

Sabbath School Publications
Presbyterian Church in Canada



THE
HOME STUDY
QUARTERLY

FOR THE BOYS AND GIRLS

"Search the Scriptures."

PUBLISHED
UNDER AUTHORITY OF THE GENERAL ASSEMBLY

The
Home
Study
Series

REV. R. DOUGLAS FRASER, M.A.

Editor and Business Manager

Confederation Life Building

TORONTO



Order Early REV. R. DOUGLAS FRASER,
Confederation Life Building, Toronto.

JEWELS for the Little Ones: Every week; 40c. yearly, five or more to one ad.

THE CHILDREN'S RECORD: Every week; 40c. yearly, five or more to one address 25c.

St. Margaret's College Toronto

A Collegiate Boarding and Day School for Girls in the
finest residential part of Toronto.

Honorary President:

REV. G. M. MILLIGAN, B.A., D.D., Old St. Andrew's Church, Toronto.

Honorary Vice-President:

J. K. MACDONALD, Esq., Managing Director, Confederation Life Association, Toronto.

Board of Management:

REV. G. M. MILLIGAN, B.A., D.D., Toronto.

REV. LOUIS H. JORDAN, M.A., B.D., St. James' Square Church, Toronto.

J. K. MACDONALD, Esq., Toronto.

GEORGE DICKSON, M.A., Toronto, Late Principal Hamilton Collegiate Institute, and Upper Canada College.

MRS. GEORGE DICKSON, Lady Principal, St. Margaret's College, Toronto.

J. D. COURTENAY, M.D., Ottawa. ALEX. D. BRUCE, Esq., Gormley.

Large Grounds; Modern Equipment in all Departments.

Only teachers of the highest Academic and Professional standing are employed. Preparation for University honors. A full Academic Course, in which there are 14 teachers; a Musical Course (vocal and instrumental), 17 teachers; an Art Department, 5 teachers; Domestic Science, 2 teachers; and a Department of Physical Culture, 3 teachers.

The Winter Term will begin on November 20th, 1899. It will be necessary to apply early in order to secure a place.

For Prospectus, apply to MRS. GEORGE DICKSON,

Principal, St. Margaret's College, TORONTO

British American

Established in 1860.

Incorporated in 1895.

Business College

Affiliated with Institute of

Chartered Accountants

1896.

Limited

The Leading Commercial and Shorthand School
in Canada.

Y. M. C. A. BUILDING, **Toronto**

Corner Yonge and McGill Streets,

Owned and directed by the following well-known business men of Toronto:

FREDERICK WYLD, Esq., Wholesale Dry Goods Merchant.

E. R. C. CLARKSON, F.C.A., Chartered Accountant.

EDWARD TROUT, Esq., Publisher of the "Monetary Times."

WM. McCABE, F.C.A., Manager North American Life Assurance Company.

S. F. MCKINNON, Esq., Wholesale Millinery.

Free Prospectus mailed, on application to DAVID HOSKINS,

Chartered Accountant, PRINCIPAL.

The Home Study Quarterly

Vol. IV.

OCTOBER, NOVEMBER, DECEMBER, 1899

No. 4



FOR our new plan of Memory Verses for Sabbath Schools see the next issue, January-March, 1900, of the HOME STUDY QUARTERLY.

"FIRST, YOUR OWN SELVES TO THE LORD!"—This is what Dr. Campbell, the Moderator of the General Assembly, and Agent of the New-Century Fund, asks all the children to give. What a gift it would be! What joy in heaven it would bring!

And then, "pray for, and talk about, and deny yourselves on behalf of the great effort" by which our Church is showing how grateful she is to God for past favors and how anxious she is to help forward His kingdom.

Dr. Campbell's letter to the scholars, which our *fourteen lessons* crowd out of this issue, will be found in full in the *Children's Record*. Every scholar should read it and begin to prepare for next Children's Day.

OUR NEW ILLUSTRATED PAPERS are on the way. Samples will soon be ready. They will begin with the new year. They are as follows:

JEWELS—for the little ones.

THE CHILDREN'S RECORD—for the older scholars.

Each paper will appear once a week, and will be handsomely illustrated. The *Children's Record* is an old friend, and very highly prized. The price now will be a little more, but it will be larger, and will come weekly instead of monthly, and will have plenty of pictures. We hope to hold all of the old friends of the *Children's Record* and to make many new ones for it.

These are *our own* papers, and we look with confidence to see them soon in all our Sabbath schools. We shall try to make them as good as the best and a little better. These five things will go into every number, as the

wool into the warp: God's love to us; our love to God, and to all God's creatures; our Church; our homes; and our country.

Fairer country the sun does not shine on than ours. We shall not decay any nation, but our own is dearest of all. It is long past a century since the ancestors of the writer (on both sides of the house) came from across the sea to this new land. He comes, therefore, by his love for Canada through a succession of generations of native Canadians. If that love and enthusiasm glow very strongly at times in the *Children's papers*, the readers will understand one reason why.

The Home Department is forging rapidly ahead. From West and East and centre alike come reports of new classes organized and effective work done.

The form of organization varies. In some cases there is an elaborate system of visitors and registers and reports. Others are content with following the lesson and sending in their weekly offering.

We shall expect to see still further enlargement of this good work during the coming year. There is nothing in the duties required of members of the Home Department that every Bible reader should not be glad to undertake. They are these:

(a) To study the Sabbath School lessons at least half an hour each week, as individuals, or in family or neighbourhood classes.

(b) To keep an accurate account of the study of each week, and to report such study to the Visitor of the Home Department.

(c) To make a weekly offering.

THE HOME STUDY QUARTERLY has received the highest commendation everywhere. Some additions to the Schedule on the last page will be made next year with a view to its greater serviceableness to the Home Department.

**Bible Dictionary for Fourth Quarter,
1899**

A'-dar. The twelfth month in the later Jewish calendar.

A'-gag-ite. A term of reproach used to designate Haman. Its origin is not known.

Ahas-u-e'-rus. Opinion divided between Cambyses, successor to Cyrus, and Xerxes (485-465), the King of Persia during the period of Esther.

Ah-a'-va. A tributary of the Euphrates on which Ezra encamped when setting out for Jerusalem.

Am'-mon-ites. Inhabitants of the district east of the Jordan between Arnon on the south and Jabbok on the north; the perpetual enemies of Israel.

Ash'-dod-ites. Inhabitants of Ashdod, one of the seven great Philistine strongholds. After the restoration enemies of the Jews.

Ar-a'-bians. The wandering inhabitants of the great desert peninsula of Arabia.

Chis'-leu. The ninth Hebrew month.

Da'-vid. Son of Jesse, and, after Saul, called to be king of Israel.

El-i'-jah. The greatest of the early prophets, called out of Gilead to stem the rising tide of heathenism in Israel.

Esth'-er. See Mordecai.

Ez'-ra. A priest and scribe who led a colony of exiles from Babylon to Jerusalem, instituted many reforms. He did much to collect and arrange the sacred writings.

Gen'-tiles. Nations outside of Judah, strangers to the true religion.

Hach-a-li'-ah. The father of Nehemiah.

Ha'-man. Son of Hammedatha; was chief minister of Ahasuerus. Enemy of the Jews, but defeated at court by the Jewish queen Esther, and hanged on the gallows he had prepared for Mordecai.

Ha-na'-ni. A brother or near kinsman of Nehemiah, who brought him tidings to Susa of the distressed condition of the Jews in Palestine. Later made a governor of Jerusalem.

Hash-a-bi'-ah. With Sherebiah, one of the twelve priests set apart by Ezra to carry and care for the holy vessels brought back from the captivity.

Ho'-reb. The mountain in the Sinaitic peninsula of which Sinai was a chief summit.

Is'-sa-el. Name given to Jacob because he prevailed in prayer; later given to his descendants, the whole nation, and later still to the kingdom of the Ten Tribes.

Ja'-cob. Son of Isaac and father of twelve sons, who became the heads of the twelve tribes. (See Israel.)

Je-ru'-sa-lem. The Holy City, capital of all Israel, and after the separation, of the kingdom of Judah.

Jesh'-u-a and his twelve companions. Levites who assisted Ezra in expounding the

law to the assembled people.

Jews. The descendants of the Israelites. (See Israel.)

Ju'-dah. The fourth son of Jacob, whose name was given to one of the tribes. After the division of the kingdom the name was applied to the southern division, which included the tribes of Judah and Benjamin, with a portion of Simeon and Dan; Jerusalem was its capital.

Le'-vites. Descendants of Levi, the third son of Jacob and Leah; set apart for the services of the sanctuary. They assisted the priests and conducted the service of praise.

Mat-tith-i'-ah, and twelve others, who stood to the right and left of Ezra as he read the law to the people.

Mi'-dian. The Midianites who inhabited northern Arabia.

Mor'-de-cai. A Benjaminite who incurred the displeasure of Haman at the Persian court. Through Queen Esther, who was his own niece, and whom he had brought up, he overthrew Haman's plot against the Jews, and secured the punishment of Haman. He became the prime minister to the Persian king.

Mo'-ses. Born an Israelite, and saved as a babe from the wrath of Pharaoh in Egypt. Taken to the Court and taught in all the learning of the Egyptians. Chose rather to be a Hebrew; and in time led Israel out of Egypt and through the desert. Died on Mount Nebo.

Ne-he-mi'-ah. The Governor of Judah under Artaxerxes at the time of the Restoration. A man of great wealth, and a strong, honest ruler; prompt in resolution, masterful in execution.

Ni'-san. The first month of the Jewish year.

Per'-sia. The great eastern kingdom conquered by Cyrus and governed by Xerxes, which overran all western Asia and long held sway over Palestine.

San-bal'-lat. Satrap of the king of Persia in Israel after the Restoration; the great opponent to the rebuilding of the Temple and city.

Shu'-shan. One of the three capitals of Persia and winter residence of its kings.

Tri-sha'-tha. The Persian title for a local or provincial governor.

To-bi'-ah. An Ammonite who united with Sanballat to oppose the Jews in the restoration of the city and Temple.

Tyre. A chief city of the Phoenicians on the Mediterranean, celebrated for its traffic, and very rich.

Vash'-ti. The first queen of Ahasuerus, divorced for disobedience.

Zi'-on. The mountain captured by David. Later the name was applied to the city of Jerusalem and to the dwelling place of Jehovah therein.

Sabbath School Supplies

Presbyterian Church in Canada

ADDRESS

REV. R. DOUGLAS FRASER, M.A.
CONFEDERATION LIFE BUILDING
TORONTO

LESSON HELPS

Our Own Publications

THE TEACHERS MONTHLY—with special Primary Department and Blackboard work; 50c. yearly, 5 or more to one address, 40c.

Eight additional pages from December onward; no increase in price.

THE HOME STUDY QUARTERLY—For Intermediate and Senior Classes and the HOME DEPARTMENT; 20c. yearly, 5 or more to one address, 10c. each.

THE PRIMARY QUARTERLY—For the Little Ones, with a picture for each lesson; 20c. yearly, 5 or more to one address, 10c. each.

THE HOME STUDY LEAFLET—Corresponding to the HOME STUDY QUARTERLY, with space for written answers; 5c. yearly. Sent only in fives or multiples of five.

THE PRIMARY LEAFLET—Corresponding to the PRIMARY QUARTERLY, with a picture for each lesson; 5c. yearly. Sent only in fives or multiples of five.

Samples free on application

ILLUSTRATED PAPERS

Our Own Publications. *To begin Jan., 1900*

JEWELS—For the Little Ones; every week, handsomely illustrated; single copies, 30c. yearly, 5 or more to one address, 20c.

THE CHILDREN'S RECORD—Every week instead of monthly as now, and handsomely illustrated; 40c. yearly, 5 or more to one address, 25c.

Samples free on application

CATECHISMS

Our Own Editions

SHORTER CATECHISM, per doz., 20c.; 100, \$1.25.

SHORTER CATECHISM with Proofs, per doz., 35c.; 100, \$1.75.

OTHER S. S. SUPPLIES

CARSON'S PRIMARY CATECHISM, per dozen, 45c.; per hundred, \$3.00. **COLORED LESSON PICTURE ROLLS**; 75c. per quarter, \$2.50 for year. **COLORED LESSON PICTURE CARDS**; 24c. per quarter, 10c. for year. Sent only in lots of 5, 10, 15, etc.; no fives broken. **S. S. CLASS REGISTER**, 5c. each. **S. S. SUPERINTENDENT'S RECORD**, 10c. each. **S. S. SECRETARY'S RECORD**, 25c. and 30c. each; and any other S. S. Supplies that may be required.

NOTE.—1. It is our rule, *without exception*, to discontinue all supplies at termination of period for which ordered, unless order renewed. Schools are urgently requested to bear this in mind and renew in good time.

2. Orders for less than a year at proportionate rates.

3. Payment should accompany orders in every case.

ORDER OF SERVICE: Fourth Quarter

Opening

I. SILENCE.

II. RESPONSIVE SENTENCES.

SUPT. O give thanks unto the Lord, for He is good.

SCHOOL. For His mercy endureth forever.

SUPT. Let the redeemed of the Lord say so.

SCHOOL. Whom He hath redeemed from the hand of the enemy.

III. SINGING.

IV. PRAYER; closing with the Lord's Prayer in concert.

V. READING OF LESSON, in concert or in alternate verses.

VI. SINGING.

The Lesson

I. STUDY IN CLASSES.

II. SINGING.

III. REVIEW FROM SUPERINTENDENT'S DESK; which may include Recitation in concert of Catechism, Lesson Title, Golden Text, and Heads of Lesson Plan.

IV. ANNOUNCEMENTS; SECRETARY'S AND LIBRARIAN'S DISTRIBUTIONS.

Closing

I. SINGING.

II. RESPONSIVE SENTENCES.

SUPT. Bless the Lord, O my soul.

SCHOOL. And forget not all His benefits.

SUPT. Who redeemeth thy life from destruction.

SCHOOL. Who crowneth thee with loving-kindness and tender mercies.

SUPT. As the heaven is high above the earth.

SCHOOL. So great is His mercy toward them that fear Him.

SUPT. Glory ye in His holy name.

SCHOOL. Let the hearts of them rejoice that seek the Lord.

III. CLOSING HYMN OR DOXOLOGY.

IV. BENEDICTION OR CLOSING PRAYER.

LESSON I.

JOY IN GOD'S HOUSE

October 1, 1890

Psalm 122. Commit to memory vs. 6-9. Read Psalm 84

1 I was glad when they said unto me, Let us go up into the house of the Lord.

2 Our feet shall stand within thy gates, O Jerusalem.

3 Jerusalem is builded as a city that is compact together:

4 Whither the tribes go up, the tribes of the Lord, unto the testimony of Israel, to give thanks unto the name of the Lord.

