and families were assembled, together with a vast multitude of the people. The sacred vessels were reverently carried to their places, and when the ark was deposited behind the veil and the priests who carried it had retired from the Holy of Holies, a bright cloud filled the temple as a token that God now took up his earthly abode between the Cherubim. Solomon then offered the dedicatory prayer. Parallel passage 2 Chr. 5 and 6.

LESSON PLAN. I. Divine Promises Fulfilled. vs. 54-56. II. Divine Presence Invoked. vs. 57-60. III. Divine Service Enjoyed. vs. 51-63.

Solomon had been kneeling, with his hands spread out, while he offered the dedicatory prayer.¹ Your simple words are just as welcome to God's ear if you pray from the heart as Solomon did. Solomon then asked God to bless the people and himself, as David had done on a previous occasion.² It is always right to remind one another of God's goodness and to pray for blessings upon each other. The promise made long before to Moses was now fulfilled.³ Just as the Israelites looked forward to this moment for many generations, so we are taught to hope for a rest prepared for the people of God, and a heavenly Canaan.⁴ God's promises cannot fail.⁵ We may well pray for God's presence with us as Moses⁶ and Solomon did. They are blessed indeed who have His loving care around them⁷ and those who have him not are most miserable.⁸ Our very first prayer should be "O Lord, make me to love thy service." Our own inclinations are naturally so contrary to what is right and good that we need the Holy Spirit to help us all the time.⁹ There is no danger of God forgetting our prayers.¹⁰ His watchful care is over us day by day.¹¹ The whole world will one day

acknowledge Jesus to be the Saviour of men,¹² but it is our duty to tell the heathen about him.¹³ If we cannot go ourselves, we should help to send others and always remember the missionaries and their work in our prayers. Every true christian ought to be "perfect," that is wholly consecrated to God. We should hold nothing back, but give our sincere love, our implicit obedience, our entire being to Him as a willing sacrifice.¹⁴ Alas! Solomon's own heart was not perfect,¹⁵ he did not live up to his own preaching.¹⁶ It is easy for us to make good resolutions in church or Sunday school sometimes, but we are in great danger of forgetting them when the good influences under which they were formed are withdrawn. We must "watch and pray" if we would resist temptation.¹⁷ The peace offering was a thanksgiving service. The fat only of the victim was consumed and the rest was eaten by the offerer and his friends.¹⁸ It was a time long to be remembered. Such religious gatherings ought to be a blessing at any time. It is good to meet with God's people in and around God's house. Do not let the hallowed impressions vanish away.¹⁹

¹2 Chr. 6: 13. ²2 Sam. 6: 18. ³Deut. 12: 9-11. ⁴Heb. 4: 9. ⁵2 Cor. 1: 20. ⁶Ex. 33: 15. ⁷Isa. 54: 10; 49: 15. ⁸Eph. 2: 12; Hos. 4: 17. ⁹Ps. 119: 36; 141: 4; Phil. 2: 13; John 6: 44, 65; S. S. 1: 4; Read Luke 11: 13. ¹⁰Ps. 9: 12; Isa. 65: 24; Matt. 7: 7-8; 18: 19; 21: 22; Mark 11: 24; John 14: 13, 14; 15: 7; 16: 23-27; Eph. 3: 20; Heb. 4: 16. ¹¹Matt. 6: 11, 34; Deut. 33: 25. ¹²Ps. 72: 8, 11, 17; Luke 2: 32; Rev. 11: 15. ¹³Matt. 28: 19, 20; Rom. 10: 13, 15. ¹⁴Rom. 12: 1. ¹⁵1 Kings 11: 4. ¹⁶1 Cor. 9: 27. ¹⁷Matt. 26: 41; Prov. 4: 23; 1 Pet. 5: 8. ¹⁸Deut. 12: 7; Lev. 7: 11, 15. ¹⁹Hos. 6: 4.

LESSONS. 1. Outward reverence during prayer is becoming. 2. God's promises cannot fail. 3. God will not forget our prayers. 4. Inconsistent christians hinder the progress of Christ's kingdom. 5. God requires of us "perfect hearts."

LESSON VII—November 15th, 1896.

God's Blessing upon Solomon. I KINGS 9: 1-9.

(Commit to memory verses 4, 5).

GOLDEN TEXT: "The blessing of the Lord it maketh rich, and he addeth no sorrow with it."
Prov. 10: 22.

PROVE THAT—God hears prayer. Ps. 65: 2.

SHORTER CATECHISM. Questions 60, 61, 62.

LESSON HYMNS.—*Children's Hymnal*.—Nos. 6, 10, 222, 100.

DAILY PORTIONS. *Monday*. God's blessing upon Solomon. I Kings 9: 1-9. *Tuesday*. Wisdom and understanding. Deut. 4: 1-10. *Wednesday*. Conditions of prosperity. Deut. 11: 13-21. *Thursday*. Blessing of the Lord. Deut. 28: 1-14. *Friday*. Warnings fulfilled. 2 Kings 25: 1-10. *Saturday*. The heathen reproaching. Jer. 22: 1-9. *Sabbath*. Godliness is profitable. Ps. 112. (*The I. B. R. A. Selections*).

HELPS IN STUDYING.

INTRODUCTORY. This second dream from God was not sent immediately after the festival of the Dedication. At least twenty years (verse 10) had elapsed since the events narrated in our last lesson, but the vision refers to the prayer then offered up. Parallel passage 2 Chr. 7: 11-22.

LESSON PLAN. I. The Promise. vs. 1-5. II. The Warning. vs. 6-9.

