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THE
WESTMINSTER
QUESTION BOOK



INTERNATIONAL SERIES

1884

A MANUAL FOR TEACHERS AND OLDER SCHOLARS

VOLUME X

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HOW TO USE THE QUESTION BOOK.

THIS book will not study the lesson for you; it will *help you to study* by suggesting questions for you to answer, subjects for you to think about, verses for you to commit to memory, Bible references for you to hunt up. It aims to lead you to study, to meditate and to pray over the truth.

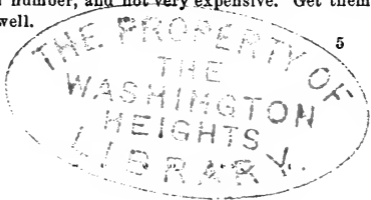
The REVIEW QUESTIONS AND ANSWERS, at the end of each lesson, will be given also in the WESTMINSTER QUARTERLY and LESSON LEAF. They are intended to form a concert lesson review for the school.

There is one question of the Shorter Catechism at the head of each lesson. It is intended that *this shall always be learned and recited*. In this way we shall go through the whole Catechism in two years.

The verses printed in *bold-faced type* are to be committed to memory, as well as the Golden Text, Lesson Plan, Catechism and Review Questions.

Attention is called to the HOME READINGS. Great care has been taken in their selection. Parents are recommended to read these passages either at morning or evening worship. In this home-study both parents and scholars may obtain very valuable assistance from "The Westminster Teacher" and "Half Hours with the Lessons," both published by the Presbyterian Board of Publication.

Every scholar should, if possible, have a good reference Bible, a Concordance, and The Westminster Bible Dictionary. The day-scholar needs his text-books; these are yours. They are few in number, and not very expensive. Get them and use them well.



WESTMINSTER QUESTION BOOK.

FIRST QUARTER.

Jan. 6, 1884.]

LESSON I.

[Acts 15 : 1-11.]

THE CONFERENCE AT JERUSALEM.

COMMIT TO MEMORY VS. 8-11.

1 And certain men which came down from Ju-dæ'a taught the brethren, *and said*, Except ye be circumcised after the manner of Mo'ses, ye cannot be saved. [Gal. 2 : 12; 5 : 2; Phil. 3 : 2.]

2 When therefore Paul and Bar'na-bas had no small disension and disputation with them, they determined that Paul and Bar'na-bas, and certain other of them, should go up to Je-ru'sa-lem unto the apostles and elders about this question. [Gal. 2 : 1, 2.]

3 And being brought on their way by the church, they passed through Phe-ni'ce and Sa-ma'ri-a, declaring the conversion of the Gen'tiles: and they caused great joy unto all the brethren. [Acts 14 : 27.]

4 And when they were come to Je-ru'sa-lem, they were received of the church, and of the apostles and elders, and they declared all things that God had done with them. [Acts 21 : 19.]

5 But there rose up certain of the sect of the Phar'i-sees which believed, saying, That it was needful to circumcise them, and to command *them* to keep the law of Mo'ses.

6 ¶ And the apostles and elders came together for to consider of this matter.

7 And when there had been much disputing, Pe'ter rose up, and said unto them, Men *and* brethren, ye know how that a good while ago God made choice among us, that the Gen'tiles by my mouth should hear the word of the gospel, and believe. [Acts 10 : 20; 11 : 12, 17.]

8 And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as *he did* unto us; [1 Chron. 28 : 9; Acts 10 : 44.]

9 And put no difference between us and them, purifying their hearts by faith. [Rom. 10 : 11; 1 Cor. 1 : 2; 1 Pet. 1 : 22.]

10 Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear? [Matt. 23 : 4; Gal. 5 : 1.]

11 But we believe that through the grace of the Lord Je'sus Christ we shall be saved, even as they. [Rom. 3 : 24; Eph. 2 : 8; Tit. 2 : 11.]

GOLDEN TEXT.

“We believe that through the grace of the Lord Jesus Christ we shall be saved, even as they.”—ACTS 15 : 11.

CATECHISM.

Q. 52. *What are the reasons annexed to the second commandment?*

A. The reasons annexed to the second commandment are, God's sovereignty over us, his propriety in us, and the zeal he hath to his own worship.