5 For there are set thrones of judgment, the thrones of the house of David.

6 Pray for the peace of Jerusalem: they shall prosper that love thee.

7 Peace be within thy walls, and prosperity within thy palaces.

8 For my brethren and companions' sakes, I will now say, Peace be within thee.

9 Because of the house of the Lord our God I will seek thy good.

Revised Version.—1 Unto; 2 Are standing; 3 That art builded; 4 Even the tribes; 5 For a testimony unto Israel; 6 For; 7 For the sake of.

GOLDEN TEXT

"I was glad when they said unto me, Let us go into the house of the Lord." Ps. 122: 1.

DAILY READINGS

M.—Psalm 122. Joy in God's House.

T.—2 Chron. 29: 25-31. Songs of gladness.

W.—Psalm 84.—Longed for.

Th.—Psalm 92. A good thing.

F.—Isa. 2: 1-5. Come ye!

S.—Luke 4: 14-22. Christ's example.

S.—Rev. 7: 9-17. Heavenly worship.

TIME

The Psalm belong, most likely to David's or Solomon's time.

PLACE

One of a series—"The Songs of Degrees,"—sung by the people on their way to the Holy Feasts.

CATECHISM

Q. 73. Which is the eighth commandment?

A. The eighth commandment is, Thou shalt not steal.

LESSON HYMNS

Book of Praise—57 (Ps.), 7, 387, 386.

LESSON PLAN

I. On the Way, 1.

And already glad in the prospect of being in God's House.

II. In the City, 2-5.

The city of Jerusalem, "the joy of the whole earth," great and strong, where the tribes of Israel meet, where God is praised, and where David's line rules in justice.

III. A Prayer for Peace, 6-9.

For the peace of the Holy City, that her people may prosper and God's House may abide.

CONNECTION

This Psalm is one of several that the Jews used to sing when going up to the great Feasts of the Passover, Pentecost and Tabernacles at Jerusalem, where the Temple stood. Hence the title, "A Song of Degrees" or of "Goings Up". They were very joyful songs.

EXPLANATION

1, 2. I was glad. The Psalmist recalls the joy with which the pilgrims started upon their journey toward Jerusalem. The House of the Lord; the temple of God which stood on Mount Moriah, within the city of Jerusalem. Mount Zion was another of the hills. Our feet are standing (Rev. Ver.). There was an intense satisfaction to a devout Jew in being once more within the Holy City. God's dwelling place was there. Within thy gates. Jerusalem, like all the cities of those days, had walls and gates as a protection from foes.

3-5. Jerusalem. The Psalmist now describes the city that was so dear to the pilgrims. Compact. The houses were closely crowded together, indicating a large population; the walls and the fortifications were solid and strong, suggesting great security. Whither the tribes go up; to worship according to the command of Ex. 23: 17. There were three great annual feasts. (See Connection.) The Passover, which commemorated the deliverance of the first-born in Egypt (Ex. 12.), was in spring, Pentecost at the beginning of harvest, and Tabernacles in the fall. For a testimony unto Israel.

To attend the temple worship was a testimony to their devotion to the cause of God. To give thanks. Thanksgiving is an element of all true worship. For there; in Jerusalem. Thrones of judgment; where the kings of Israel used to decide all legal questions. (1 Kings 7: 7.) The thrones of the house of David. Every Israelite, whether of the ten tribes or the two, gloried in David as the greatest of their kings, the one, with all his faults, who kept closest to God.

6, 7. Pray for the peace of Jerusalem; not only that she may have peace from her enemies, but that she may have all the best blessings of heaven as well. They shall prosper. To love the city was to love the worship of God, which led to the highest good. (Matt. 6: 33.) Within thy walls; and hence upon all those who shared in her privileges. Palaces; the homes of the people, some of which were doubtless splendid palaces.

8, 9. For my brethren. He was moved by no selfish motive, but by love for his fellow-men. His "brethren" come first in his thought—his nearest relatives; his compan-

ions next. **Because of the house.** Love and reverence for the things of God was another of the motives which led the Psalmist to seek the good of Jerusalem. He loved God and man and thus fulfilled the whole law of God. (Matt. 22 : 37-40).

ASK YOURSELF

What is a psalm? How many psalms are there? Which is the longest? Which is the shortest? What is the title of this psalm? How many with similar title? What is the meaning of the title?

Juniors

Seniors

1. Who is speaking? In what frame of mind? What place referred to? Name two other Psalms which speak in praise of God's house (Ps. 84; Ps. 100). Recite the first verse of each.

2-5. What city mentioned? What special building did it contain? How does God regard Jerusalem and the Temple? (Ps. 87 : 2.) What tribes referred to? How many annual feasts? Name them. Who commanded them? (Deut. 16 : 16). When did each come? What is meant by "thrones of judgment"? Of whose line were the kings?

6, 7. What request made? What reward promised? What benediction spoken?

8, 9. Who are meant by "brethren," by "companions?" How did Christ regard what was done to His disciples? (Mat. 25 : 40.)

1. Give reasons for the Psalmist's joy. Where did the Jew love best to worship?

Of whom is the Temple a type? (John 2 : 21.) Of what is the Temple a type? (Heb. 8 : 2.) By what other names is the Church known? (1 Tim. 3 : 15; 1 Peter 4 : 17.) Who is the chief corner stone? (Mat. 21 : 42.) Who are foundation stones? (Eph. 2 : 20.) By whom is the Church loved? (John 13 : 1.) By whom purchased? (Acts 20 : 28.) At what price? (Same passage.)

2, 3. What befell the Temple later? Why? What sort of state was Jerusalem in when the Psalm was written?

4, 5. How should God be worshipped? (John 4 : 24.) What follows neglect of worship?

6, 7. What was the psalmist's prayer? Why would those prosper that loved the Holy city and the House of God? Why was the psalmist so desirous of the good of Jerusalem?

PRACTICAL

1. If we love God, we shall love His house.
2. Public worship—to assemble with God's people—is a duty. It should also be a joy.
3. By word and example we should lead others to God's house. ("Let us go," v. 1.)
4. The churches are the true glory of any

land. If God be honored, the people will prosper.

5. Discord is devilish; unity is Christlike.
6. We should remember our dear ones in prayer (v. 8).
7. The service of God should go first; everything else afterwards. (Matt. 6 : 33.)

FOR WRITTEN ANSWERS

What is meant by the "Songs of Degrees"?

2. What was the chief glory of Jerusalem? and why?

3. Why should we pray for the peace of God's church?

LESSON II.

HAMAN'S PLOT AGAINST THE JEWS

October 8, 1899

Esther 3: 1-11. Commit to memory vs. 5-6. Read chaps. 1-3

1 After these things did king Ahasue'rus promote Ha'man the son of Hammeda'tha the Agagite, and advanced him, and set his seat above all the princes that were with him.

2 And all the king's servants, that were in the king's gate, bowed, and revered Ha'man: for the king had so commanded concerning him. But Mor'decai bowed not, nor did him reverence.

3 Then the king's servants, which were in the king's gate, said unto Mor'decai, Why transgresses thou the king's commandment?

4 Now it came to pass, when they spake daily unto him, and he hearkened not unto them, that they told Ha'man, to see whether Mor'decai's matters would stand: for he had told them that he was a Jew.

5 And when Ha'man saw that Mor'decai² bowed not, nor did him reverence, then was Ha'man full of wrath.

6 And he thought scorn to lay hands on Mor'decai alone; for they had shewed him the people of Mor'decai: wherefore Ha'man sought to destroy all the Jews that were throughout the whole kingdom of

Ahasue'rus, even the people of Mor'decai.

7 In the first month, that is, the month Nis'an, in the twelfth year of king Ahasue'rus, they cast Pur, that is, the lot, before Ha'man from day to day, and from month to month, to the twelfth month, that is, the month A'dar.

8 And Ha'man said unto king Ahasue'rus, There is a certain people scattered abroad and dispersed among the people in all the provinces of thy kingdom; and their laws are diverse from all people; neither keep they the king's laws: therefore it is not for the king's profit to suffer them.

9 If it please the king, let it be written that they may be destroyed: and I will pay ten thousand talents of silver, to the hands of those that have the charge of the business, to bring it into the king's treasuries.

10 And the king took his ring from his hand, and gave it unto Ha'man the son of Hammeda'tha the Agagite, the Jews' enemy.

11 And the king said unto Ha'man, The silver is given to thee, the people also, to do with them as it seemeth good to thee.

Revised Version—¹ Bowed down and did reverence to; ² Bowed not down; ³ Peoples; ⁴ From those of every people; ⁵ Omit may; ⁶ Into; ⁷ King's business.

GOLDEN TEXT

"If God be for us, who can be against us?" Rom. 8: 31.

DAILY READINGS

M.—Esther 2: 15-23. Esther made queen.

T.—Esther 3: 1-11. Haman's plot against the Jews.

W.—Esther 3: 12 to 4: 3. The decree of death.

Th.—Esther 4: 4-17. Sorrow in the palace.

F.—Esther 6: 1-11. Pride discomfited.

S.—Esther 7. The enemy punished.

S.—Prov. 16: 5-19. Danger of pride.

TIME

B. C. 473. The thirteenth year of the reign of Xerxes (Ahasuerus). (For dates see chs. 1: 3; 2: 16; 3: 7; 12.) Some 60 years after the first return from captivity.

PLACE

Shushan (Susa), the winter capital of the Persian Empire.

CATECHISM

Q. 74. What is required in the eighth commandment?

A. The eighth commandment requireth the lawful procuring and furthering the wealth and outward estate of ourselves and others.

CONNECTION

From the Psalm of the plottings we turn to an incident in Jewish history. It is the plot of the wicked Haman at the Court of Persia for the overthrow of all the Jews.

EXPLANATION

1, 2. After these things. See preceding chapter. Ahasuerus—the Persian king. The Agagite—the meaning is not known. And set his seat. He was made prime minister. In the king's gate; the palace gate where the servants awaited the king's orders. No one could approach the king without being summoned, except the seven princes of ch. 1: 14. Bowed; as Haman went in and out of the palace gate. Mor'decai bowed not; because it was not an act of respect but of worship that was required. The Persian kings claimed divine honors and Haman expected the same.

3, 4. Why transgresses thou? They tried to argue him out of his religious scruples. To see whether; to see if his excuse for not bowing to Haman would be al-

lowed. That he was a Jew; and therefore could pay divine service to God only.

5, 7. On Mor'decai alone. Nothing short of the extinction of the Jewish race would satisfy his rage. They had shewed him; that Mor'decai was a Jew. They cast Pur; a Persian word for the "lot." They cast lots to find out the most favorable day for the massacre (3: 13). They were not eleven months casting lots, but they tried each day of the eleven months before they found the favorable one.

8, 9. And Haman said. He represents the Jews as having peculiar laws, disobeying the king and therefore dangerous to the state. Let it be written. A written decree from the king would make their slaughter legal. Ten thousand talents; between ten and

twenty millions of dollars. It was an appeal to the king's avarice. Perhaps he expected to get the money from the spoils of the Jews.

10, 11. Took his ring. In it was set the king's seal, which would give royal sanction

to the decree. The silver is given thee; either the silver of verse 9, or the expected spoils of the Jews. The people also, for murder and pillage. The whole Jewish people were to be as sheep in the butcher's hands.

ASK YOURSELF

When did events recorded in Esther occur? Who are the chief characters in the book? What the object? How often is the word "God" mentioned in the book of Esther?

Juniors

Seniors

1, 2. Who was king of Persia? Who was his first queen? (Chap. 1.) Why deposed? Who succeeded her? Who was Haman? What kind of ruler? Who refused to reverence him? Who was Mordecai? What office held by him? (Ch. 2: 19; 3: 4.)

3, 4. What question asked? By whom? To whom was the report given? What had Mordecai told?

5-7. Why was Haman angry? Who had refused before (Dan. 3)? What plot arranged by Haman? For what reason? What other instances of lots being used? (1 Sam. 14: 42; Matt. 27: 35; Acts 1: 26.)

8. To whom did Haman apply? What advice did he give the king?

9. What suggested? What promise given? Where was he going to get the money?

10, 11. What was given Haman? By whom? What power did the ring carry?

1-3. What was Esther's early history? To what people did Haman belong? How regarded by the Jews? When are rulers to be disobeyed? Why? What plot had Mordecai revealed? (Chap. 2: 21, 22.) Why would Mordecai not give homage to Haman? To whom should worship be rendered? (Ex. 20: 3; Matt. 4: 10.)

3-5. What spirit prompted Haman? By what is pride followed? (Prov. 16: 18; 18: 12.) By what humility? (Prov. 22: 42.)

6-8. What time decided on? How? Who disposes all things? Prov. 16: 33.

9-11. With what is revenge inconsistent? (Luke 9: 55.) From what does it proceed? (Ezek. 25: 15.) Who is the greatest example of forbearance? (1 Pet. 2: 23.)

PRACTICAL

1. When bad men are in authority it bodes ill for the good.

2. Not power, but character should command respect.

3. Nothing in heaven or in earth should we worship but God alone.

4. Beware of anyone who tries to coax you

to do what you believe to be wrong.

5. Wounded pride and vanity are always cruel.

6. Malice stops at nothing. No cost is too great for revenge.

7. When rulers become the tools of designing men, mischief is sure to follow.

FOR WRITTEN ANSWERS

1. How had Mordecai come to be one of the king's servants?

2. Show that Mordecai was right in not bowing to Haman?

3. Describe the plan that Haman took to revenge himself?

LESSON III.

ESTHER PLEADING FOR HER PEOPLE

October 15, 1899

Esther 8: 3-8, 15-17. Commit to memory vs. 15-17. Read Chaps. 8-10

3 And Esther spake yet again before the king, and fell down at his feet, and besought him with tears to put away the mischief of Ha'man the A'gagite; and his device that he had devised against the Jews.

4 Then the king held out the golden scepter¹ toward Esther. So Esther arose, and stood before the king.

5 And said, If it please the king, and if I have found favour in his sight, and the thing seemeth right before the king, and I be pleasing in his eyes, let it be written to reverse the letters devised by Ha'man the son of Hammedatha the A'gagite, which he wrote to destroy the Jews which are in all the king's provinces:

6 For how can I endure to see the evil that shall come unto my people? or how can I endure to see the destruction of my kindred?

7 Then the king Ahashuerus said unto Esther the queen and to Mordecai the Jew. Behold, I have given Esther the house of Ha'man and him they have

hanged upon the gallows, because he laid his hand upon the Jews.