Solomon erected a great many beautiful palaces¹ and founded cities and fortresses in different parts of his empire.² Everything that he undertook prospered, as God had promised. But in his success he seems to have forgotten his duty to God. This is a real danger to everyone.³ We all need disappointment and sorrow to remind us that we depend upon God for every blessing we have. Again God appeared to Solomon in a dream as when, at Gibeon,⁴ he offered him his choice of blessings. But now the vision is intended both to confirm the former promises and sharply admonish the king regarding his danger. God had testified at the time by the cloud filling the temple,⁵ that he had accepted Solomon's prayer offered some twenty years before at the dedication of the temple, but now he refers to it in order to connect the warning as well as the promise with that great occasion. God did not mean to retract one word of all he then said of blessings. His eye would ever be upon the temple and his people to watch over them and his heart would love them⁶ no matter how unworthy they might prove. Jesus shewed God's pity and compassion when he wept over Jerusalem. If ever we fail to get what God has promised the fault is ours not God's. David was not perfect, by any means, but he never faltered in his loyalty to God.⁷ He sinned grievously but he repented sincerely.⁸ He shewed his real sorrow

by never committing the same sin twice. At least this is true of those recorded in his life. That is the best test of repentance. If we don't try to avoid the sin we say we are sorry for we cannot really hate it. Again God repeats the promise that had made David so glad,⁹ but the old condition of obedience was attached to it. God promises no blessing absolutely; our fitness of heart to receive it is always implied. "At all" here means "wholly," "altogether." While there is hope of reform God is long-suffering¹⁰ and corrects his children. It is only when they shew that they will not repent that he finally casts them off. Children may receive the blessings promised to their fathers, but only on condition of imitating their parents' piety. If they love the world, or pleasure, or any sin more than God then he will turn away from them. This threat was partially fulfilled when the ten tribes revolted from under Rehoboam,¹¹ Solomon's son, but it is more completely so when Nebuchadnezzar carried away the king and people captives to Babylon and burnt Jerusalem and the temple.¹² It is again fulfilled in our day when we see the Jews dispersed and despised and the temple utterly destroyed, all because they rejected and crucified Christ.¹³ All sin is shameful, and even the world will not respect those who do wrong.¹⁴

¹I Kings 7: 1-8. ²2 Chr. 8: 4-6. ³Ps. 55: 19; 73: 5, 6. ⁴I Kings 3: 5. ⁵Ex. 29: 43; 2 Chr. 5: 14; 7: 1-3. ⁶Matt. 33: 37. ⁷Ps. 18: 20-24. ⁸Ps. 32: 5; Prov. 18: 13; I John 1: 8-10. ⁹2 Sam. 7: 12, 16. ¹⁰Ex. 34: 6, 7; 2 Pet. 3: 9. ¹¹I Kings 11: 34. ¹²2 Kings 25: 1-30. ¹³Mark 11: 9, 10. ¹⁴Prov. 18: 3; 10: 7.

LESSONS. 1. God hallows gifts that are made with a consecrated heart. 2. Obedience brings blessings. 3. God wants our whole heart. 4. God's judgments are sure. 5. Even the world despises unworthy Christians.

LESSON VIII—November 22nd, 1896.

Rewards of Obedience. PROV. 3: 1-17.

(Commit to memory verses 1-4).

GOLDEN TEXT: "In all thy ways acknowledge him, and he shall direct thy paths." Prov. 3: 6.

PROVE THAT—We should trust in the Lord. Prov. 3: 5.

SHORTER CATECHISM. Questions 63, 64, 65, 66.

LESSON HYMNS. *Children's Hymnal*—Nos. 75, 250, 223, 78.

DAILY PORTIONS. *Monday.* Rewards of obedience. Prov. 3: 1-17. *Tuesday.* God's word in the heart. Deut. 6: 1-13. *Wednesday.* Blessings to the obedient. Deut. 6: 17-25. *Thursday.* The safe way. Prov. 3: 19-26. *Friday.* Despise not discipline. Heb. 12: 1-11. *Saturday.* Doers of the word. Jas. 1: 19-27. *Sabbath.* Friends of Jesus. John 15: 1-14. (*The I. B. R. A. Selections.*)

HELPS IN STUDYING.

INTRODUCTORY. We study to-day a choice portion of one of the most beautiful chapters in the Bible. Try and commit our lessons to memory.

LESSON PLAN. The Rewards of, I. Obedience. vs. 1-4. II. Faith. vs. 5-8. III. Liberality. vs. 9, 10. IV. Patience. vs. 11, 12. V. Wisdom. vs. 13-17.

The reason why we so often forget God's law is that our evil hearts are unwilling to obey it. The heart, the will, and affections must be turned to God. Mere outward obedience, even if we could make it perfect, would amount to nothing. God wants the obedience of loyal hearts.¹ One who keeps God's commandments obeys the laws of health and good morals. He avoids worry and unnatural excitement, hence he is more likely to enjoy a long, prosperous and peaceful life than another who disregards wholesome habits.² "Mercy and truth" stand for "love³ and honesty." These virtues should adorn the character as jewellery does the body, and be as if written upon our hearts, never to be forgotten.⁴ One who is true and kind-hearted is beloved by both God and man. We must use our best judgment in all our affairs, but at the same time never forget that God is the source of all success, and that we are safe and happy only when following the plan he wishes carried out.⁵ One who trusts God will distrust his own feelings and inclinations and so submit himself to the guidance of his wisest and truest Friend. God required the Jews to give one-tenth to him, of all they possessed,⁶ and in the New Testament we are urged to greater liberality, not less.⁷ A great many good people have adopted the Jewish proportion as their *minimum*. They have resolved to give at least one-tenth of all they get to religious or benevolent purposes. All who have done this are willing to testify that the promise of these verses has been amply