HOME READINGS.

- M. Acts 15 : 1-11 *The Conference.*
 T. Acts 15 : 12-35 *The Decision.*
 W. Gal. 2 : 1-10 *Paul in the Conference.*
 Th. Eph. 2 : 8-22 *The Partition-wall Broken Down.*
 F. Eph. 3 : 1-12 *Gentiles Fellow-Heirs.*
 S. Col. 2 : 8-23. *Legal Ceremonies Euded.*
 S. Rom. 10 : 1-12 *“No Difference.”*

LESSON PLAN.

1. **The Jewish View.** 2. **The Christian View.**

Time.—A. D. 50. *Places.*—Antioch, Jerusalem.

INTRODUCTORY.

Serious dissensions arose in the church at Antioch from the teachings of certain men from Judea who held that unless the Gentile converts were circumcised and observed the Jewish law they could not be saved. The question was referred to the apostles and elders at Jerusalem, by whom the teachings of the Judaizing teachers were condemned, and it was directed that the Gentile converts should only be required to abstain (1) from meat offered to idols, (2) from the flesh of animals which had been strangled, (3) from the eating of blood, and (4) from fornication. Acts 15 : 22-29.

LESSON NOTES.

I.—V. 1. *Certain men*—Observe what Paul says of them, Gal. 2 : 4. *The brethren*—Gentile converts. *Except ye be circumcised*—circumcision is here put for the whole ceremonial law. These Judaizing teachers held that Gentiles could not be saved unless they observed the Mosaic law, or that a man must first become a Jew in order to become a Christian. V. 2. *Paul and Barnabas*—who had organized their converts into churches without regard to what these men held to be essential. *They*—the Antioch church. *Certain other*—one of whom was Titus. Gal. 2 : 1. Paul informs us (Gal. 2 : 2) that he went “by revelation;” that is, he was divinely directed to undertake the mission. *The apostles*—some of whom were always in Jerusalem.

Elders—local officers of that church. **V. 3.** *Brought on their way*—publicly attended, as a mark of respect. *Phenice*—Phœnicia, a territory north-west of Palestine, between Mount Lebanon and the sea, having Tyre and Sidon as its principal cities. *Samaria*—the central portion of Palestine, between Galilee and Judca. *All the brethren*—the Christian converts in Phœnicia and Samaria. **V. 4.** *All things that God had done with them*—in their work among the Gentiles. **V. 5.** *Pharisees*—still retaining their strict regard for the Mosaic law.

II.—V. 6. *The apostles*—James, Peter and John are specially mentioned as present. Gal. 2:9. **V. 7.** *A good while ago*—referring to his vision at Joppa, and his reception of Cornelius and his household into the church by baptism, without requiring their subjection to the Jewish law. *Believe*—receive Jesus as the Messiah, and trust in him as the only Saviour. **V. 8.** *Bare them witness*—God himself had decided the whole question by treating those Gentiles just as he did the converted Jews. **V. 9.** *Purifying their hearts by faith*—so that they were no more “common or unclean” (Acts 10:15), since God had cleansed them. **V. 10.** *Why tempt ye God*—try his forbearance in a matter which he has made so plain. By “yoke” is meant the law, as distinguished from the gospel. (See Gal. 5:1; Matt. 11:29, 30.) **V. 11.** *We*—converted Jews. *They*—converted Gentiles. Our hope of salvation is the same as theirs. The works of the law will not save the Jews. God’s grace in Christ does what the law could not do. Rom. 8:1–4; Gal. 2:16. The believing Jews will be saved, like the Gentiles, by faith in Christ. Acts 10:43.

QUESTIONS.

Introductory.

By whom was Paul sent on his first missionary journey? Who was associated with him? Name in order the places they visited. What did they do on their return to Antioch in Syria? What is the title of this lesson? Golden Text? Lesson Plan? Time? Place? Recite the memory verses. The Catechism.

I. The Jewish View. vs. 1–5.

Who came to Antioch? What new doctrine did they teach? Where does Paul tell us more fully about this? What course did Paul and Barnabas take? What plan was adopted? Who were sent as commissioners? Through what countries did they pass? What did they do on the way? How were they received at Jerusalem? What report did they make? By whom were they opposed? What did these opposers say?