8. Write ye also² for the Jews, as it liketh you, in the king's name, and seal it with the king's ring: for the writing which is written in the king's name, and sealed with the king's ring, may no man reverse.

15 And Mordecai went³ out from the presence of the king in royal apparel of blue and white, and with a great crown of gold, and with a garment of fine linen and purple: and the city of Shu'shan⁴ rejoiced and was glad.

16 The Jews had light, and gladness, and joy, and honour.

17 And in every province, and in every city, whithersoever the king's commandment and his decree came, the Jews had joy and gladness, a feast and a good day, and many⁵ of the people of the land became Jews: for the fear of the Jews⁶ fell upon them.

Revised Version—1 To; 2 To. *Margin*, concerning; 3 Forth; 4 Bobe; 5 Shouted; 6 From among the peoples; 7 Was fallen.

GOLDEN TEXT

"Commit thy way unto the Lord; trust also in him, and he shall bring it to pass." Ps. 37: 5.

DAILY READINGS

M.—Esther 8: 1-8. } Esther pleading for her people.
T.—Esther 8: 9-17.

W.—Esther 9: 20-28. Deliverance commemorated.

Th.—Psalm 81: 14-24. Joy in deliverance.

F.—Zeph. 3: 14-20. Promise of help.

S.—Psalm 91. Safety of God's people.

S.—Psalm 37: 1-17. Trust, and fear not.

TIME

Same year as last lesson, probably May or June, 473.

PLACE

The King's palace at Shushan.

CATECHISM

Q. 75. What is forbidden in the eighth commandment?

A. The eighth commandment forbiddeth whatsoever doth or may unjustly hinder our own or our neighbour's wealth or outward estate.

CONNECTION

Mordecai learns of the plot against his people. In despair he turns to Queen Esther who was his niece, (2: 7), and she, at the risk of her own life (4: 14), secures the downfall of Haman and saves the Jews.

EXPLANATION

3, 4. **And Esther spake.** (Read thrilling story of chs. 4-6.) Haman had been overthrown (7: 10); but the decree of 3: 13 was still in force. Esther can at last beg of the king to revoke it. **At his feet;** as a suppliant. **Held out the golden sceptre;** a sign that the king's favor was granted, and that she might present her request. It would have been death if he had not so done (4: 11).

5, 6. **If it please the king.** Having once again gained the king's favor, she now pleads her case. **Reverse the letters;** the decree of 3: 13. The Persian law could not be changed; but the king met the difficulty as in v. 8. **How can I endure?** She shows her deep love for her kindred in this tender appeal.

7, 8. **To Mordecai the Jew.** He was now prime minister in Haman's place (8: 2). **The house of Haman.** Haman and his household had been given to the queen for the wrong that he had done her and her

people (8: 1). **Hanged upon the gallows;** which he himself had erected to hang Mordecai (5: 14; 7: 10). **Write ye also.** The king could not change his own decree; but he issued another one, allowing the Jews to defend themselves. **The king's ring.** See last lesson (ch. 3: 10). This decree, like the other, was sent by swift post all through the kingdom.

15-17. **In royal apparel.** He was no longer a petty official at the king's gate (2: 19), but the prime minister (8: 2) wearing the robe of royal state. **Crown of gold;** a turban ornamented with gold and jewels. The city of Shushan—or Susa—the winter capital of Persia. **Rejoiced;** the R. V. reads "shouted." They could not control their feelings of joy. The Jews rejoiced, and many of the Persians rejoiced with them. **Became Jews;** to escape the power of the Jews, who were now backed by the Persian officials (9: 3).

LESSON PLAN

I. The Queen's Petition. 8-6.

At peril of her life and with a flood of tears, that the king would spare her people.

II. The King's Consent. 7, 8. etc.

That the Jews should be allowed to defend themselves.

III. The great deliverance. 15-17.

The Jews safe and many of the people of the land becoming Jews.

LESSON HYMNS

Book of Praise—23, 50, (Ps.) 11, 404, 282.

ASK YOURSELF

How was Mordecai affected by the king's decree? (chap. 4 : 1.) How the Jews? (chap. 4 : 3.) What was Esther requested to do? (v. 8.)

Juniors

3. What promise had the king made Esther? (ch. 5 : 3.) What did Esther now ask?

4, 5. How was Esther received? Of what was the sceptre a symbol? (Gen. 49 : 10; Psa. 45 : 6; Heb. 1 : 8.) What had Haman done? How alone could this be changed.

6-8. Why was Esther so anxious? What does this show her to be? To whom did the king speak? What had he given Esther? What power now given? What did the decree allow the Jews to do? (v. 11.) How was it sent out? (v. 14.)

15-17. To what position was Mordecai raised? How shown? How did the Jews act? What caused their joy? How widespread was the decree? How ~~is~~ is God's offer of salvation? (Isa. 55 : 1.) What is our duty in regard to that offer?

Seniors

3-6. How did Esther approach the king? What was her request? (Ch. 5 : 8.) What did Haman's wife advise? (Ch. 5 : 14.) What was Haman's fate? (Ch. 7 : 10.) What had been the bitter drop in his cup? To what does success sometimes lead? How does God make all things work? What was Esther's chief grief?

7, 8. How was the ruin of the Jews defeated? How did they commemorate their deliverance? (Ch. 9 : 26.) Through whom does deliverance come? (Rom. 11 : 26.) From what? (Gal. 1 : 4; Heb. 2 : 15; Rom. 7 : 24.) How obtained for us? (Heb. 9 : 14.)

15-17. Why were the Jews so joyful? Contrast the hope of the righteous and the wicked. (Prov. 10 : 28.) Which have we?

PRACTICAL

1. The evil that men do lives after them, v. 3.
2. We should not be satisfied with our own safety while others are in peril.
3. We should carry one another's burdens in prayer to God. (See Heb. 7 : 25.)
4. When the righteous are in authority the

people rejoice.

5. Truth shall yet triumph over error and right over wrong.

6. Love and not fear should prompt us to serve God. (v. 17.)

7. Those who dig pits for others may fall into them themselves. (v. 17.)

FOR WRITTEN ANSWERS

1. Why was Esther asked to plead with the king?
2. How did she shew her courage? Her skill?
3. From what sins do Haman's doings and fate warn us?

LESSON IV.

EZRA'S JOURNEY TO JERUSALEM

October 22, 1899

Ezra 8: 21-32 Commit to memory vs. 21-23. Read chaps. 7 and 8: 15-36

21 Then I proclaimed a fast there at the river of Aha va, that we might afflict ourselves before our God, to seek of him a right way for us, and for our little ones, and for all our substance.

22 For I was ashamed to require of the king a band of soldiers and horsemen to help us against the enemy in the way: because we had spoken unto the king, saying, The hand of our God is upon all them that seek him; but his power and his wrath is against all them that forsake him.

23 So we fasted and besought our God for this: and he was intreated of us.

24 Then I separated twelve of the chief of the priests: 5 Sherebi'ah, Hahabi'ah, and ten of theirs brethren with them,

25 And weighed unto them the silver, and the gold, and the vessels, even the offering 6 of the house of our God, which the king, and his counsellors and his lords and all Israel there present, had offered:

26 Even weighed 8 unto their hand six hundred and fifty talents of silver, and silver vessels an hundred talents, and of gold an hundred talents;

27 Also twenty 9 basons of gold, of a thousand 10 drams; and two vessels of 11 fine copper, precious as gold.

28 And I said unto them, Ye are holy unto the Lord; the vessels are holy also; and the silver and the gold are a free-will offering unto the Lord 12 God of your fathers.

29 Watch ye, and keep them, until ye weigh them before the chief of the priests and the Le'vites, and 13 chief of the fathers of Israel, at Jeru'salem, in the chambers of the house of the Lord.

30 So 14 took the priests and the Le'vites the weight of the silver, and the gold, and the vessels, to bring them to Jeru'salem unto the house of our God.

31 Then we departed from the river of Aha'va on the twelfth day of the first month, to go unto Jeru'salem: and the hand of our God was upon us, and he delivered us from the hand of the enemy, and 15 of such as lay in wait by the way.

32 And we came to Jeru'salem, and abode there three days.

Revised Version—1 Humble; 2 Straight; 3 Ask; 4 Chiefs; 5 Add even; 6 For; 7 Princes; 8 Into; 9 Bows; 10 Daries; 11 Bright brass; 12 Lord the God; 13 Princes of the fathers' houses of Israel; 14 Received put after Levites; 15 And the lie in wait.

GOLDEN TEXT

"The hand of our God is upon all them for good that seek him." Ezra 8: 22.

DAILY READINGS

M.—Ezra 7: 6-20. The king's decree.
T.—Ezra 7: 21-28. The king's gifts.
W.—Ezra 8: 21-32. Ezra's journey to Jerusalem.
Th.—Ezra 9: 1-9. Ezra's prayer.
F.—Ezra 9: 10-15. The prayer continued.
S.—Psalm 46. God our refuge.
S.—2 Cor. 6: 11-18. Be separate.

TIME

B.C. 458; seventy-eight years after Zerubbabel's first return, and fifteen years after the deliverance through Queen Esther.

PLACE

Babylonia, on the way, and at Jerusalem.

CATECHISM

Q. 76. Which is the ninth commandment?

A. The ninth commandment is, Thou shalt not bear false witness against thy neighbour.

LESSON PLAN

I. The Fast, 21-23.

At the river of Aha'va, and with earnest prayer to God for His help.

II. The Trust, 24-30.

The offering for the house of God, given into the hands of twelve of the priests for safe-keeping and safe carriage.

III. The Journey, 31, 32.

Accomplished in peace.

LESSON HYMNS

Book of Praise—1, 19 (Ps.), 271, 275, 308.

CONNECTION

The little colony that had returned to Jerusalem from exile under Zerubbabel was not prospering. Many abuses had crept in among the people. And Ezra, more than seventy years later, went up to set things right.

EXPLANATION

21. I proclaimed a fast, at the beginning of the journey. The purpose of the fast was (1) That we might afflict ourselves, Rev. Ver., "humble ourselves" before our God, by submission to His will and by repentance from sin; (2) To seek of him a right way—that God would not suffer them to be turned aside from the direct road by enemies. Aha'va; one of the Babylonian rivers, a branch of the Euphrates.

22, 23. For I was ashamed. Ezra had professed his confidence in God's power to protect, and he would not, therefore, ask for an armed escort. The enemy in the way; the plundering Arabs of the desert. Fasted; in token of penitence. Intreated of us; heard and answered us. (8: 31.)

24, 25. I separated twelve; to take charge of the treasure. Weighed. Money was weighed not counted. Silver. See 7: 15, 16.

26, 27. Six hundred and fifty talents. The silver talent was worth about \$1,600. Silver vessels an hundred talents; that is, valued at one hundred talents. Of gold. The gold talent has been reckoned at from four to eighteen times the value of the silver talent. A thousand drams; about \$5,000. Vessels of fine copper; perhaps some kind of an alloy, as copper would not be as precious as gold. The whole treasure has been estimated at from two to five million dollars.

28, 29. Ye are holy; set apart for;

sacred service. **Watch ye.** They were to use the utmost diligence in guarding the treasure. **Chambers;** rooms on each side of the main building for the priests (1 Kings 6: 5), also for store rooms (Neh. 13: 5.)

31, 32. The hand of our God. Ezra

was conscious of the presence of the Almighty. **Delivered us.** By preventing attacks or by enabling Ezra to repel them. **To Jerusalem;** after a journey of four months (7: 9). The distance was about 600 miles.

Juniors

ASK YOURSELF

Seniors

21. Upon what journey were the people setting out? Upon what had Ezra determined? (Ch. 7: 10.) What does seeking God include? (Psa. 27: 8; Job 8: 5). When should it be done? (Psa. 105: 4; Isa. 55: 6; Heb. 11: 6). To what does it lead? (Prov. 8: 17; Psa. 34: 4). What did Ezra proclaim? Why? From whom did Ezra seek guidance? Who is our Guide? (Psa. 25: 9; Lsa. 58: 11.)

22, 23. Whose help did Ezra decline to ask? Why? To whom does God show kindness? To whom wrath? How may we obtain the one and avoid the other?

24-30. To whom did Ezra commit the treasure? Of what kinds was it? How much? Why was the journey dangerous?

31, 32. What fresh proof of God's goodness?

See Lesson 1.

21. Whom did the king allow to go to Jerusalem? (Ch. 7: 13.) Why did they "afflict" themselves? What is the true spirit of fasting? (Isa. 58: 6, 7). By what should it be accompanied? (Joel 2: 12, 13; Deut. 9: 18.) What is the best security against evil?

22, 23. What sustained Ezra? What are the encouragements to trust God? (Isa. 26: 4; Psa. 36: 7; 1 Pet. 5: 7.) In what should we trust? (Psa. 119: 42; Eph. 3: 12.) What is the result of forsaking God? (Jer. 17: 13; Ezek. 6: 9.)

24-30. What should we consecrate to God? Why? How may we best use our means? How careful was Ezra about the treasure? What lesson from it?

31, 32. What is God's Providence?

PRACTICAL

1. We should go to God for help in all our difficulties.

2. If God be for us we have nothing to fear.

3. The prayer of faith never goes unanswered.

4. We should do God's business in a business-like way (v. 24).

See 1

5. We should be faithful and diligent in doing any kind of work for God (v. 29); each one doing his own part and putting his conscience into it.

6. God helps those who trust in Him.

7. The end of life's journey will be peace and joy to all who trust and obey.

FOR WRITTEN ANSWERS

1. Explain why Ezra was ashamed to ask soldiers from the king.

2. What arrangements did he make for the safe carriage of the treasure?

3. How may we be always sure of God's protection?

LESSON V.

PSALMS OF DELIVERANCE

October 29, 1899

Psalms 85 and 126. Commit to memory Psalm 126. Read Jeremiah 31

1 LORD, thou hast been favourable unto thy land: thou hast brought back the captivity of Jacob.
 2 Thou hast forgiven the iniquity of thy people, thou hast covered all their sin: Se'lah.
 3 Thou hast taken away all thy wrath: thou hast turned thyself from the fierceness of thine anger.
 4 Turn us, O God of our salvation, and cause thine anger toward us to cease.
 5 Wilt thou be angry with us for ever? wilt thou draw out thine anger to all generations?
 6 Wilt thou not revive us again: that thy people may rejoice in thee?
 7 Shew us thy-mercy, O LORD, and grant us thy salvation.
 8 I will hear what God the LORD will speak: for he will speak peace unto his people, and to his saints: but let them not turn again to folly.
 9 Surely his salvation is nigh them that fear him: that glory may dwell in our land.
 10 Mercy and truth are met together; righteous-

ness and peace have kissed each other.