fulfilled to them. God never fails to bless the liberal giver.⁸ We should ask for strength and patience to bear whatever our Heavenly Father sees fit to send upon us. We should neither overlook his hand in the chastisement nor murmur at what we are called upon to pass through.⁹ Prosperity is no positive sign of God's favor, but suffering is a mark of sonship.¹⁰ He takes the same means of disciplining us that our earthly parents take. His chastisements are a proof of his watchful love. "Happy" is literally "Oh the blessednesses of the man," and hints at the variety and abundance of the blessings for body and soul, for time and eternity, which those have who take heavenly wisdom as their guide. The "merchandise" of wisdom is the profit that it brings to its possessor. Christ presents the same thought to us in the parables of the Treasure hid in the Field,¹¹ and the Pearl of Great Price.¹⁴ It is worth sacrificing everything for.¹⁵ Christ is heavenly Wisdom incarnate. Possessing him we have "all the treasures of wisdom and knowledge."¹⁶ Christ does not promise great wealth and worldly honors to his followers, but those who take him as their Saviour and try always to do what they think will please him, are sure to get as much of wealth and honor as is good for them,¹⁷ and besides will be rich towards God and honored at last before angels and men. Even in this world religion gives contentment and peace of mind, the two greatest blessings that any one can possess.

¹John 14: 1; 15: 14. ²Psa. 34: 12-14; 1 Tim. 4: 8; 6: 6. ³1 Cor. 13. ⁴Luke 1: 63; Jer. 17: 1; 2 Cor. 3: 3. ⁵Phil. 4: 6; Psa. 37: 23; Rom. 12: 6. ⁶Lev. 27: 30-33. ⁷Matt. 10: 8; Mark 12: 41-44; 1 Cor. 8: 12. ⁸Mal. 3: 10-12; Prov. 11: 24, 25; 22: 9; 2 Cor. 9: 6, 7. ⁹Psa. 94: 12; 119: 67. ¹⁰Deut. 8: 5; Heb. 12: 5-8; Rev. 3: 19. ¹¹Matt. 13: 44. ¹⁴Matt. 13: 45, 46; 16: 26. ¹⁵Phil. 3: 8. ¹⁶1 Cor. 1: 24, 30; Eph. 1: 17; Col. 2: 3. ¹⁷1 Tim. 4: 8.

LESSONS. 1. God does not want the outward life if we will not give him the heart. 2. Honesty and kindness are the two virtues most admired everywhere. 3. A humble opinion of oneself is most becoming and Christ-like. 4. Disappointment and sorrow are sent to make us better. 5. Strive to "win Christ."

LESSON IX—November 29th, 1896.

The Fame of Solomon. I KINGS 10: 1-10.

(Commit to memory VERSES 6-8).

GOLDEN TEXT: "Behold, a greater than Solomon is here." Matt. 12: 42.

PROVE THAT—God gives liberally. Jas. 1: 5.

SHORTER CATECHISM. Questions 67, 68, 69.

LESSON HYMNS. *Children's Hymnal*—Nos. 157, 29, 21, 164.

DAILY PORTIONS. *Monday.* The fame of Solomon. I Kings 10: 1-13. *Tuesday.* Excelling in greatness. I Kings 10: 14-23. *Wednesday.* World-wide renown. I Kings 10: 24-29. *Thursday.* Unsatisfying. Eccl. 2: 1-11. *Friday.* Supremacy of God. Ps. 89: 1-8. *Saturday.* A greater than Solomon. Matt. 12: 38-42. *Sabbath.* The glory of Christ. Rev. 1: 9-18. (*The I. B. R. A. Selections.*)

HELPS IN STUDYING.

INTRODUCTORY. We read in Lesson III. that "that there came of all people to hear the wisdom of Solomon, from all the kings of the earth, which had heard of his wisdom." Our lesson gives an account of one of these royal seekers after wisdom. Parallel passage 2 Chr. 9: 1-12.

LESSON PLAN. What the Queen, I. Heard. vs. 1-3. II. Saw. vs. 4, 5. III. Said. vs. 6-9. IV. Gave. vs. 10.

She'ba is now called Ye'men, or Arabia Felix, "Happy Arabia." It lies on the southwestern corner near the mouth of the Red Sea. Such is the abundance of spices produced there that the perfume is said to be perceptible to those on vessels passing along the coast. Wherever Solomon's ships came there his fame went and in every part of the world it was known that he had received his wonderful wisdom from the God to whom he had erected a magnificent temple. Many kings sent ambassadors to his court, but the Queen of Sheba¹ determined to pay him a personal visit. This was no slight undertaking, for instead of stepping on board an express train, she had to fit out an immense caravan with a suitable military escort and provisions, and cross a great desert infested with robber tribes. Her journey was over 2000 miles long and must have occupied four or five months, at the slow pace of camels. How much trouble and expense she was willing to incur in order to meet with a wise man, yet how little we are willing to sacrifice for the sake of learning from Christ.² It is good to have a wise friend with whom we can talk about the serious questions that puzzle us, and who will patiently and with sympathy give us help.³ We may lay our questions before a wiser than Solomon and He will answer them all for us. There is nothing that can trouble us which the Holy Spirit will not, in some way, help us to understand or to bear with patient resignation, if we try to do God's will in everything. When Solomon undertook to do fitting honor to such a distinguished lady