II. The Christian View. vs. 6-11.

Who met to consider the matter? Which of the apostles are specially mentioned as present? Who are meant by *the elders*? Whose speech is first recorded? What did he say? What event is here referred to? How had God himself decided the question? How had he put Jew and Gentile on an equality? What is faith in Jesus Christ? How would they tempt God? What *yoke* is here meant? What did Peter declare to be the true faith? Who spoke after Peter? Who made the closing speech? What was the decision?

QUESTIONS FOR REVIEW.

1. Who caused trouble in the church at Antioch? *Ans.* Certain persons from Jerusalem who taught that Gentile converts must keep the law of Moses.

2. To whom was the question referred? *Ans.* To the apostles and elders in Jerusalem.

3. Who were sent to Jerusalem? *Ans.* Paul and Barnabas, with certain others.

4. By whom was the council addressed? *Ans.* By Peter, Paul, Barnabas and James.

5. What was the decision? *Ans.* That the Jewish law was not binding on Gentile converts.

WHAT HAVE I LEARNED?

1. That we are saved, not by observing religious forms and ceremonies, but by believing in the Lord Jesus Christ.

2. That we unite with the church and attend its ordinances because we are Christians, not in order to become Christians.

3. That it may be our duty, from regard to others, to abstain from that which is in itself lawful.

4. That we must be careful to put no stumbling-block in the way of others.

5. That in disagreements it is well to refer the matter in dispute to the wise and good.



Jan. 13, 1884.]

LESSON II.

[James 1 : 16-27.]

HEARING AND DOING,

COMMIT TO MEMORY VS. 22-25.

16 Do not err, my beloved brethren.

17 Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. [John 3 : 27 ; 1 Cor. 4 : 7 ; Mal. 3 : 6.]

18 Of his own will begat he us with the word of truth, that we should be a kind of first-fruits of his creatures. [John 1 : 13 ; 3 : 3 ; 1 Pet. 1 : 23.]

19 Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath: [Eccl. 5 : 1-2; Prov. 10 : 19.]

20 For the wrath of man worketh not the righteousness of God.

21 Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls. [Col. 3 : 8; Rom. 1 : 16; 1 Cor. 15 : 2.]

22 But be ye doers of the word, and not hearers only, deceiving your own selves. [Matt. 7 : 21; Rom. 2 : 13.]

23 For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: [Luke 6 : 47.]

24 For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was.

25 But whoso looketh into the perfect law of liberty, and continueth *therein*, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. [2 Cor. 3 : 18; John 13 : 17.]

26 If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. [Ps. 34 : 13; 39 : 1; 1 Pet. 3 : 10.]

27 Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world. [Isa. 1 : 16, 17; Matt. 25 : 36; 1 John 5 : 18.]

GOLDEN TEXT.

“Be ye doers of the word, and not hearers only.”
—James 1 : 22.

CATECHISM.

Q. 53. *Which is the third commandment?* A. The third commandment is, *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.*

HOME READINGS.

M. James 1 : 16-27 *Hearing and Doing.*
T. Matt. 7 : 21-29 *The Wise and the Unwise Hearer.*
W. Matt. 13 : 1-9; 18-23 *A Lesson on Hearing.*
Th. Ps. 19 : 1-14 *“Making Wise the Simple.”*
F. Rom. 10 : 13-21 *Faith by Hearing.*
S. Ps. 119 : 1-16 *“I Will not Forget thy Word.”*
S. Ps 15 : 1-5 *Practical Piety.*

LESSON PLAN.

1. Right Receiving of the Word. 2. Right Using of the Word. 3. Right Living of the Word.

Time.—A. D. 62. *Place.*—Written from Jerusalem.

INTRODUCTORY.