11 Truth shall spring out of the earth: and righteousness shall look down from heaven.

12 Yea, the LORD shall give that which is good: and our land shall yield her increase.

13 Righteousness shall go before him; and shall set us in the way of his steps.

Ps. 126: 1 When the LORD turned again the captivity of Zion, we were like them that dream.

2 Then was our mouth filled with laughter, and our tongue with singing: then said they among the heathen, The LORD hath done great things for them.

3 The LORD hath done great things for us; whereof we are glad.

4 Turn again our captivity, O LORD, as the streams in the south.

5 They that sow in tears shall reap in joy.

6 He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.

Revised Version—1 Indignation; 2 Quicken; 3 Springeth; 4 Hath looked down; 5 Make his footsteps a way to walk in; 6 Unto them; 7 Nations; 8 South (a capital S); 9 Though he goeth on his way weeping, bearing forth the seed; 10 He shall come again with joy, bringing his sheaves with him.

GOLDEN TEXT

"They that sow in tears shall reap in joy." Ps. 126: 5.

DAILY READINGS

M.—Psalm 85. } Psalms of deliv-
 T.—Psalm 126. } erance.
 W.—Jer. 30: 18-24. Promise of deliverance.
 Th.—Jer. 31: 1-12. A joyful prospect.
 F.—Jer. 33: 1-14. Pardon and restoration.
 S.—Zech. 8; 1-8. A joyful city.
 S.—Psalm 124. The Great Deliverer.

TIME AND PLACE

Precise date unknown, but the Psalms have the tone of the period of the return of the exiles from Babylon.

CATECHISM

Q. 77. What is required in the ninth commandment?

A. The ninth commandment requireth the maintaining and promoting of truth between man and man, and of our own and our neighbour's good name, especially in witness bearing.

LESSON PLAN

I. The Prelude, Psalm 85.

Remembrance, 1-3; Petition, 4-7; Confidence, 8-13.

II. The Anthem, Psalm 126.

Joy; thanksgiving; hope.

LESSON HYMNS

Book of Praise—389, 14 (Ps.), 189, 17, 455.

CONNECTION

From the study of Ezra's journey to Jerusalem we turn to the study of two Psalms which show us the returned exiles' gratitude and joy for restoration to their own land.

EXPLANATION

1-3. Favorable; literally, "well pleased." The captivity of Jacob; the captive Jews (Ezra 1: 1, 2); called "Jacob" from their great ancestor. Forgiven; sin was the cause of their punishment (2 Chron. 36: 14-17). Their return was a proof of pardon. Thy wrath; the Divine displeasure because of sin. Thou hast turned; because His people had turned unto Him.

4-7. Turn us, O God. Turn toward us and complete our salvation. Only a portion of the exiles had been restored. Angry for ever? The punishment seemed to last so long. To all generations; without end. Revive us again; by restoring them completely to His favor, which is life. Thy mercy; loving kindness to the guilty. Thy salvation; from sin and oppression.

8, 9. I will hear. He will listen for an answer to his petition (Heb. 2: 1), and he is confident it will be one of peace. To folly.

It was their foolish sinning against God that brought all their sufferings upon them. That fear Him; not the fear of the slave, but of the loving child. That glory may dwell; the glory of God's presence manifested in pure worship and right living.

10, 11. Mercy . . . truth . . . righteousness . . . peace. Calvin says, "These are the four cardinal virtues of Christ's kingdom. Where these reign among men there must be true and perfect felicity. They are shewn by God in saving us, and they are shewn in saved men." Met together; showing the harmony that exists when these virtues reign. Truth shall spring. Truth like a seed responds to the sunshine of God's favor. Shall look down; smiling upon the picture just described.

12, 13. Shall yield her increase; under the blessing of God (Hag. 1: 9-11). Before Him; as an herald. In the way of His

steps; in His footsteps.

Ps. 126. 1, 2. Like . . . dream; too good to be true. Then were our hearts. Their joy found expression in mirth and song.

Tears . . . joy; sad was the work of building up the ruins. Glad would the finish be. It is worth painful sowing to gather a bountiful harvest.

ASK YOURSELF

Juniors

Psalm 85 : 1-3. What period referred to? How had God treated His people?

4-7. What is the special request? What is the fear expressed? In what words is the request again urged? (v. 7.)

8. What promise does the psalmist make? Upon whom does God bestow peace? What should they not do?

9, 10. What are the motives to godly fear? (Ps. 130 : 4; Deut. 10 : 12.) What four virtues are named? What does Calvin say of them?

11-13. What six promises does God here give?

Psalm 126 : 1-4. How did the captives feel and act when freed from captivity? When should we acknowledge God? What is the result of doing so? What further prayer? (v. 4.)

5, 6. What promise? How should we sow, in order to reap well? How can this be done every day? Are we trying to do it?

Seniors *see*

Psalm 85 : 1-3. What favor had God done to His people? Had all difficulties been overcome? "What doth every sin deserve?" (Shorter Catechism, Ques. 84.) How should we act toward sin? (2 Tim. 2 : 19; 1 Thess. 5 : 22.)

6, 7. Give some features of God's mercy. (Psa. 25 : 6; 89 : 28; Rom. 9 : 15.)

8. Of what had they been guilty? What exhortation is now given them?

9, 10. Through whom are sinners forgiven? How? (Eph. 1 : 7; Isa. 55 : 7.) To what should forgiveness lead?

11-13. What attributes of God unite in the work of redemption? To what is lost man restored? From what has God promised deliverance? (Gal. 1 : 4; 1 Thess. 1 : 10.)

Psalm 126 : 1-4. What is the subject of the psalm? What produced the great change in the tone of their songs?

5, 6. When will God turn tears to joy? What should we sow? When? How? What success promised? Are we doing so?

PRACTICAL

1. God's pardoning grace should draw forth the deepest gratitude of our hearts.

2. Past mercies should lead us to look for future blessings.

3. Peace with God depends on our turning from our sins.

4. The favor of God is the secret of all

true joy. (v. 6.)

5. "Mercy and truth" meet at the Cross of Jesus Christ. (v. 10.)

6. We may sow the seed of truth in the midst of difficulties, but there will be a harvest of joy. (v. 6.) *see*

FOR WRITTEN ANSWERS

1. How should those stand toward sin to whom God has spoken peace?

2. Name the four virtues which Calvin calls "the cardinal virtues of Christ's Kingdom."

3. What is the connection between sowing and reaping?

LESSON VI.

NEHEMIAH'S PRAYER

November 5, 1899

Nehemiah 1: 1-11. Commit to memory vs. 8-10. Read chap. 2

1 The words of Nehemiah the son of Hachbani'ah. 2 And it came to pass in the month ² Chislev, in the twentieth year, as I was in Shushan the palace;

3 That Hanani, one of my brethren, came, he and certain men of Judah; and I asked them concerning the Jews that had escaped, which were left of the captivity, and concerning Jerusalem.

4 And they said unto me, The remnant that are left of the captivity there in the province are in great affliction and reproach: the wall of Jerusalem also is broken down, and the gates thereof are burned with fire.

5 And it came to pass, when I heard these words that I sat down and wept, and mourned certain days, and fasted, and prayed before the God of heaven,

6 And said, I beseech thee, O Lord, God of heaven, the great and terrible God that keepeth covenant and mercy: for them that love him and observe his commandments:

7 Let thine ear now be attentive, and thine eyes open, that thou mayest hear the prayer of thy servant, which I pray before thee now, day and night, for the children of Israel thy servants, and confess the sins of the children of Israel, which we have

sinned against thee: both I and my father's house have sinned.

8 We have dealt very corruptly against thee, and have not kept the commandments, nor the statutes, nor the judgments, which thou commandedst thy servant Moses.

9 Remember, I beseech thee, the word that thou commandedst thy servant Moses, saying, If ye will transgress, I will scatter you abroad among the nations:

10 But 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.

11 Now these are thy servants and thy people, whom thou hast redeemed by thy great power, and by thy strong hand.

12 O Lord, I beseech thee, let now thine ear be attentive to the prayer of thy servant, and to the prayer of thy servants, who desire to fear thy name: and prosper, I pray thee, thy servant this day, and grant him mercy in the sight of this man. For I was the king's cupbearer.

Revised Version.—1 Now; 2 Chislev; 3 Out of; 4 The God; 5 With; 6 Keep; 7 Hearken unto; 8 At, this time; 9 While; 10 Yea, I and; 11 Trespass; 12 Peoples; 13 Return; 14 Though your outcasts were in the uttermost part; 15 Cause my name to dwell there; 16 Now I

GOLDEN TEXT

"Prosper, I pray thee, thy servant this day." Neh. 1: 11.

DAILY READINGS

M.—Neh. 1. Nehemiah's prayer.
T.—Neh. 2: 1-11. The request granted.
W.—Neh. 2: 12-20. A good resolve.
Th.—Lev. 26: 40-46. Confession and forgiveness.
F.—Deut. 30: 1-10. Precious promises.
S.—1 Kings 8: 46-53. Solomon's prayer.
S.—Psalm 80. Turn us, O Lord!

TIME

Date in 445 or early in 441 B.C., the twentieth year of the reign of Artaxerxes (ch. 1: 1), thirteen years after Ezra first went to Jerusalem.

PLACE

Shushan (Susa), the winter capital of the Persian empire.

CATECHISM

Q. 78. What is forbidden in the ninth commandment?

A. The ninth commandment forbiddeth whatsoever is prejudicial to truth, or injurious to our own or our neighbour's good name.

LESSON PLAN

I. A Courtier, 1, 11 last clause.
In the king's palace, and the king's cupbearer.

II. A Patriot, 2, 3.

Eager for news of his countrymen, and grieved because of their sad estate.

III. A Man of Prayer, 4-11.

Taking the case of his people to his God and theirs.

LESSON HYMNS:

Book of Praise—159, 42 (Ps.), 171, 95, 160.

CONNECTION

Some few years after Ezra went up to Jerusalem discouraging reports were brought back to Nehemiah at the Persian court. He placed the matter before God, and this lesson is a study of his prayer.

EXPLANATION

1, 2. The words, referring to what follows. Chislev, about December. Hanani, Nehemiah's own brother (7: 2). Came, from Jerusalem. The Jews that had escaped; from exile and had returned to Jerusalem.

3, 4. The remnant that are left; the returned exiles distinguished from these still living in foreign countries. Affliction and reproach. There were difficulties among themselves (Neh. 5: 1-5) and enemies without (Ezra 4: 4). The wall . . . is broken; by hostile neighbors. Fasted; expressive of his deep grief and his desire to find God.

5, 6. The great and terrible God; great in mighty deeds, and terrible in judgment.

Keepeth covenant and mercy; keeps his promise and shows mercy (Ps. 103: 17, 18). Confess the sins. Sin was the cause of all their troubles, and they must forsake it through confession. Which we have sinned. He assumes his full share of the people's sin.

7-9. Very corruptly; showing his deep sense of the greatness of their sin. Commandments . . . statutes . . . judgments; the law from every point of view (Deut. 6: 1). If ye transgress. See Lev. 26: 33; Deut. 28: 64. But if ye turn unto me. See Lev. 26: 40-42; Deut. 30: 1-5. The fact that God had kept His word as to the judgments was a proof to Nehemiah that He would fulfil His

gracious promises. **The place that I have chosen**; the temple at Jerusalem. **To set my name there**; to make it the centre of My worship.

10; 11. Thy servants. They were His, even though they had sinned and suffered. **Whom thou hast redeemed,** especially

from the bondage of Egypt. **Prosper, I pray thee, thy servant.** He was about to ask permission to go to Jerusalem to help his brethren (2: 5). **This man**; the Persian king. **Cup-bearer**; his special duty was to serve the king his wine. It required a trusty person, whose poisoning was so common.

ASK YOURSELF

Juniors

1-3. Who is speaking? Where was he? What was Shushian? Date? What visitor came? What did Nehemiah ask him? By whom were the walls destroyed? (2 Kings 25; 10). When partly rebuilt? (Ezra 4: 12.)

4, 5. What did Nehemiah do? Why? To whom did he pray? How did he address Him? What should we plead in prayer? (Psa. 51: 1; Dan. 9: 16; Psa. 119: 49.)

6, 7. For whom did he pray? What did he confess? What had they failed to do?

8, 9. When were such threats made? (Lev. 26: 33; Deut. 28: 64). What had God promised? (Lev. 26: 40-42; Deut. 30: 1-5). What the condition?

10, 11. When had God delivered His people? (Ex. 14: 30). What does Nehemiah ask? What kind of prayer is effectual? (Jas. 5: 16).

PRACTICAL

1. A good man loves God's people and cause.

2. The true patriot feels his country's woes as a personal sorrow.

3. "Have we trials and temptations? Is there trouble anywhere?"

We should never be discouraged; Take it to the Lord in prayer."

Seniors
1-3. Who was Nehemiah? Who were the reporters? What the report? What "province"?

4. How did the report affect Nehemiah? Give noted instances of fastings and prayers during the captivity? (Dan. 9: 3-10; Esther 4: 16; Ezra 10: 6.)

5-11. "What is prayer?" (Shorter Catechism, Ques. 98). In which verse is adoration expressed? Confession? Pleading the promises? Former mercies? What were the sins referred to? (Ezra 9: 1; 2 Chron. 36: 14). What promises had God fulfilled? (Lev. 26: 40-45; Deut. 30: 1-5). What did Nehemiah intend to ask? Of whom? When did he receive the answer? Chap. 2: 6. Through whom is prayer acceptable? (John 14: 13). How should it be offered? (Heb. 10: 22). How are answers granted? (Isa. 30: 19; Eph. 3: 20; 2 Cor. 12: 8, 9.)

4. Confession is a good preparation for prevailing petition. (v. 6, 7.)

5. God's promises are a mighty leverage in prayer. (v. 9.)

6. "There's a wideness in God's mercy, Like the wideness of the sea."

FOR WRITTEN ANSWERS

1. Describe Nehemiah's duties in the king's court.

3. What did he do when he heard of the afflictions of his brethren?

3. In what points is his prayer a pattern for us?

LESSON VII. REBUILDING THE WALLS OF JERUSALEM November 12, 1899.

Nehemiah 4 : 7-18. Commit to memory vs. 15-18. Read chap. 4

7 But it came to pass, that when Sanballat, and Tobiah, and the Arabians, and the Ammonites, and the Ashdodites, heard that the walls of Jerusalem were made up, and that the breaches began to be stopped, then they were very wroth.

8 And conspired all of them together to come and to fight against Jerusalem, and to hinder it.

9 Nevertheless we made our prayer unto our God, and set a watch against them day and night, because of them.

10 And Judah said, The strength of the bearers of burdens is decayed, and there is much rubbish; so that we are not able to build the wall.