we may be sure that the banquets, and reviews, and receptions were the grandest ever seen. But all Solomon's glory will be eclipsed some day when King Jesus comes to reign, and if we are his we shall see it.⁴ Fame usually exaggerates the truth, but Solomon's wisdom and wealth were far beyond any report. When we come to see "the king in his beauty" we shall find that "the half has not been told us."⁵ Those who have never seen Christ by faith cannot have any idea of the blessings he is able to bestow.⁶ The Queen of Sheba seems to have been a very generous hearted woman. She had no jealous envy of Solomon, but a noble envy of his people because they had such a wise king. She evidently valued wisdom above riches and rubies. The company of the wise and good is a blessing and ought to be preferred to that of the rich and great. We should try to make our conversation and example helpful to others. Foolish talk does much harm.⁷ Evil words sting the heart and stain the soul.⁸ It is not likely that the Queen of Sheba became a worshipper of the true God.⁹ But she acknowledged Jehovah as the God of Solomon and the source of all his prosperity. Her compliment to the king is a very graceful one. Such enormous wealth shews how rich and prosperous Sheba must have been. The queen was willing to give all this in order to shew her admiration for a fellow mortal, who could only give presents like them in return. Jesus asks only our hearts¹⁰ and he will give heaven and himself. ¹¹

¹I Kings 10: 15. ²Matt. 12: 42. ³2 Tim. 2: 23; Mal. 3: 16; Eph. 5: 19; 1 Thess. 5: 11. ⁴Isa. 60: 3, 6, 9, 17. ⁵1 Cor. 2: 9. ⁶1 Cor. 2: 14, 15; Matt. 13: 11; Rom. 8: 7. ⁷Matt. 12: 37. ⁸Jas. 3: 13. ⁹ch. 5: 7; Ezra 1: 3. ¹⁰Prov. 23: 26. ¹¹2 Tim. 4: 8; 1 Pet. 5: 4; Rev. 2: 10.

LESSONS. 1. We should not let slothfulness or love of ease keep us from church or Sabbath school. 2. The fame that comes because of our devotion to God is alone worth having. 3. We should seek the society of the wise and good. 4. We should not envy, but imitate, those who excel us in any virtue. 5. Good rulers are God's gift.

LESSON X—December 6th, 1896.

Solomon's Sin. I KINGS II : 4-13.

(Commit to memory verses 9, 10).

GOLDEN TEXT: "Let him that thinketh he standeth take heed lest he fall." I Cor. 10: 12.

PROVE THAT—Idolatry is forbidden. Lev. 26: 1.

SHORTER CATECHISM. Questions 70, 71, 72.

LESSON HYMNS. *Children's Hymnal*—Nos. 11, 131, 120, 122.

DAILY PORTIONS. *Monday.* Solomon's sin. I Kings 11: 4-13. *Tuesday.* Ahijah's prophecy. I Kings 11: 29-38. *Wednesday.* Wise counsel forsaken. I Kings 12: 1-11. *Thursday.* The kingdom divided. I Kings 12: 12-20. *Friday.* Danger of evil companionship. Deut. 7: 1-11. *Saturday.* Resisting warning. Jer. 44: 1-11. *Sabbath.* Idols of the heart. Ezek. 14: 1-8. (*The I. B. R. A. Selections.*)

HELPS IN STUDYING.

INTRODUCTORY. The Bible does not pass over the faults of the good men whose lives it records. It tells of Noah's drunkenness, Moses' loss of temper, David's sin, and Solomon's lapse into idolatry. When one so greatly favored did not stand we need to take heed to ourselves lest we too "depart from the living God."

LESSON PLAN. I. Solomon's Sin. vs. 4-8. II. Solomon's Sentence. vs. 9-13.

Solomon reigned forty years,¹ so that if he was twenty when he came to the throne, this falling away must have occurred when he was about fifty or fifty-five years of age. At that age he ought to have been more steadfast in character. Satan lays snares for the young, but he does not give up trying when we get older. All your life long you will need the grace of God to keep you safe. God requires perfect consecration. Ash'tor-eth was a goddess of Hiram's people. She is supposed to represent the moon, or the planet Venus. Mil'com is the same as Mo'lech, and was worshipped with horrible human sacrifices, especially of children. The Ammonites were descended from Lot and lived on the east side of the Jordan. Solomon had no right to countenance in any way such abominable worship.² God is a spirit and is to be worshipped in spirit and in truth. "Did evil in the sight of the Lord" is the usual expression for disloyalty to God by approving of, or taking part in, idolatrous worship. Che'mosh was the god of war. Its worship was similar to that of Molech and consisted of cruel sacrifices of children, accompanied by disgusting orgies. The Moabites were descendants of Lot and lived on the east of the Dead Sea. The "hill before Jerusalem" was the Mount of Olives, on whose southern summit this idol shrine was erected. It stood on the east side of the city and so "in front of it," when one looks toward the sun rising. This spot was

afterwards called the "mount of offense," because it had been so desecrated. Solomon's "strange wives" were the foreign women whom he had married for the sake of political alliance and friendship. Had he trusted God to keep his kingdom safe he would not have been drawn into this danger by motives of worldly policy. God had shown great favor and kindness to Solomon, therefore his conduct was the more inexcusable.³ Our privileges are much greater than even Solomon's—how much greater than our guilt if we do not loyally and gratefully use them. Not only had God warned his people of the danger of marrying heathen wives, but he had specially instructed Solomon. He could not plead ignorance. It was a wilful contempt of God. It is not likely that God appeared again to Solomon, but sent a prophet to say this. Since Solomon had not kept his part of the "covenant," or agreement, God withdrew his promise. David's joy would not be that of Solomon. His son would sit on a much less glorious throne, for he should rule over but two tribes, instead of twelve. One of Solomon's officers of state would be his successor over the chief part of his dominions. God is always far more merciful than we deserve.⁴ He remembers mercy to generation after generation of his people. Although the greater part of Solomon's possessions would be taken from his son, yet the house of David would still reign at Jerusalem and worship in the temple.