The author of the Epistle from which this and the two following lessons are taken is generally supposed to have been James, who presided over the conference at Jerusalem (see last lesson), and who is called by Paul (Gal. 1 : 19) "the Lord's brother" and (Gal. 2 : 9) a pillar of the Church. It was written from Jerusalem, probably about A. D. 62, toward the end of his life. It was addressed to Jewish Christians scattered throughout the Roman Empire, and not to any particular church, on which account it is called general or "catholic." Its object was to rebuke practical errors which prevailed amongst the believing Jews. Our lesson to-day sets forth the nature of true religion. It has its origin in God (vs. 16-18). It requires us (1) to be teachable (vs. 19-21); (2) to be doers of the word (vs. 23-25); (3) to bridle the tongue (v. 26); to be the friend of the fatherless and widow; and (4) to keep ourselves unspotted from the world.

LESSON NOTES.

I.—V. 16. *Do not err*—Revised Version, "Be not deceived." This caution, as appears from the preceding part of the chapter, is against the idea that God is the author of sin, and that the evils in this world are to be traced to him. V. 17. God instead of being the source of evil is the Author of all good. *Perfect*—good in all its parts. *From above*—from God. *The Father of lights*—the Source and Fountain of light. Light is the emblem of knowledge, of purity and of happiness. God is light (1 John 1 : 5), and therefore cannot be the author of sin or the source of evil, which is darkness. *No variableness*—no change of purpose or plan. V. 18. *Of his own will*—without any claim or merit on our part—showing that it is God's nature to do good, not evil. *Begat he us*—the beginning of our spiritual life is from God. *Word of truth*—the gospel. Rom. 10 : 17. *A kind of first-fruits*—the first of a glorious harvest. V. 19. *Wherefore*—since your evil is of yourselves, and your good of God. *Swift to hear*—ready to receive and obey God's commands. *Slow to speak*—as a teacher of others. *Slow to wrath*—compare Prov. 16 : 32. Quickness of temper hinders the hearing of God's word. *Worketh not*—produces not. (Compare ch. 3 : 18.) V. 21. Since angry feelings tend only to wrong, let us lay aside, once for all, as a filthy garment, everything that is evil. (Compare John 15 : 3.) *Filthiness*—sin is a thing disgusting, offensive, loathsome. *Superfluity of naughtiness*—Revised Version, "overflowing of wickedness." A corrupt, impure mind is not in a condition to receive the truth. *With meekness*—with a child-

like and teachable spirit. 1 Pet. 2 : 2. *Engrafted word*—"implanted word." See parable of the Sower, Matt. 13. *Able to save*—Rom. 1 : 16; 1 Cor. 1 : 18; 2 Tim. 3 : 15.

II.—V. 22. *Deceiving your own selves*—by the vain thought that hearing is all that is necessary. V. 23. *Not a doer*—Revised Version, "a not-doer." *As in a glass*—God's word is like a mirror held up before us. For the moment we see our faults, but we turn away and forget them. V. 25. *Looketh into*—literally, "stoopeth down to take a close look into." *Perfect law of liberty*—the gospel rule of life, which gives freedom from the slavery of sin. *In his deed*—"in his doing." Ps. 19 : 11.

III.—V. 26. *Seem to be*—"thinketh himself to be." *Bridleth not his tongue*—as a horse is curbed with a bridle. V. 27. *Before God*—in his sight. *Visit*—with help and sympathy. *Keep himself*—with jealous watchfulness. John 17 : 15; Jude 24. *From the world*—its vices and corruptions. True piety will lead to doing good, and will make us pure in heart and holy in life.

QUESTIONS.

Introductory.

How was the peace of the church in Antioch disturbed? To whom was the question referred? How was it decided? Who presided at the conference at Jerusalem? What do you know about James? When did he write this Epistle? What is the title of this lesson? Golden Text? Lesson Plan? Recite the memory verses. The Catechism.

I. Right Receiving of the Word. vs. 16-21.

With what caution does the lesson begin? Against what error is the caution specially given? What proof is given that God is not the author of evil? From whom does every good come? Of what is light the symbol? How is God *the Father of lights*? Meaning of *no variableness*? From whom do we receive spiritual life? By what means? How is the word made effectual to salvation? How are we to receive the word? How does *wrath* prevent its proper reception? Why are we to receive it with *meekness*? How is the word to be read and heard, that it may become effectual to salvation?