11 And our adversary said, They shall not know, neither see, till we come in the midst among them, and slay them, and cause the work to cease.

12 And it came to pass, that when the Jews which dwell by these came, they said unto us ten times, From all places whence ye shall return unto us they will be upon you.

13 Therefore set I in the lower places behind the wall, and on the higher places, I even set the people after their families with their swords, their spears, and

their bows.

14 And I looked, and rose up, and said unto the nobles, and to the rulers, and to the rest of the people, 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.

15 And it came to pass when our enemies heard that it was known unto us, and God had brought their counsel to nought, that we returned all of us to the wall, every one unto his work.

16 And it came to pass, from that time forth, that the half of my servants wrought in the work, and the other half of them held both the spears, the shields, and the bows, and the habergeons; and the rulers were behind all the house of Judah.

17 They which builded on the wall, and they that bare burdens, with those that laded, every one with one of his hands wrought in the work, and with the other hand held a weapon.

18 For the builders, every one had his sword girded by his side, and so builded. And he that sounded the trumpet was by me.

Revised Version.—The repairing of the walls went forward; 2 To cause confusion therein; 3 But; 4 Into the midst of; 5 Ten times from all places, ye must return unto us; 6 Lowest part of the space behind; 7 In the open places; 8 Coats of mail; 9 Laded themselves, every one.

GOLDEN TEXT

"Watch and pray." Matt. 26 : 41.

DAILY READINGS

M.—Neh. 4 : 7-18. Rebuilding the walls of Jerusalem.

T.—Neh. 6 : 1-9. Tempters unheeded.

W.—Neh. 6 : 10-16. The wall finished.

Th.—Neh. 12 : 27-30 and 43-47. Dedication and rejoicing.

F.—Psalm 64. Evil designs frustrated.

S.—Eph. 6 : 10-18. Able to stand.

S.—Mark 13 : 28-37. Watching and prayer.

TIME

Summer of B.C. 444, some months after the date of last lesson.

PLACE

Jerusalem.

CATECHISM

Q. 79. Which is the tenth commandment?

A. The tenth commandment is, Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbour's.

LESSON PLAN

I. In Peril from Foes, 7, 8.

Who through envy and hatred conspired against them.

II. Praying and Watching, 9-14.

At the command and after the example of Nehemiah, their leader.

III. Watching and Working, 15-18.

Girded for battle, but busy on the walls.

LESSON HYMNS

Book of Praise—6, 35 (Ps.) 250, 252, 254.

CONNECTION

The Persian King allowed Nehemiah to go up to Jerusalem to repair the walls of the city (2 : 6-8). This lesson shows us the difficulties that he had to overcome in carrying out his task.

EXPLANATION

7-9. Sanballat; The satrap of the king of Persia at Jerusalem and neighborhood. Tobiah united with him in opposing the Jews. Heard that the walls were made up. They had been rebuilt to one-half their height (4. 6). The breaches; the mending of the walls would increase the security of the Jews whom they hated (2. 10). Conspired; made a secret plot. Set a watch; to prevent surprise.

10, 11. Judah; the Jewish people. The bearers of burdens; the workmen who were clearing the rubbish and carrying the material for the walls. Is decayed. They felt the effects of over-work (4. 21). Our adversaries; the enemies of v. 7.

12. The Jews that dwelt by them; that lived in the country near Sanballat and his party. They said unto us; Rev. Ver., "ten times from all places, ye must return unto us." Ten times; repeatedly, again and again. From all places; from different places in the country. Ye must return unto us; either to defend them, or to save their own lives from the enemy threatening the city. Both adversaries and friends tempted them to give up.

13, 14. In the lower places. He placed the soldiers behind the lowest and therefore the weakest parts of the wall. On the higher places. Some were placed on elevated ground within the walls to watch for the

approach of the enemy. **Remember the Lord . . . and fight.** He appeals to their love of God, of home and of country.
 16-18. **My servants**; either a band of

trusty slaves, or his body-guard (2. 23). **Habergeons**; coats of mail. **Rulers**; the loyal nobles. **Were behind**; stationed near to command the defending forces.

ASK YOURSELF

Juniors

7, 8. What was Nehemiah's errand to Jerusalem? Who opposed?

9-12. To whom did Nehemiah and his friends pray? What else did they do?

10. Who objected? (v. 10). Why? What was their objection? What did their adversaries say? What did outside Jews suggest? (See Revised Version.) How often?

13, 14. How did he arrange the people? For what purpose? To whom did Nehemiah then speak? What did he say? How is God described? Does God fight for His people? (Ex. 14: 26-30.)

15, 16. What had God done? What did the people do? How were the men divided? How did Nehemiah's servants work?

17, 18. How did those who carried burdens manage their weapons? Those who builded? In what respects should we imitate them? (Phil. 1: 28; 1 Cor. 16: 13.)

PRACTICAL

1. When we are doing what is right, opposition should only make us more determined.

2. Anger is a sign of weakness, not of strength. (v. 7.)

3. "Trust in God and keep your powder dry" is a good fighting maxim.

7-12. Describe Nehemiah's plan, Chap. 3 and Chap. 4-6. Why was prayer made? What accompanied it? (Luke 21, 36.) In character building what rubbish should be cleared away? What are some motives to watchfulness? (1 Pet. 5: 8.) How should we watch? (Eph. 6: 18; Col. 4: 2.)

13, 14. What characteristic of God here mentioned? To what should the knowledge of God's anger lead? (Jer. 4: 8; Matt. 3: 8-10.) How does God defend His people? (Job 22: 25; Psa. 5: 11; Ps. 89: 18.)

15, 16. What had stopped the work? What were the "habergeons"? Name some other ancient armor. What were the rulers doing?

17, 18. How was the opposition overcome? What treacherous act done by Sanballat? (Chap. 3: 1-9.) What did he do next? Why so base? What was Nehemiah's noble reply? (Chap. 4: 10-13.)

4. Friends so often unite with foes to discourage Christian workers. (v. 12.)

5. Man proposes, but God disposes.

6. The Christian must always go armed; his foes are persistent and strong,—the world, the flesh and the devil.

FOR WRITTEN ANSWERS

1. Who opposed the rebuilding of the walls?

2. What were Nehemiah's plans for carrying on the work?

3. Describe a fully armed Christian (Eph. 6: 13-17).

LESSON VIII. PUBLIC READING OF THE SCRIPTURES November 19, 1899

Nehemiah 8 : 1-12. Commit to memory vs. 1-3. Read Nehemiah 8 and Luke 4 : 16-22

1 And all the people gathered themselves together as one man into the ⁷ street that was before the water gate; and they spake unto Ez'ra the scribe to bring the book of the law of Mo'ses, which the Lord had commanded to Is'rael.

2 And Ez'ra the priest brought the law before the congregation both ² of men and women, and all that could hear with understanding, upon the first day of the seventh month.

3 And he read therein before the ¹ street that was before the water gate from ³ the morning until ¹ mid-day, ⁴ before the men and the women, and ⁵ those that could understand; and the ears of all the people were attentive unto the book of the law.

4 And Ez'ra the scribe stood upon a ⁶ pulpit of wood, which they had made for the purpose; and beside him stood Mattith'ah, and She'mia, and Anaf'ah, and Uri'jah, and Hilk'ah, and Maasel'ah, on his right hand; and on his left hand, Pedaf'ah, and Mish'rael, and Malch'ah, and Ha'shum, and Hashbada'na, Zechar'ah, and Meshul'am.

5 And Ez'ra opened the book in the sight of all people: (for he was above all the people;) and when he opened it, all the people stood up:

6 And Ez'ra blessed the Lord, the great God: and all the people answered, Amen, Amen, with ⁷ lifting up their hands: and they bowed their heads, and

worshipped the Lord with their faces to the ground.

7 Also Jesh'ua, and Ba'ni, and Sherebi'ah, Ja'min, Ak'kub, Shabbetha'i, Hodi'jah, Maasel'ah, Keli'ta, Azari'ah, Joz'abad, Ha'nan, Pelai'ah, and the Le'vites, caused the people to understand the law; and the people stood in their place.

8 So they read in the book in the law of God ⁹ distinctly, and gave the sense ¹⁰ and caused them to understand the reading.

9 And Nehemi'ah, which is the Tirsha'tha, and Ez'ra the priest the scribe, and the Le'vites that taught the people, said unto all the people, This day is holy unto the Lord your God; mourn not, nor weep. For all the people wept, when they heard the words of the law.

10 Then he said unto them, Go your way, eat the fat, and drink the sweet, and send portions unto ¹¹ them for whom nothing is prepared: for this day is holy unto our Lord: neither be ye ¹² sorry; for the joy of the Lord is your ¹³ strength.

11 So the Le'vites stilled all the people, saying, Hold your peace, for the day is holy; neither be ye grieved.

12 And all the people went their way to eat, and to drink, and to send portions, and to make great mirth, because they had understood the words that were declared unto them.

Revised Version.— Broad paper; 2 *Awil of*; 3 From early morning; 4 In the presence of; 5 And of those; 6 *Margin*, tower; 7 The lifting up of; 8 And; 9 *Margin*, or with an interpretation; 10 So that they understood; 11 Him; 12 Grieved; 13 *Margin*, or stronghold.

GOLDEN TEXT

"The ears of all the people were attentive unto the book of the law." Neh. 8 : 3.

DAILY READINGS.

M.—Neh. 8 : 1-12. Public reading of the Scriptures.

T.—Neh. 8 : 13 to 9 : 3. Obeying the law.

W.—Deut. 11 : 13-21. God's Word to be studied.

Th.—Psalm 119 : 1-16. Delight in the Word.

F.—2 Kings 22 : 3-13. The Scriptures believed.

S.—Jer. 36 : 9-24. The Word rejected.

S.—Psalm 19 : 7-14. Reward in keeping.

TIME AND PLACE

Jerusalem; middle or last of September, B.C. 444, a week after the completion of the wall.

CATECHISM

Q. 80. What is required in the tenth commandment?

A. The tenth commandment requireth full contentment with our own condition, with a right and charitable frame of spirit toward our neighbour, and all that is his.

LESSON HYMNS

Book of Praise—357/10, vs. 5-9 (Ps.), 119, 118, 117.

LESSON PLAN

I. The Law Sought, 1.

The people eager to hear.

II. The Law Read, 2, 6.

By Ezra, after worship.

III. The Law Explained, 7, 8.

By Ezra and his helpers.

IV. The Law Applied, 9-12.

Makes the hearers glad.

CONNECTION

When the walls of the city were completed and arrangements had been made for its defence, Ezra proceeded to instruct the people in the law of God.

EXPLANATION

1. All the people gathered; from the city and country about. The street; a large square within and in front of the Water Gate—so called because through it water was carried into the city from the fountain Gihon, the one spring of Jerusalem. It was on the east side. They spake unto Ezra; being anxious to hear God's word. The law of Moses; the first five books of the Old Testament.

2-6. Brought the law before the congregation; publicly proclaimed it. All that could hear with understanding;

all who were old enough to understand. The first day of the seventh month; the feast of the new moon. (1 Sam. 20 : 5.) A pulpit; a reading desk upon a raised platform. Beside him stood; six on his right hand and seven on his left; leading men who shared the responsibilities of the occasion with Ezra, and by their presence gave impressiveness to it. Ezra opened the book; unrolled the roll (Luke 4 : 17). Books at that time were made of parchment fastened to rollers. The people stood up; showing reverence to God and His law.

Ezra blessed the Lord; by offering prayer. All the people answered. They responded to his words by loud Amens, taking an audible part in the worship. **Lifting up their hands**; an act of adoration. **Bowed their heads**; in token of humble penitence. **7, 8. The people stood**; eagerly and patiently listening. **Read distinctly**; so that all might hear every word. **And gave**

the sense; explained the meaning.

9-12. The Tirshatha: the Persian title for governor. **Mourn not nor weep**; because contrary to the spirit of the day. **The people wept**; because they had broken and neglected the law. **The joy of the Lord is your strength**. They were glad because they trusted God, and strong because they were glad.

Juniors

ASK YOURSELF

Seniors

1-3. Who gathered together? Where? When? What did they ask Ezra to do? Who was Ezra? (See also v. 9.) How long did he read? How did the people listen?

4-6. Where did Ezra stand? How many with him? For what purpose? Describe an ancient "book." (See Isa. 8:1.) How opened? What is the meaning of Amen?

7, 8. To which tribe did these men belong? What duty was given them?

9-12. What does "Tirshatha" mean? To whom given here? What is meant by a scribe? How was the day to be kept? Why? What caused the weeping? What command given? Whom were they to help? What is meant by "the joy of the Lord"?

1-3. Taking the figure of a school, who were the members? What brought so many? Describe the place of meeting. (Chap. 3:26.) Who was the leader? What was the text-book? What had God commanded? (Deut. 11:18-20; Josh. 1:8.)

4-7. Who were the teachers? Assistants? (See also v. 7.) How was the service opened? What included in "lifting up of hands"? What other acts mentioned? In what does true worship consist?

7, 8. What was studied? In what three ways? For what are the Scriptures profitable? (Psa. 119:7; 2 Tim. 3:16, 17.)

9-12. What followed the lesson?

PRACTICAL

1. Young and old should study God's Word together.
2. Eager scholars make glad teachers.
3. If we love God's law, we shall love to study it.

4. Trust—Joy—Strength—a blessed trinity.

5. If the love of God is in our hearts, we shall share with those who need.

FOR WRITTEN ANSWERS

1. What was the purpose of this great meeting?

2. Who read? Who explained? Who listened? What followed?

3. Show how trust in God, joy, and strength are connected with one another.

LESSON IX.

WOES OF INTemperance

November 26, 1899

Proverbs 23: 29-35. Commit to memory vs. 29-32

29 Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes?

30 They that tarry long at the wine; they that go to seek mixed wine.

31 Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright.

32 At the last it biteth like a serpent, and stingeth

like an adder.

33 Thine eyes shall behold strange women, and thine heart shall utter perverse things.

34 Yea, thou shalt be as he that lieth down in the midst of the sea, or as he that lieth upon the top of a mast.

35 They have stricken me, shall thou say, and I was not sick; they have beaten me, and I felt it not: when shall I awake? I will seek it yet again.

Revised Version - Complaining; Seek out; Its; Goeth down smoothly; Strange things; Forward; Hurt.

GOLDEN TEXT

"Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise." Prov. 20: 1.

DAILY READINGS

M.—Prov. 23: 29-35. Woes of Intemperance.

T.—Isa. 5: 8-16. God's judgment. W.—Isa. 5: 18-25. Anger of the Lord.