¹Ch. 11: 42. ²Cor. 6: 17; 7: 1; Isa. 52: 11; Rev. 18: 4. ³Luke 10: 12-15. ⁴Ex. 34: 6, 7; Ps. 32: 5; Ps. 103: 10, 11, 12.

LESSONS. 1. The society of the irreligious is dangerous to piety. 2. Religious considerations should determine our choice of companions. 3. God is displeased with us when we do wrong. 4. Because he loves us he punishes us. 5. Mercy is mingled with judgment.

LESSON XI—December 13th, 1896.

Cautions Against Intemperance. PROV. 23 : 15-25.

(Commit to memory verses 19-21).

GOLDEN TEXT : "For the drunkard and the glutton shall come to poverty." Prov. 3 : 21.

PROVE THAT—We should avoid bad company. Prov. 4 : 14.

SHORTER CATECHISM. Questions 73, 74, 75.

LESSON HYMNS. *Children's Hymnal*—Nos. 5, 116, 173, 40.

DAILY PORTIONS. *Monday.* Cautions against intemperance. Prov. 23 : 15-25. *Tuesday.* "Who hath sorrow?" Prov. 23 : 29-35. *Wednesday.* Woe to the drunkard. Isa. 5 : 11-19. *Thursday.* God's anger against sin. Isa. 5 : 20-25. *Friday.* Wine a mocker. Prov. 20 : 1-11. *Saturday.* Avoiding evil-doers. Ps. 26. *Sabbath.* Be separate. 2 Cor. 6 : 11-18. (*The I. B. R. A. Selections.*)

HELPS IN STUDYING.

INTRODUCTORY. Not long ago in one of the towns in the United States a travelling menagerie was exhibiting its collection of fierce and of curious animals. In order to attract the crowd a young lion was chained near the entrance. It was believed to be perfectly tame and harmless and its keeper was by its side. Nevertheless the wise gave it a wide berth and contented themselves with admiring at a distance. A little girl, however, innocently ran up to it and before anyone could interfere the ferocious nature of the animal awoke, and seizing the child, as a cat would a mouse, he shook her and crushed her to death in an instant. The frantic mother could hardly be restrained by force from throwing herself on the savage beast. Like this young lion, as soon as the cub of the drinking habit has become full grown, it will assert its power, destroy self-control and hurry its thoughtless victim to disgrace and death.

LESSON PLAN. I. True Wisdom. vs. 15-19. II. Self Control. vs. 20, 21. III. Filial Piety. vs. 22-25.

Because our hearts beat fast or slow in response to our emotions the ancients thought that here was the seat of the soul and all the spiritual energies. The heart was wise or foolish, loved or hated. To have a wise heart meant not only to know what was right, but to do it ; well.¹ So also the mouth responds to the intimations of the heart² and its utterances declare the real inward character of the man.³ How careful we should be always to speak loving and true words since angry and cruel ones may do so much harm to ourselves and others.⁴ It is sometimes hard not to envy the prosperity of the covetous and worldly. Our sinful nature longs for "the flesh pots of Egypt," but their happiness is shallow and transitory,⁵ while the riches and blessedness of the true christian are eternal and complete.⁶ A day of settlement is coming when the inequalities of this life will receive their compensations.⁷ The strait and narrow way may not be pleasing to the flesh⁸ but it leads right onward to heaven. Solomon denounces three great enemies of prosperity in this life and salvation in the next—drunkenness, gluttony and sloth. The first of these is one of the great evils of our own

time. It leads every other vice in its train. One does not need to wait until he is a drunkard to experience the dangers of indulgence in strong drink. The "winebibber," or "moderate drinker," has already gone far on the road to poverty and destruction. The only safe rule is never to taste the intoxicating cup.⁹ Many who would not taste wine yet allow themselves to indulge excessively in the pleasures of the palate. This does not work such widespread evil to others and so passes almost uncensured, but it is equally ruinous to the immortal soul. Its dulls the spiritual sense and relaxes the moral strength. Fleshly lusts follow in its train.¹⁰ Idleness is characteristic of the pleasure-seeker and can lead to but one goal, mental and moral poverty. True riches and lasting pleasures are found only in Christ, and these we may have without money and without price.¹¹ The desire of winning praise is a powerful motive and most of us govern our conduct by it to a greater or less degree. How foolish to court the applause of the careless and profane when a filial regard to the instruction of parents would gain for us the loving approval of the wisest and best earthly friends.¹²

1ch. 4 : 23. 2Luke 6 : 45. 3Matt. 12 : 37; Luke 6 : 45. 4Jas. 3 : 2, 13. 5Ps. 73 : 17-20. 61 Cor. 2 : 9. 7Ps. 34 : 9; John 10 : 28. 8Matt. 7 : 14. 9Prov. 20 : 1; Isa. 5 : 11; Hab. 2 : 15. 101 Pet. 2 : 11; 4 : 3; Phil. 3 : 19. 11Isa. 55 : 1; 2 Tim. 3 : 15. 12Ex. 20 : 12; Eph. 6 : 23; Prov. 20 : 20; 30 : 17.

LESSONS. 1. Be careful what you say and how you say it. 2. It is foolish to envy the pleasures of the ungodly. 3. Drunkenness, gluttony and laziness generally go together. 4. We are never too old to love and respect our parents. 5. We may have the best riches for nothing.

LESSON XII—December 20th, 1896.

The Birth of Christ. MATT. 2 : 1-12.

(Commit to memory verses 10, 11).

GOLDEN TEXT: "And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people." Luke 2 : 10.

PROVE THAT—If we come to Jesus he will receive us. John 6 : 37.

SHORTER CATECHISM. Questions 76, 77, 78.

LESSON HYMNS. *Children's Hymnal*—Nos. 17, 66, 233, 21.

DAILY PORTIONS. *Monday.* The birth of Christ. Matt. 2 : 1-12. *Tuesday.* The sojourn in Egypt. Matt. 2 : 13-23. *Wednesday.* The angel choir. Luke 2 : 8-20. *Thursday.* Simeon's prophecy. Luke 2 : 25-35. *Friday.* Filled with wisdom. Luke 2 : 36-40. *Saturday.* Sent to save. I John 4 : 7-14. *Sabbath.* The incarnate God. John 1 : 1-14. (*The I. B. R. A. Selections.*)

HELPS IN STUDYING.

INTRODUCTORY. Again the joyful season has come round when nearly the whole christian world remembers the birth of Jesus. As we gather in spirit around his manger-cradle let the charity and love reign in our hearts. We can best celebrate the visit of the wise men who brought costly gifts to the Babe of Bethelhem by giving freely to those whose homes are less comfortable and whose lives are not so bright as our own.

LESSON PLAN. I. The Child Sought. vs. 1-2. II. The Child Feared. vs. 3-8. III. The Child Worshipped. vs. 9-12.

The Herod who sat on David's throne was surnamed "the Great." He reigned by grace of the Roman conquerors. He had tried to conciliate the Jews by repairing, or rather rebuilding, the temple till it displayed almost its first glory, but his tyranny, his vices, and his cruelty caused him to be universally detested. The wise men who came to Jerusalem were probably members of the ancient guild over which Daniel at one time presided¹ and which under the name of "men of the east," existed from very ancient times.² Perhaps their knowledge of the time when Christ should be born came from Daniel originally, for it was he who gave a definite date for the advent of the Messiah.³ That they did not come to render homage to an earthly prince is evident from their openly calling him a king before Herod and declaring that their object in seeking him was a religious one—they wanted to "worship" him. Their enquiries created much alarm both in the palace and in the city. Herod feared that a lawful prince might dethrone him and the people feared the cruelty and bloodshed which might ensue if a struggle for the throne were commenced. In order to answer the enquiry of the wise men Herod summoned the priests and scribes learned in the law, and asked where the prophets declared that the Messiah should be born. By this he clearly shews that he set himself "against the Lord and against his anointed."⁴ He wished,

to defeat the purposes of God and cause prophecy to fail. Having received the answer he sought,⁵ Herod next tried to discover the date of the star's first appearance, for he supposed that that would indicate the date of the child's birth, and hence he would have a clue to his age. Hypocritically pretending that he wished to do Christ honor he bade the wise men return and tell him when they had found the object of their search. The wonderful star which had guided the wise men to Jerusalem seems to have disappeared for a time, for when they set out from Jerusalem to Bethlehem it again went before them, to their great joy, and did not leave them until it had rested on the very house where Jesus lay. This star could only have been some supernatural light floating in the air not far above the earth. It would have been impossible for one of the heavenly bodies to mark out clearly a single house. The crowds had left Bethelhem and Joseph had secured a respectable lodging for the young child and his mother. The wise men found them in a house, not a stable. There they tendered him, representatively, the homage of the Gentiles, whose Saviour he was,⁶ and the costly gifts they brought doubtless defrayed the expenses of the flight into Egypt and the sojourn there. He to whom all things are naked and opened knew the heart of Herod⁷ and, sending the wise men home another way, gave the "holy family" time to escape the cruel edict of the tyrant.⁸

¹Dan. 2 : 48. ²Job 1 : 3; Esther 1 : 13. ³Dan. 9 : 24, 25. ⁴Ps. 2 : 2. ⁵Micah 5 : 2. ⁶Luke 2 : 32. ⁷I Chr. 28 : 9; Heb. 4 : 13. ⁸Ps. 34 : 7; Heb. 1 : 14.

LESSONS. 1. Jesus is seeking to save. 2. Only the wicked are troubled when Jesus comes. 3. We may know all about Jesus and yet not love him. 4. If we really want to find Jesus the Holy Spirit will guide us to him. 5. We should give our best to Jesus.

LESSON XIII—December 27th, 1896.

REVIEW.

GOLDEN TEXT: "Let us hear the conclusion of the whole matter: "Fear God and keep his commandments; for this is the whole duty of man." Eccl. 12: 13.

PROVE THAT—We should tell others of Jesus. Matt. 28: 19.

SHORTER CATECHISM. Review Questions 79-81.

LESSON HYMNS. *Children's Hymnal*—Nos. 5, 189, 249, 211.

DAILY PORTIONS. *Monday.* 1 Kings 1: 28-39. *Tuesday.* 1 Kings 3: 5-15. *Wednesday.* 1 Kings 5: 1-12. *Thursday.* 1 Kings 8: 54-63. *Friday.* Matt. 2: 1-12. *Saturday.* 1 Kings 9: 1-9. *Sabbath.* 1 Kings 11: 4-13. *Monday.* Acts 1: 1-14. *Tuesday.* Luke 24: 44-53. *Wednesday.* Heb. 10: 1-13. *Thursday.* John 16: 1-11.