Th.—Prov. 20: 1-11. The mocker. F.—Nahum 1: 1-10. Sudden destruction.

S.—Isa. 24: 1-12. Desolation. S.—Matt. 24: 42-51. His portion.

TIME AND PLACE

The lesson is from the Proverbs of King Solomon and is vivid with the increasing luxury of the Jerusalem of his day.

CATECHISM

Q. 81. What is forbidden in the tenth commandment?

A. The tenth commandment forbiddeth all discontentment with our own estate, envying or grieving at the good of our neighbour, and all inordinate motions and affections to anything that is his.

LESSON PLAN

I. Wine's Woes, 29, 30.

On those who put themselves in its power.

II. Wine's Warning, 32, 31.

Its very relish giving notice of danger.

III. Wine's Ways, 33-35.

Plunging into sin and folly and creating a thirst for more.

LESSON HYMNS

Book of Praise—19, 92 (Ps.). 241, 587, 235.

CONNECTION

The Book of Proverbs is meant to be very helpful to the young, warning them against evils, and setting forth the excellency of a good and pious life. The sin of drunkenness is here treated of.

EXPLANATION

29, 30. Who hath woe? Who hath sorrows? "The woes of the drunkard are too great and too many to name separately; woes of body and mind, in himself and in his family; pains, diseases, poverty." Who hath contentions? Quarrelling and strife. Who hath babbling? Muttering and talking to oneself, as those intoxicated do. Who hath wounds? Received in unprofitable disputes and upon slight provocation. Who hath redness of eyes? That bloodshot appearance of the eyes that results from deep drinking. They that tarry long; they that drink and carouse late into the night (Is. 5: 11); or they that are habitually given to drink. They that seek. With continued drinking comes deeper craving. Mixed wine; the strong spiced wine which the drunkards of those days doted on.

31, 32. Look not; i.e., with a look of pleasure or desire. When it is red. Red wines were very much esteemed in the East. When it giveth his colour; sparkling in the glass when poured out or shaken, revealing the strength and quality of the wine. When it moveth itself aright; Rev. Ver., "When it goeth down smoothly," referring to its smooth flow when poured out from the wine-skin into the wine-cup or the throat. At the last it biteth; though pleasant in appearance, it nevertheless has the serpent's

power to harm. It wounds and poisons the physical and moral life. It moves as smoothly, bites as sharply and kills as surely as the serpent. Like an adder; the deadliest of desert vipers.

33-35. Thine eyes . . . woman; Rev. Ver., "Thine eyes shall see strange things." When under the influence of drink, men see imaginary things; sometimes objects are seen double, and one thing is often mistaken for another. Thine heart; the Hebrews spoke of the "heart" as the centre of thought and imagination. Perverse things. The drunkard delights in controversy, and often turns things ludicrously about. As he that lieth in the midst of the sea . . . or upon the top of a mast; just as senseless as one who actually lies down in the sea or on a mast top for his bed. They have stricken me. The drunkard boasts that men have beaten him and he has not felt it, so benumbed does the body become under liquor. I was not sick; Rev. Ver., "I was not hurt." I felt it not. Men become unconscious of injury while under drink. When shall I awake? Drink at length produces drowsiness, which the drunkard dislikes, as he wishes to be at the bottle again. So keen does his thirst become that, in spite of what he and his family have suffered by it, he is ever eager to return to his drink.

ASK YOURSELF

What is a proverb? Who wrote the Proverbs? Where did Solomon get his wisdom? (1 Kings 3: 12.) Where may we get wisdom? (James 1: 5.)

Juniors

Seniors

29. What picture drawn in to-day's lesson? What warning in it? How many names applied to the troubles of the drunkard? Give them.

30. What custom referred to in the first part of the verse? (Isa. 5: 11.) What was mixed wine? What said about wine in Prov. 20: 1? Where is excess in its use forbidden? (Eph. 5: 18.) Why should we abstain from its use? (Rom. 14: 21; 1 Cor. 8; 13.)

31-35. What kind of wine esteemed in the East? What meant by "giveth his color"? To what is wine compared? Distinguish between serpent and adder? Why danger in looking on wine? What should our motto be? (Col. 2: 21.) What is the best safeguard against drunkenness? When should we begin this course? Have you adopted it? If not, why not now?

29. Name some of the drunkard's woes. Some of his follies.

31-33. Which two of the senses are attracted by wine? How does the Bible describe drunkenness? (Gal. 5: 21; Isa. 28: 8; Luke 2: 34; Heb. 4: 1.) To what does it lead? (Prov. 21: 17; Prov. 23: 29, 30; Isa. 5: 12; Rom. 13: 13.)

What woes pronounced against it? (1 Cor. 6: 10.) With what is this indulgence naturally connected? What is the only safe plan? (Col. 2: 1.)

Who is our great example of self-denial? (Matt. 4: 8-10; Rom. 15: 3; 2 Cor. 8: 9.) How should it be exercised? (Rom. 6: 12; Col. 3: 5.) What is its happy result? (2 Peter 1: 4.)

What comes first with looking on the wine? What last? (vs. 31-32.)

34, 35. How are the drunkard's folly and danger described?

PRACTICAL

1. It costs dear to drink—woe, sorrow, strife, damage to health and to character.

2. If you would avoid all desire for drink, have nothing to do with it.

3. Wine looks pleasant in the cup, but it has the venom of the serpent's bite.

4. Intemperance makes a man silly and obstinate, and is a highway to other sins. (v. 33.)

5. A man under the influence of drink cannot walk straight, reason straight, or act straight.

6. Appetite is a fearful tyrant. The evils of drink will not prevent the drunkard from seeking it again.

7. The only absolutely safe way of escaping the evils of drink is to stop before you begin its use.

FOR WRITTEN ANSWERS

1. Write out the list of the drunkard's woes.

2. What are the first effects of strong drink? What are the effects later?

3. Why should we abstain from strong drink?

LESSON X.

KEEPING THE SABBATH

December 3, 1899

Nehemiah 13 : 15-22. Commit to memory, vs. 15-17. Compare Isa. 56 : 4-8; Jer. 17 : 19-27. Read Neh. 13

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 Jerusalem 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 Jerusalem.

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 Israel by profaning the sabbath.

19 And it came to pass, that when the gates of Jerusalem 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 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 Jerusalem 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 Levites 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.—1 Insert therewith in italics; 2 Brought in; 3 Doors; 4 Commanded; 5 Purify; 6 Insert unto; 7 Omit concerning.

GOLDEN TEXT

"Remember the Sabbath day to keep it holy." Ex. 20 : 8.

DAILY READINGS

M.—Neh. 13 : 15-22, Keeping the Sabbath.

T.—Gen. 1 : 26 to 2 : 3. The Sabbath appointed.

W.—Jer. 17 : 19-27. Sabbath to be hallowed.

Th.—Ezek. 20 : 10-20. Sabbath-breaking denounced.

F.—Isa. 56 : 1-7. Blessings in keeping.

S.—Isa. 58 : 8-14. Sabbath joy.

S.—Luke 6 : 1-10. Christ's teaching.

TIME

In the grape season (v. 15). Nehemiah, after twelve years in Jerusalem and perhaps four or five years again in Persia, had now returned to Jerusalem by permission of King Artaxerxes, who died B.C. 425. A probable date for the lesson is B.C. 427 or 426.

catechism

Review Questions 73-75.

LESSON HYMNS

Book of Praise—382 : 101 (Ps.), 360, 578, 383.

LESSON PLAN

I. The Sabbath Broken, 15, 16.

By common labour and trade.

II. The Sabbath Breakers Rebuked, 17, 18.

By an appeal to history.

III. The Sabbath Observed, 19-22.

Through Nehemiah's prompt and strong measures.

CONNECTION

After Nehemiah had secured the solemn consent of the people to the law which Ezra had read, he returned to Persia. In his absence the people grew very careless, and on his return he found it necessary to institute many reforms (v.s. 6-13).

EXPLANATION

15, 16. In those days; after the return of Nehemiah from Persia. Saw I in Judah; as he went about his duties as governor. Judah was the kingdom of which Jerusalem was the capital. Some treading wine presses. The grape gatherer trod the juice out of the grapes in a trough, or press, and the juice ran into a wine vat. And bringing in sheaves; from the fields to the threshing floor. Lading asses; with all kinds of produce for market, which they brought into Jerusalem on the Sabbath. I testified; rebuked them for violating the Sabbath. There dwelt men of Tyre; in Jerusalem. They found a profitable market in the city for their wares. The Tyrians were noted traders. Brought fish; both salted and dried; and perhaps fresh, from nearer points on the Mediterranean. All manner of ware. Tyre was a busy commercial centre.

17, 18. Then I contended; remonstrated with the nobles who bought the wares, and who thus set a bad example to others. Profane the Sabbath; by making it a day of trade and barter. Did not your fathers thus? Jer. 17 : 22; 23 : 27. Bring all this evil. The sins of their fathers had been visited upon them in the past. And upon this city; which had been laid in ruins by the foreign foe because of the sins of Israel. Yet ye bring more wrath. Notwithstanding what they had suffered, they continued to transgress the Sabbath law, thus incurring once more the divine displeasure.

19-22. The gates; the deep archways with their heavy swinging gates. Before the Sabbath. The Sabbath began at sunset. I commanded; those in charge of the gates or of the little door in the gates. Should not be opened; during the Sabbath, from

sunset to sunset. **Some of my servants; personal attendants whom he could trust. So the merchants; the Tyrean and Judean traders (15, 16). Lodged without; not being able to gain an entrance on the Sabbath. I will lay hands on you; to**

punish them for their wrong conduct. **And I commanded the Levites; to enforce the Sabbath law. Should cleanse themselves; because the keeping of the gate on the Sabbath was a sacred as well as a civic duty.**

ASK YOURSELF

Juniors

15, 16. What did Nehemiah see? Which commandment was broken? Who instituted the Sabbath? (Gen. 2:3.) Why? (Gen. 2:2, 3.) For whom made? (Mark 2:27.) What strangers came? What did they do?

17, 18. With whom did Nehemiah begin? Why with them? "How is the Sabbath to be sanctified?" (Shorter Catechism, Ques. 60.) Why was Jerusalem destroyed? When had the nation been carried captive? Why now weak? (Jer. 17:27; Ezek. 20:13.)

19, 20. What command given? Who were to guard the gates? Why? Who were waiting? For what purpose?

21, 22. What threat made? What command given? To whom? What was Nehemiah's prayer? How does God regard the Sabbath? How should we regard it?

Seniors

15, 16. Into what evils had the nation fallen? (vs. 4, 5, 8, 10, 15.) How did Nehemiah treat them? (v. 8.) What was the law of the Sabbath? (Ex. 20:8; Lev. 19:3.) Of what was the Sabbath a sign? (Ex. 31:13-17.) Of what a type? (Heb. 4:4-9.) Where was Tyre? With what city associated by our Lord? How? (Matt. 11:21, 22.)

17-22. Of what evil were they guilty? Who first spoken to? "Which day of the seven hath God appointed to be the weekly Sabbath?" (Shorter Catechism Ques. 59.) How should it be employed? (Rom. 10:17; Matt. 26:30; Isa. 66:23.) How did Nehemiah testify against Sabbath breakers? (v. 21.) How is the Sabbath of to-day threatened? Why should it be observed as a day of rest? What is our duty? What is the duty of our rulers?

PRACTICAL

1. Greed is the great enemy of the Sabbath.
2. If professing Christians do not keep the Sabbath, others will not.
3. The violation of the Sabbath is direct disobedience of God's commandment and will bring punishment.
4. National righteousness and national

- prosperity go hand in hand.
5. National righteousness cannot long abide where the Sabbath is disregarded.
6. Decision of character, as well as conscience is required in rulers. (vs. 19-21.)
7. Good laws well enforced are a great aid to morals.

FOR WRITTEN ANSWERS

1. In what ways was the Sabbath being broken in Jerusalem?
2. What means did Nehemiah use to preserve the Sabbath?
3. What is the duty of our rulers in regard to Sabbath laws?

LESSON XI.

LESSONS IN GIVING

December 10, 1899

Malachi 1: 6-11; 3: 8-12. Commit to memory ch. 3: 10. Read Mal. 1, and 2 Cor. 8 and 9

6 A son honoureth his father, and a servant his master; if then I be a father, where is mine honour? and if I be a master, where is my fear? saith the Lord of hosts unto you, O priests, that despise my name. And ye say, Wherein have we despised thy name?

7 Ye offer polluted bread upon mine altar; and ye say, Wherein have we polluted thee? In that ye say, The table of the Lord is contemptible.

8 And if ye offer the blind for sacrifice, is it not evil? and if ye offer the lame and sick, is it not evil? offer it now unto thy governor; will he be pleased with thee, or accept thy person? saith the Lord of hosts.

9 And now, I pray you, beseech God that he will be gracious unto us: this hath been by your means: will he regard your persons? saith the Lord of hosts.

10 Who is there even among you that would shut the doors for nought? neither do ye kindle fire on mine altar for nought. I have no pleasure in you, saith the Lord of hosts, neither will I accept an offering at your hand.

Revised Version—1 And when It is no evil; 2 Present; 3 Will he accept; 4 Entreat the favour of God, that he may be; 5 Accept any of your persons; 6 Oh, that there were one among you that would shut the doors, that ye might not kindle (fire on) my altar in vain; 7 Is great; 8 Is offered; 9 Gentiles; 10 The; 11 Ye rob me; 12 The whole tithe; 13 Happy.

GOLDEN TEXT

"God loveth a cheerful giver." 1 Cor. 9: 7.

DAILY READINGS

M.—Mal. 1: 6-11 and 3: 8-12. Lessons in giving.

T.—Deut. 16: 9-17. "As He is able."

W.—Luke 6: 30-38. The reward. Th.—2 Cor. 8: 1-9. Christ's example.

F.—2 Cor. 8: 10-21. A willing mind.

S.—2 Cor. 9. A cheerful giver.

S.—1 Tim. 6: 6-19. Ready to distribute.

TIME

Possibly between Nehemiah's first and second visits to Jerusalem, B.C. 433-427

PLACE

Jerusalem.

CATECHISM

Review Questions 76-78.

LESSON HYMNS

Book of Praise—108 (Ps.), 128, 228, 426, 427.

LESSON PLAN

I. Meanness in Giving, 6-11.

The worst and not the best; and from hope of gain, not love of God.

II. The Curse that Follows, Ch. 3: 8, 9.

Because it has been a robbing of God.

III. Right Giving and Blessing, 10-12.

All the tithes, on their part; His best gifts, on God's.

CONNECTION

Malachi was the last of the Old Testament prophets. The law of God was utterly disregarded, and the people had become hard and selfish. To bring them back to God, to correct crying evils and to quicken their religious life, was Malachi's mission.