REVIEW CHART—FOURTH QUARTER.

LESSON.	TITLE.	GOLDEN TEXT.	LESSON PLAN.	TEACHINGS.
I. 1 Kings 1: 28-39.	S. A. K.	Keep.....	K. P.—K. I.—K. S.	God's king will reign.
II. 1 Kings 3: 5-15.	S. W. C.	The fear.....	S. P.—G. A.	We need God's guidance.
III. 1 Kings 4: 25-34.	S. W. W.	Them that.....	S. W.—S. W.	God prospers the upright.
IV. Prov. 1: 1-19.	P. S.	My son.....	W. W.—W. W.	Take your parents' advice.
V. 1 Kings 6: 1-12.	B. T.	Except.....	S. R.—H. R.	We should be friendly.
VI. 1 Kings 8: 54-63.	T. D.	The Lord.....	D. P. F.—D. P. I.— D. S. E.	Remember God's goodness.
VII. 1 Kings 9: 1-9.	G. B. S.	The blessing.....	T. P.—T. W.	God hears prayer.
VIII. Prov. 3: 1-17.	R. O.	In all thy.....	R. O.—F.—L.—P.— W.	Trust in the Lord.
IX. 1 Kings 10: 1-10.	F. S.	Behold.....	W. Q. H.—S.—S.—G.	Seek the company of the wise and good.
X. 1 Kings 11: 4-13.	S. S.	Let him.....	S. S.—S. S.	Idolatry is forbidden.
XI. Prov. 23: 15-25.	C. I.	For the.....	T. W.—S. C.—F. P.	Avoid bad company.
XII. Matt. 2: 1-12.	B. C.	And the.....	C. S.—C. F.—C. W.	Jesus will receive us.

REVIEW QUESTIONS.

PERSONS. Who was Solomon's mother? Who was his teacher? What high priest was disloyal to him? What high priest was loyal? Who was captain of David's body guard? Name some of the wise men with whom Solomon is compared. What heathen king assisted in building the temple? What queen visited him?

PLACES. Where was Solomon anointed? Where was he when God appeared first to him in a dream? Which were accounted the most learned nations in Solomon's time? Whence were timber and stone for the temple procured? What were the two chief cities of Phœnicia? From what country did Solomon's royal visitor come? What heathen worship did Solomon encourage at Jerusalem?

EVENTS. What led David to give orders for Solomon's anointing at this time? How would it be evident to all that what was done was in accordance with the king's wishes? What was Solomon doing at Gibeon? How did the Lord appear to him? What did he choose? What did he not choose that others might have preferred? What was the state of the country under Solomon? How many proverbs and songs did he write? On what other subjects did he speak? What was the chief event of his reign? Why was Hiram so willing to assist him? How was the timber conveyed to Joppa? What did Solomon pay to Hiram for his help? What part did Solomon take in the dedication of the temple? When did God appear the second time to Solomon? What calamities did he threaten in case of apostasy? For what purpose did the Queen of Sheba visit Solomon? What evidence of the wealth of her country did she bring with her? What was Solomon's sin? What was its punishment?

TEACHINGS. How did David shew his faith in God's promise regarding Solomon? How did Benaiah shew his devout spirit? Why did Solomon choose wisdom? What did God give him in addition? How was his wisdom shewn in his management of his affairs? Why did he write the book of Proverbs? What does he say regarding obedience to parents? Why should we not listen to those who tempt us to do wrong? What does the co-operation of Gentiles in building the temple suggest? What testimony does Solomon give to God's faithfulness? To what does he exhort the people? On what condition did the prosperity of the nation depend? What is promised to those on whose hearts the law of wisdom is written? What is promised to those who honor the Lord with their substance? Why should we not despise the chastening of the Lord? With what is wisdom contrasted in nature? What does she offer? What are the results of drunkenness and gluttony?

LESSON I—October 4th, 1896.

Solomon Anointed King. I KINGS 1: 28-39.

QUESTIONS TO BE ANSWERED IN WRITING.

1.—What news had David just received? (5)

2.—What promise had David made to Bathsheba? (3)

(OVER.)

LESSON II—October 11th, 1896.

Solomon's Wise Choice. I KINGS 3: 5-15.

QUESTIONS TO BE ANSWERED IN WRITING.

1.—What was Solomon doing at Gibeon? (5)

2.—What is meant by "an understanding heart?" (5)

(OVER.)

3.—For whom did David send? (5)

4.—What did he tell them to do? (6)

5.—What did the anointing signify? (6)

Name.....

3.—What did Solomon not ask for? (4)

4.—What condition was attached to the promise of long life? (5)

5.—What better choice might be made than even that of Solomon? (6)

Name.....

LESSON III—October 18th, 1896.

Solomon's Wealth and Wisdom. I KINGS 4: 25-34.

QUESTIONS TO BE ANSWERED IN WRITING.

1—How is the peaceful condition of the country described? (5)

2—How is God's gift to Solomon described? (5)

(OVER.)

LESSON IV—October 25th, 1896.

The Proverbs of Solomon. PROV. I: 1-19.

QUESTIONS TO BE ANSWERED IN WRITING.

1—What was the chief reason why the Book of Proverbs was written? (5)

2—What will be the result of seeking wisdom? (5)

(OVER.)

3—With what two countries is the wisdom of Solomon compared? (5)

4—How many proverbs and songs did Solomon compose? (5)

5—What interest did he take in natural history? (5)

Name.....

3—What is the first condition of obtaining true wisdom? (5)

4—With what arguments do sinners entice “the simple?” (5)

5—To whom do evil-doers bring the most harm? (5)

Name.....

LESSON V—November 1st, 1896.
Building the Temple. 1 KINGS 5: 1-12.

QUESTIONS TO BE ANSWERED IN WRITING.

1—What friendly service had Hiram rendered to David?

2—What did Solomon need that Hiram could give? (5)

(OVER.)

LESSON VI—November 8th, 1896.
The Temple Dedicated. 1 KINGS 8: 54-63.

QUESTIONS TO BE ANSWERED IN WRITING.

1—How long was the temple in building and where was it situated? (5)

2—What promise had now been fulfilled? (4)

(OVER.)

3—What did Hiram need that Solomon could give? (5)

4—How was the timber conveyed to Jerusalem? (5)

5—What did Solomon pay annually to Hiram? (5)

Name.....

3—For what four things did Solomon pray for in verses 57-60? (6)

4—What is meant by “a perfect heart”? (5)

5—What occurred immediately after Solomon’s prayer was ended? (5)

Name.....

LESSON VII—November 15th, 1896.

God's Blessing upon Solomon. I KINGS 9: 1-9.

QUESTIONS TO BE ANSWERED IN WRITING.

1.—On what other occasion did God appear to Solomon? (4)

2.—What promise did he make to Solomon? (5)

(OVER.)

LESSON VIII—November 22nd, 1896.

Rewards of Obedience. PROV. 3: 1-17.

QUESTIONS TO BE ANSWERED IN WRITING.

1.—What are the rewards of obedience? (5)

2.—What two virtues procure favor and good understanding? (5)

(OVER.)

3.—What was the condition attached to it? (5)

4.—What punishment was threatened if this condition was not fulfilled? (5)

5.—At what two periods in the history of the Jews did these evils come upon them? (6)

Name.....

3.—What temporal reward is promised to the liberal giver? (5)

4.—Why should we not rebel against Gods' chastening? (5)

5.—What rewards does wisdom offer? (5)

Name.....

LESSON IX—November 29th, 1896.
The Fame of Solomon. I KINGS 10: 1-10.

QUESTIONS TO BE ANSWERED IN WRITING.

1.—What famous queen came to visit Solomon and where was her country? (5)

2.—What was the object of her visit? (4)

(OVER.)

LESSON X—December 6th, 1896.
Solomon's Sin. I KINGS 11: 4-13.

QUESTIONS TO BE ANSWERED IN WRITING.

1.—Who turned Solomon's heart away after other gods? (4)

2.—Name some of the idols worshipped? (6)

(OVER.)

3.—What did she say of the report she had heard before coming? (4)

4.—On what account did she declare Solomon's servants happy? (6)

5.—What graceful compliment did she pay Solomon with respect to his being made king? (6)

Name.....

3.—What is mentioned as an aggravation of Solomon's guilt? (5)

4.—What punishment was declared against him? (4)

5.—What merciful limits were set to the doom pronounced? (6)

Name.....

LESSON XI—December 13th, 1896.

Cautions Against Intemperance. PROV. 23: 15-25.

QUESTIONS TO BE ANSWERED IN WRITING.

1.—Why should we not envy sinners? (6)

2.—How does true wisdom shew itself? (6)

(OVER.)

LESSON XII—December 20th, 1896.

The Birth of Christ. MATT. 2: 1-12.

QUESTIONS TO BE ANSWERED IN WRITING.

1.—Who came seeking Jesus and what did they ask? (4)

2.—Why were Herod and the people of Jerusalem troubled? (6)

(OVER.)

3.—What do drunkenness and gluttony lead to? (4)

4.—What are we urged to buy? (6)

5.—For whose sake should we try to do what is right? (3)

Name.....

3.—Whom did Herod call together and what did he ask them? (4)

4.—What did he inquire of the wise men and what did he tell them to do? (4)

5.—How were the wise men guided to the house where Jesus was? (3)

6.—What did they do when they came in? (4)

Name.....

LESSON XIII—December 27th, 1896.

REVIEW.

(The maximum value of each correct answer is 4).

- 1.—What promise had David made to Bathsheba?
- 2.—Why was Solomon made king so suddenly and before David was dead?
- 3.—What did Solomon ask God to give him?
- 4.—On what condition was long life promised?
- 5.—How is the peaceful condition of Israel under Solomon described?
- 6.—Of how many proverbs and songs was Solomon the author?
- 7.—What is the foundation of all true wisdom?
- 8.—For whom do wicked men really “lay wait”?
- 9.—Why was David not permitted to build the temple?
- 10.—What did Hiram give Solomon and with what was he paid?
- 11.—For what did Solomon bless God?
- 12.—How did he and the people shew their thankfulness and joy?

13.—On what condition did God promise to establish Solomon's throne?

14.—What would be the consequence of apostasy?

15.—What promise is given to those who honor God with their substance?

16.—What does "wisdom" offer to those who seek her?

17.—What royal visitor came to Solomon?

18.—On what account especially did she esteem Solomon's servants happy?

19.—What was Solomon's sin?

20.—What was its punishment?

21.—What are the inevitable consequences of drunkenness and gluttony?

22.—What is better worth buying than anything else?

23.—Who were the wise men?

24.—Why was Herod alarmed?

25.—What use, probably, was made of the gifts of the wise men?

Name.....

EXCUSE FOR ABSENCE.

Dear Teacher,—Please excuse my absence from Sabbath School to-day, I cannot come because I have read the "Daily Portions" and answered the questions as well as I could. I have committed to memory verses in addition to the Golden Text, and Questions in the Catechism and have recited them to I was at church I send with this my Weekly Offering of cents.

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