EXPLANATION

6/10. A son . . . father; by showing reverence, respect, and obedience. A servant his master; by faithfulness in service. Despise my name; by offering unworthy sacrifices, and by false living. Ye offer polluted bread; that is, sacrifices. The word for "bread" is often rendered food (Lev. 3: 11-16). Sacrifices are called the "bread" or "food" of God (Lev. 21: 6-8. Ezek. 44: 7). The "polluted bread" was the flesh of blemished beasts, which was of little value to themselves. (v. 8). In that ye say; in your hearts. The table . . . contemptible; and, therefore, may be despised. "Table" here refers to the altar on which the sacrifices were offered. If ye offer the blind; contrary to Deut. 15: 21. They would not think of offering such a gift to a civil ruler,

much less should they offer it to God. This hath been by your means. This is what you have been doing; how, then can God accept you? Who is there? they could not do the smallest service unselfishly. (But see, Rev. Ver., which means—better that sacrifices should cease than that they should be offered unworthily.)

11. From the rising of the sun; that is, from east to west, all over the world. My name shall be great. The Rev. Ver. reads "is great," as though the future acceptance of God by the heathen were already present. Shall be offered; Rev. Ver. "is offered." (See above.)

Ch. 3: 8, 9. Will a man rob God? A very daring act, and yet Judah was guilty of it. Yet ye have robbed me. By denying

Me My due (1 Sam. 2 : 29). In tithes and offerings; God's tenth was a sacred duty (Deut. 26 : 12, 13.) Ye are cursed; because of their neglect of religious duties.

10-12. All the tithes (Rev. Ver. "The whole tithe"); the whole of God's tenth. Into the storehouse; chambers in the

temple for holding the tithes (2 Chron. 31 : 11). That there may be meat. The tithes were used as food by the priests and Levites. Open you the windows of heaven. Drought had been sent as a punishment. The devourer; the locust that devoured the grass and the grain.

ASK YOURSELF

Juniors

Seniors

6-8. Who had been dishonoring God? What sort of sacrifices had they offered?

9-11. What did the prophet advise? Whose fault that God was not gracious? What charge brought against them (v. 10)? Why would God not accept their offerings? What service will God accept? What prophecy in regard to the Gentiles?

Ch. 3 : 8. What question asked? How had it been done? What was the tithe? By whom claimed? (Lev. 27 : 30.)

9-11. How were they punished? Why? How had the land suffered? Where were they to take the tithe? What promise given? How great is God's mercy? What blessings follow obedience?

12. Whence does happiness come? (Phil. 4 : 6, 7; John 13 : 17.) What gift does God expect from us? Have we offered it?

6-8. How can we best honor God? In what ways may we be guilty of the same in as the people?

9-11. How is God's name to be regarded? (Deut. 5 : 11; Ps. 111 : 9; 1 Tim. 6 : 1.) How should liberality be exercised? (Mat. 6 : 3; 1 Cor. 16 : 2; 2 Cor. 8 : 7.) What blessings connected with it? (Ps. 41 : 1; Acts 20 : 35.)

Ch. 3 : 8. What kind of giving does the Bible command? (2 Cor. 9 : 7.) Where in the Bible are the following nine reasons for liberality found? (a) The need of the poor. (b) The heart to give. (c) Example to others. (d) Influence. (e) Temporal rewards. (f) Spiritual rewards. (g) Glorifies God. (h) Affection of those aided. (i) Gratitude to God. Name three characteristics of true giving. (1 Cor. 16 : 1; 2 Cor. 9 : 5; 2 Cor. 9 : 6, 7.)

PRACTICAL

1. We should honor God as a son honors his father.

2. God will be pleased with only our best.

3. God has no pleasure in formal, empty worship. (v. 10; see John 4 : 24.)

4. Many, who would not think of robbing

another, think nothing of robbing God.

5. It is not because God needs that He wants us to give, but because we need to give; "for the heart grows rich in giving."

6. Put God to the test and see if He will not keep his promises.

FOR WRITTEN ANSWERS

1. In what ways had the priests dishonored God?

2. What blessings were promised if the tithes were given in full?

3. What is the surest way to national prosperity?

LESSON XII. FRUITS OF RIGHT AND WRONG DOING December 17, 1899

Malachi 3: 1-4; 6. Commit to memory vs. 16-18. Compare Mal. 3: 1-6, also Matt. 11: 7-15

13 Your words have been stout against me, saith the LORD. Yet ye say, ¹What have we spoken so much against thee?

14 Ye have said, It is vain to serve God: and what profit is it that we have kept his ordinance, and that we have walked ²mournfully before the LORD of hosts?

15 And now we call the proud happy: yea, they that work wickedness are ³set up; yea, they that tempt God are ⁴even delivered.

16 Then they that feared the LORD ⁵spake often one to another: and the LORD hearkened, and heard ⁶it, and a book of remembrance was written before him for them that feared the LORD, and that thought upon his name.

17 And they shall be mine, saith the LORD of hosts, in that day ⁸when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him.

18 Then shall ye return, and discern between the righteous and the wicked, between him that serveth

God and him that serveth him not

Ch. 4: 1 For, behold, the day cometh, ⁸ that shall burn as an oven; and all the proud, ⁹ yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the LORD of hosts, that it shall leave them neither root nor branch.

2 But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and ye shall grow up as calves of the stall. ³ And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the LORD of hosts.

4 Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, ¹² with the statutes and judgments.

5 Behold, I will send you Elijah the prophet ¹³ before the coming of the great and dreadful day of the LORD:

6 And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.

Revised Version.— Wherein; ³ Charge; ³ Margin, in mournful apparel; ⁴ Built up; ⁵ They tempt God, and are delivered; ⁶ Spake one with another; ⁷ Omit it; ⁸ Day that I do make, even a peculiar treasure; ⁹ It burneth as a furnace; ¹⁰ And all that work wickedness; ¹⁰ Gambol us; ¹¹ That I do make; ¹² Even statutes; ¹³ Before the great and terrible day of the Lord come.

GOLDEN TEXT

TIME

LESSON PLAN

"Whatsoever a man soweth, that shall he also reap." Gal. 6: 7.

Probably B.C. 133-127, as last lesson.

I. Rebellion, 13-15.

Deliberate, scornful, determined.

DAILY READINGS

M.—Mat. 3: 13 to 4: 6. Fruits of Right and wrong doing.
T.—Psalm 73: 1-20. The mystery explained.
W.—Job 22: 12-27. Folly of rejecting God.
Th.—2 Tim. 2: 19-26. God knows His own.
F.—Eccles. 8: 1-13. Certainty of judgment.
S.—Deut. 4: 5-11. Remember I
S.—Gal. 6: 1-10. Sowing and reaping.

PLACE

Jerusalem and its vicinity.

II. Remembrance, 16-18.
On God's part, of those who were faithful.

CATECHISM

Review questions 79-81.

III. Retribution, Ch. 4: 1.

Upon the wicked.

IV. Reward, 2, 3.

To His own.

LESSON HYMNS

Book of Praise 6 (Ps.), 136, 591, 146, 148.

V. Reminder, 4-6.

To look backward to Moses and forward to the day of the Lord.

CONNECTION

This lesson is God's answer through His prophet to the doubts of His people. He assures them of His constant care and of their final blessedness.

EXPLANATION

13-15. **Stout against me.** God's people had spoken presumptuously and boldly against Him. **Yet ye say.** They deny it and challenge God to show it. **Ye have said;** God's answer to their challenge. **What profit?** It was not a very high motive to serve God for hope of temporal reward. **Kept his ordinance;** Rev. Ver., "Kept his charge." **Walked mournfully;** fasting much. **Call the proud happy.** The proud seemed to prosper more than the meek.

16-18. **Then;** in such time of perplexity and doubt. **Spake often;** about the trials of their lives and the ways of God. **And the Lord hearkened;** to the cry of the pious (Matt. 18: 19, 20). **A book of remembrance.** Their deeds were remem-

bered by Him as though they had been written in a book (Dan. 7: 10). **Thought upon His name;** to reverence and honor it at all times. **In that day;** the day of judgment. (Compare ch. 4: 3.) **I make up my jewels.** God's people are His peculiar treasure. **Return and discern.** They shall no longer be troubled with the doubts of vs. 13-15. The difference between the two classes will be plain.

Ch. 4: 1. **For behold;** a word of warning to the wicked. **The day cometh;** the day of judgment. **Burn as an oven;** fierce and terrible against the wicked. **Neither root nor branch.** Their hopes shall be utterly consumed. (Amos 2: 9; Matt. 3: 10.)

2. **Shall the sun of righteousness arise;** as the rising sun makes everything

clear, Jesus the Sun of Righteousness will make clear God's dealings with the wicked and with His own. **With healing . . . wings.** As the sun brings health to the earth, so Jesus brings health to the souls of men. **Ye shall go forth;** from the bondage of doubt and suffering. **And grow up;** Rev. Ver. "gambol," as stalled calves set free for the pasture.

4-6. With the statutes and judgments;

the law with all its enactments. **Elijah;** that is, one in the spirit and power of Elijah to prepare their hearts for the right observance of the law. (Matt. 11: 14.) **The fathers**—likely refers to their pious ancestors, who are thought of as now estranged from that new generation, **the children.** Fathers and children should then be made of one mind through the penitence of the children. **With a curse;** of judgment.

ASK YOURSELF

Juniors

Seniors

13-15. What complaint were the people making? (v. 14.) What mistake had they made? (v. 15.)

16-18. Who spake often one to another? Why? Where were their names recorded? How does God reward His faithful servants? What care does God give His own?

Ch. 4: 1. How are the wicked destroyed? (Ps. 11: 6.) Give a noted example. (Gen. 19: 24. Compare Ezek. 38: 22.) What day? What is stubble? Whom does it represent?

2-4. By what name is the Redeemer spoken of? What power does He put forth? What were God's people to remember?

5. Who was to be sent? For what purpose? By what name known in the New Testament? (Matt. 11: 14; Mark 9: 11.) What did He preach? (Mark 1: 3, 4.) With what result? What is the last word in the Old Testament? What was Christ's first word on the mount? (Matt. 5: 3.)

13-15. How does God distinguish the true worshipper? Why is prosperity not always a proof of God's blessing?

16-18. Give three tests mentioned of true believers. How does God speak of His own? (Titus 2: 14; 1 Pet. 2: 9.) Before whom will He own them? When will the separation take place?

C14: 1. To what event does the prophecy refer? What is the result of obeying the warnings? Of neglecting them?

2-5. What promise here given? For whom? In what ways is Christ truly the Sun of righteousness? Which shall finally triumph, the righteous or the wicked? Who was the messenger to be sent? How did he prepare the way for Christ?

6. Who meant by "the fathers?" By "the children?" With what threatened curse does the Old Testament end? With what blessing the New? (Rev. 22: 21.)

PRACTICAL

1. It is a poor motive to serve God for the hope of earthly gain.

2. Happiness does not come from what a man has, but from what he is. (v. 15.)

3. God's people are His own peculiar treas-

ure. It is a great thing to love God. Is it not more wonderful that God loves us?

4. God's accounts are not all settled in this life (4: 7.)

5. Be ye also ready.

FOR WRITTEN ANSWERS

1. What was written in the book of remembrance?

2. Why is Christ called the Sun of Righteousness?

3. Write down the last words of the Old Testament.

LESSON XIII.

CHRIST'S COMING FORETOLD

December 24, 1899

Isaiah 9 : 2, 7. Commit to memory vs. 6, 7. Read Isa. 11 : 1-10

2 The people that walked in darkness have seen a great light: they that dwelt in the land of the shadow of death, upon them hath the light shined.

3 Thou hast multiplied the nation, ² and not increased the joy: they joy before thee according to the joy in harvest, and as men rejoice when they divide the spoil.

4 For thou hast broken the yoke of his burden, and the staff of his shoulder, the rod of his oppressor, as in the day of Mid'ian.

5 For every battle of the warrior is with confused noise, and garments rolled in blood; but this shall be

with burning and fuel of fire.

6 For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

7 Of the increase of his government and peace, there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this.

Revised Version.—1 Dwell; 2 Thou hast increased their joy; 3 Transfer thou hast broken to follow oppressor; 4 For all the armour of the armed man in the tumult, and the garments rolled in blood, shall even be for burning, for fuel of fire; 5 Omit the; 6 Establish; 7 Uphold; 8 Righteousness.

GOLDEN TEXT

"Unto you is born this day, in the city of David, a Saviour, which is Christ the Lord." Luke 2 : 11.

DAILY READINGS

M.—Isa. 9 : 1-7. Christ's coming foretold.
T.—Isa. 11 : 1-10. Prince of Peace.
W.—Jer. 23 : 1-6. The Lord our righteousness.
Th.—Isa. 40 : 1-11. Good tidings.
F.—Psalm 72 : 1-17. A blessed reign.
S.—Acts 3 : 18-26. A Prophet.
S.—1 Peter 1 : 1-12. Testified beforehand.

TIME

Probably written during the reign of Ahaz in Judah during the Syro Ephraimitish war, B.C. 735-34.—Driver, in "Peloube's Notes."

PLACE

"It was delivered in Jerusalem, the prophet's home, to Judah, the prophet's people."—Prof. George Adam Smith.

CATECHISM

Review questions 41-62.

LESSON HYMNS

Book of Praise—30, 53, 29, 520, 28.

LESSON PLAN

I. Darkness, 2.

Sinful and suffering.

II. Dawn, 2-5.

The Lord coming to the rescue.

III. Sunrise, 6.

The "Sun of Righteousness" appearing.

IV. Day, 7.

His rule of righteousness and peace.

INTRODUCTION

The saints of the Old Testament looked past the kings, the prophets and the priests of their time to One greater than all, who should be the true Prophet, Priest and King. (See Shorter Catechism, Questions 23, 24, 25, 26.) The lesson is from Isaiah, who saw more clearly than any this coming Messiah.

EXPLANATION

2-5. The people that walked in darkness; the tribes of Zebulun and Naphtali after the ravages of the Assyrian army. (See Matt. 4 : 15, 16). A type of Galilee at the time of Christ and of the world at all times. **Have seen a great light.** In verses 2-6 the prophet speaks as if the events had already happened, so clearly does he see the future. **Of the shadow of death;** the darkness of sorrow and solitude because of the ravages of the Assyrian army. **Hath the light shined;** the great light of the coming king (Comp. Is. 60 : 1). **Multiplied the nation;** under the beneficent rule of the Messiah the nation would grow. **And not increased their joy;** better, as in Revised Version, "Thou hast increased their joy," the nation more numerous and more prosperous. **Before thee:** that is, before God. **The joy in the harvest;** the merriest of the harvest home. **Divide the spoil.** After battle the dead were stripped and the spoil divided, amidst great rejoic-

ings. Such would be the victorious joy of the people under their new king. **The yoke of his burden;** the yoke that Assyria had put upon the neck of Judah. Christ frees from the yoke of sin. **The staff of his shoulder;** the staff by which beasts and slaves were beaten over the back and shoulders. Assyria was the staff with which Israel had been beaten. **The rod of his oppressor;** "The rod of him who drives him." The rod or goad was used in urging beasts (Acts 9 : 5). **The day of Midian;** when God gave Israel the victory over Midian by the hand of Gideon (Judges 7 : 1-23). **For every battle, etc.;** See the Rev. Ver. for the true sense of this passage. It means that everything connected with war shall be swept away.

6. **For unto us;** to the nation and to the whole world. **A child is born;** Compare ch. 7 : 14; Luke 2 : 11. **A son is given;** a royal male heir to the throne of Judah. (Compare John 3 : 16). **And the government .**

shoulder. The government of God's great Kingdom is placed upon the shoulders of the Christ, who alone is fitted to bear it (Matt. 28:18). **The Everlasting Father.** His fatherly care for His people is eternal (Ps. 103:17). Jesus fully revealed the Father.

7. No end. Such was God's promise concerning the house of David (2 Sam. 7:12, 13). It is fulfilled in Jesus, "great David's greater Son." **Will perform this;** is performing it now in Christ, and will perform it fully, when Christ shall reign in all the earth.

ASK YOURSELF

Juniors

Seniors

2, 3. Who are referred to? What did they see? Who said, "I am the light of the world?" What does the light bring with it? (v. 3.) What was the angel's message when the Savior came? (Luke 2:10, 11.) What was the song of the heavenly host? (Luke 2:13, 14.)

4, 5. What nation was the "yoke" and "rod" of Israel? To what does the "day of Midian" refer? What sort of yoke is Christ's? (Matt. 11:30.)

6, 7. Whose birth foretold? By how many titles known? Name them. What was Christ's chief work? What are the two distinct natures of Christ here brought out? Who announced the birth of Christ? To whom? (Luke 2:11.)

What does Christ want from each scholar? What will He do for all who trust Him?

2, 3. Who saves men from the darkness of sin? (John 8:12; 1 Pet. 2:7.) For whom is the Gospel intended? (Rom. 1:16; Col. 1:5, 6.) By what other names is it known? (Eph. 3:2; 1 Pet. 4:17; Rom. 1:9; Eph. 1:13; Phil. 2:16.)

4, 5. Who is the great deliverer from sin? How may we obtain deliverance? What kind of joy is meant? Under whose rule? What is said will befall the implements of war? (Revised Version.) What other promise of a similar sort does Isaiah make? (Ch. 2:4.)

6, 7. By what words is Christ's human nature here brought out? His divine nature? "How did Christ, being the Son of God, become man?" (Shorter Catechism, Ques. 22.) What blessings come to nations, families and individuals who heartily accept the Gospel? How widely is Christ's Gospel yet to be known? What can we do to make it known?

PRACTICAL

1. The Old Testament speaks of the coming Christ, the New of the Christ come.
2. Without Christ's light we shall forever stumble on in the darkness.
3. Jesus breaks the hard and heavy yoke

of sin, but gives the easy and light yoke of true service. (Matt. 11:29.)

4. Jesus should reign in my heart.
5. The whole world shall yet own His sway.

FOR WRITTEN ANSWERS

1. In what words did the angel announce the birth of the Christ-child to the shepherds?

2. Write out the six names here given Him, with the meaning of each?

3. How widely shall Christ yet rule on the earth.

LESSON XIV.

REVIEW

December 31, 1899

<p>GOLDEN TEXT</p> <p>"Bless the Lord, O my soul, and forget not all his benefits." Ps. 103 : 2.</p>	<p>DAILY READINGS</p> <p>T.—Esther 9 : 1-11. W.—Esther 8 : 3-8, 15-17. Th.—Ezra 8 : 21-32. F.—Neh. 1 : 1-11. S.—Neh. 4 : 7-18. S.—Neh. 8 : 1-12.</p>	<p>CATECHISM</p> <p>Review Questions 63-81.</p> <p>LESSON HYMNS</p> <p>Book of Praise—20, 76 (Ps.), 185, 518, 19.</p>
-------------------------------------------------------------------------------------------------------------	----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------	-------------------------------------------------------------------------------------------------------------------------------------

REVIEW CHART—Fourth Quarter

STUDIES IN THE OLD TESTAMENT	TITLE	GOLDEN TEXT	LESSON PLAN
I.—Psalm 122	Joy in God's House.	I was glad when they said unto me, Let us go into the house of the LORD. Ps. 122 : 1.	1. On the way. 2. In the city. 3. A prayer for peace.
II.—Esther 3 : 1-11	Haman's Plot, Against the Jews.	If God be for us, who can be against us? Rom. 8 : 31.	1. A misplaced honor. 2. A sturdy refusal. 3. A bloody resolve. 4. A wicked decree.
III.—Esther 8 : 3-8, 15-17	Esther Pleading for Her People.	Commit thy way unto the LORD; trust also in him; and he shall bring it to pass. Ps. 37 : 5.	1. The queen's petition. 2. The king's consent. 3. The great deliverance.
IV.—Ezra 8 : 21-32	Ezra's Journey to Jerusalem.	The hand of our God is upon all them for good that seek him. Ezra 8 : 29.	1. The fast. 2. The trust. 3. The journey.
V.—Psalms 85, 126	Psalms of Deliverance.	They that sow in tears shall reap in joy. Ps. 126 : 5.	1. The prelude. 2. The anthem.
VI.—Neh. 1 : 1-11	Nehemiah's Prayer.	Prosper, I pray thee, thy servant this day. Neh. 1 : 11.	1. A courtier. 2. A patriot. 3. A man of prayer.
VII.—Neh. 4 : 7-18	Rebuilding the Walls of Jerusalem.	Watch and pray. Matt. 26 : 41.	1. In peril from foes. 2. Praying and watching. 3. Watching and working.
VIII.—Neh. 8 : 1-12	Public Reading of the Scriptures.	The ears of all the people were attentive unto the book of the law. Neh. 8 : 3.	1. The law sought. 2. The law read. 3. The law explained. 4. The law applied.
IX.—Prov. 23 : 29-35	Woes of Intemperance.	Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise. Prov. 20 : 1.	1. Wine's woes. 2. Wine's warning. 3. Wine's ways.
X.—Neh. 13 : 15-22	Keeping the Sabbath.	Remember the sabbath day to keep it holy. Ex. 20 : 8.	1. The Sabbath broken. 2. The breakers rebuked. 3. The Sabbath observed.
XI.—Mal. 1 : 6-11 : 3-8-12	Lessons in Giving.	God loveth a cheerful giver. 2 Cor. 9 : 7.	1. Meanness in giving. 2. The curse that follows. 3. Right-giving and blessing.
XII.—Mal. 3 : 13 to 4 : 6	The Fruits of Right and Wrong Doing.	Whatsoever a man soweth, that shall he also reap. Gal. 6 : 7.	1. Rebellion. 2. Remembrance. 3. Retribution. 4. Reward. 5. Reminder.
XIII.—Isa. 9 : 2-7	Christ's Coming Foretold.	Unto you is born this day in the city of David a Saviour, which is Christ the Lord. Luke 2 : 11.	1. Darkness. 2. Dawn. 3. Sunrise. 4. Day.

ASK YOURSELF

- For Each Lesson—
1. What is the title of the lesson?
 2. What is the Golden Text?
 3. Time? Place? The Lesson Plan?
 4. What persons are mentioned?
 5. One truth I may learn from the lesson for my daily life.

FOR WRITTEN ANSWERS

[This leaf, with Record of Attendance on the other side, may be detached, if so desired, by Members of the Home Department. See other side.]

- Lesson I. Give three reasons for being glad in God's house?
- Lesson II. Why was Haman angry at Mordecai? What form did his revenge take?
- Lesson III. What led Queen Esther to risk her life for her people?
- Lesson IV. Describe the plan Ezra took to get the silver and gold and vessels safely to Jerusalem?
- Lesson V. What is meant by "They that sow in tears shall reap in joy"?
- Lesson VI. To whom did Nehemiah pray? For what? On what grounds?
- Lesson VII. How did Nehemiah defeat the plans of those who hindered the building of the wall?
- Lesson VIII. Describe the way in which Ezra made known God's law to the people.
- Lesson IX. Name three good reasons for total abstinence from strong drink.
- Lesson X. How did Nehemiah put down Sabbath-breaking?
- Lesson XI. What blessings did God say would follow if His people gave all that was due Him?
- Lesson XII. Show the appropriateness to Jesus Christ of the title, "Sun of Righteousness"?
- Lesson XIII. What is the promise in regard to the increase of Christ's Kingdom?

RECORD OF ATTENDANCE

[This leaf, with questions for written answers on other side, may readily be detached, if so desired, by members of the Home Department.]

Name	Address										Class				
FOURTH QUARTER OF 1899	OCTOBER					NOVEMBER				DECEMBER					
	1	8	15	22	29	5	12	19	26	3	10	17	24	31	
PRESENT															
MEMORY VERSES.....															
CATECHISM.....															
TIME SPENT ON LESSON STUDY.....															
CONTRIBUTION.....															
CHURCH ATTENDANCE.....															

THE TEN COMMANDMENTS

EXODUS XX.

God spake all these words, saying, I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

- I. Thou shalt have no other gods before me.
- II. Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them, for I, the Lord thy God, am a jealous God, visiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate me; and shewing mercy unto thousands of them that love me, and keep my commandments.
- III. Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.
- IV. Remember the sabbath day, to keep it holy.

Six days shalt thou labour, and do all thy work: but the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day; wherefore the Lord blessed the sabbath day, and hallowed it.

- V. Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.
- VI. Thou shalt not kill.
- VII. Thou shalt not commit adultery.
- VIII. Thou shalt not steal.
- IX. Thou shalt not bear false witness against thy neighbour.
- X. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbour's.

"THE APOSTLES' CREED."

"A brief sum of the Christian faith, agreeable to the word of God, and anciently received in the Churches of Christ."—*The Confession of Faith.*

I believe in God the Father Almighty, maker of heaven and earth; and in Jesus Christ, his only Son, our Lord, which was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried: he descended into hell; the third day he rose again from the dead; he ascended into heaven, and sitteth on the right hand of God the Father Almighty, from thence he shall come to judge the quick and the dead. I believe in the Holy Ghost; the holy catholic church; the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting. Amen.

i.e. Continued in the state of the dead, and under the power of death till the third day.

THE OXFORD WORKER'S BIBLE

In 6 sizes and upwards of 60 styles

At Prices ranging from \$1.00 to \$12.00.

THE selection of matter has been made with a view of affording a busy worker all he is likely to require for quick and ready reference while actually engaged in Sunday School, or other Church work, without encumbering him with Geographical, Botanical, Zoological, and other matter, which may be more appropriately sought for in the unabridged edition. It is not intended that the "Worker's" Edition should supersede the complete "Helps." It is, indeed, confidently anticipated that the Teacher who carries the abridged book to his class will use the larger book in his study. All the sections are reprinted without change, and represent more than half of the entire work. They follow the original arrangement, in the order already familiar to possessors of the complete book. The great success that has attended the "Oxford Helps" justifies the hope that the present issue will be warmly welcomed by very many Christian Workers and Thinkers.

THE OXFORD WORKER'S BIBLE

Contains the following selection of "Helps to the Study of the Bible":

Part I. The Bible :—1. The Title of the Bible : (1) The Scriptures, (2) The Old and New Testaments. 2. The Canon of Scripture : (1) The Jewish Canon, (2) The Old Testament Canon, (3) The New Testament Canon, (4) Quotations, (5) Collections of Books. 3. Language of the Old and New Testaments : (1) The Hebrew Language, (2) The Greek Language.

Part II. The Old Testament :—1. Itinerary of the Israelites to the Land of Canaan. 2. Miracles in the Old Testament. 3. Parables in the Old Testament. 4. Special Prayers in the Old Testament. 5. The Patriarchs and their Descendants. 6. Levi and the Priesthood. 7. Chronology of the Early Period of Old Testament History. 8. Chronology of the Kings of Judah and Israel. 9. Chronological Table of the Prophets. 10. Chronology from the Captivity to the Close of the Old Testament Canon. 11. The Witness of Modern Discoveries to the Old Testament Narratives. 12. Ethnology of the Jews and the Surrounding Nations. Historical Sketch of the period between the Old and New Testaments. Chronological Table of the Period.

Part III. The New Testament :—1. Chronology and Harmony of the Gospels. 2. Our Lord's Miracles. 3. Our Lord's Parables. 4. Special Prayers and Thanksgivings in the New Testament. 5. The Names, Titles and Offices of Christ. 6. Prophecies relating to Christ. 7. Passages from the Old Testament quoted in the New Testament. 8. References to the Old Testament, not being Exact Quotations. 9. References in the New Testament to Incidents recorded in the Old Testament. 10. Chronology of the Acts and Pauline Epistles. 11. St. Paul's Missionary Journeys : (1) With Barnabas and John Mark, (2) With Silas and Timothy, (3) With Timothy and others. 12. St. Paul's Voyage to Rome. Jewish Weights, Money, Measures and Time. The Jewish Calendar—Months, Festivals, etc.

Part IV. Indices :—1. Dictionary of Scripture Proper Names. 2. Subject-Index to the Holy Scriptures. 3. Concordance to the Holy Scriptures. 4. Indexed Atlas to the Holy Bible.

LONDON : HENRY FROWDE
OXFORD UNIVERSITY PRESS WAREHOUSE, AMEN-CORNER, E.C.
NEW YORK : 91 AND 93 FIFTH AVENUE

And sold by all Booksellers throughout Canada

All Sabbath=School Workers

Should be Total Abstainers

—and—

All Total Abstainers in Canada

should give their patronage and influence to **The Temperance and General Life Assurance Co.**, which offers them distinct advantages, and has to-day the largest body of Total Abstainers classed by themselves of any regular company in America.

The wisdom of its course is confirmed by its success. A lower death rate in its Temperance Section than any other company for so long a period, or so large a business, proves the wisdom of Total Abstainers either securing better rates or separate classification when they insure their lives. They can do either by insuring in the

Temperance and General Life Assurance Co.

which is the Total Abstainers' Company in Canada.

HON. G. W. ROSS,
President.

H. SUTHERLAND,
Managing Director.

Head Office:
GLOBE BUILDING, TORONTO.