II. Right Using of the Word. vs. 22-25.

What duty is enjoined upon the hearer? Whom is the not-doer like? In what respect? How is the word a mirror? How is the perfect law a law of liberty? Who use it aright? How is the right user blessed? What did our Saviour say of the doers of his word? Matt. 7 : 24, 25. Of the not-doers? Matt. 7 : 26, 27.

III. Right Living of the Word. vs. 26, 27.

What effect will the right receiving and using of the word have on our lives? Meaning of *bridleth not his tongue*? How does such a man deceive his heart? Why is his religion vain? What is pure and undefiled religion? In what other passages is kindness to the fatherless and widows required?

QUESTIONS FOR REVIEW.

1. From whom does every good gift come? *Ans.* From God, the Father of lights.
2. How should we receive the word? *Ans.* With readiness and meekness.
3. How should we use it? *Ans.* We should be doers of the word, and not hearers only.
4. What is promised to the doer? *Ans.* He shall be blessed in his doing.
5. How should the word affect our lives? *Ans.* It should make us watchful over our words, helpful to the poor and pure in all our conduct.

WHAT HAVE I LEARNED?

1. That God's word is the source of spiritual life.
2. That we are to receive it with a meek and teachable disposition, uninfluenced by passion or prejudice.
3. That we are to be doers of the word, and not hearers only.
4. That we are to bridle our tongues and set a guard over our words.
5. That we are to be kind and helpful to those in distress and pure and holy in all our conduct.



Jan. 20, 1884.]

LESSON III.

[James 3 : 1-18.]

THE POWER OF THE TONGUE

COMMIT TO MEMORY VS. 2-5.

1 My brethren, be not many masters, knowing that we shall receive the greater condemnation. [Matt. 23 : 8, 14; 1 Pet. 5 : 3.]

2 For in many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body. [Prov. 20 : 9; 1 John 1 : 8; Prov. 13 : 3.]

3 Behold, we put bits in the horses' mouths, that they may obey us; and we turn about their whole body. [Ps. 32 : 9.]

4 Behold also the ships, which though *they be* so great, and *are* driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth.

5 Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth! [Prov. 12 : 18 ; Ps. 12 : 3.]

6 And the tongue is a fire, a world of iniquity : so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature ; and it is set on fire of hell. [Prov. 16 : 27 ; Matt. 15 : 11-20.]

7 For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind :

8 But the tongue can no man tame ; *it is* an unruly evil, full of deadly poison. [Ps. 140 : 3 ; Rom. 3 : 13.]

9 Therewith bless we God, even the Father ; and therewith curse we men, which are made after the similitude of God.

10 Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be.

11 Doth a fountain send forth at the same place sweet *water* and bitter ?

12 Can the fig tree, my brethren, bear olive berries ? either a vine, figs ? so *can* no fountain both yield salt water and fresh. [Matt. 7 : 16.]

13 Who *is* a wise man and endued with knowledge among you ? let him shew out of a good conversation his works with meekness of wisdom. [Ps. 107 : 43 ; Phil. 1 : 27.]

14 But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth.

15 This wisdom descendeth not from above, but *is* earthly, sensual, devilish. [1 Cor. 3 : 3.]

16 For where envy and strife *is*, there *is* confusion and every evil work.

17 But the wisdom that is from above is first pure, then peaceable, gentle, *and* easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. [1 Cor. 2 : 6, 7 ; Phil. 4 : 8 ; Heb. 12 : 14 ; Gal. 5 : 22.]

18 And the fruit of righteousness is sown in peace of them that make peace. [Heb. 12 : 11.]

GOLDEN TEXT.

“ **By thy words thou shalt be justified, and by thy words thou shalt be condemned.**”—Matt. 12 : 37.

CATECHISM.

Q. 54. *What is required in the third commandment ?*

A. The third commandment requireth the holy and reverent use of God's names, titles, attributes, ordinances, words, and works.

Q. 55. *What is forbidden in the third commandment ?*

A. The third commandment forbiddeth all profaning or abusing of any thing whereby God maketh himself known.

HOME READINGS.

- M.* James 3 : 1-18. *The Power of the Tongue.*
T. Matt. 12 : 31-37 *Justified or Condemned by Word.*
W. Rom. 3 : 10-20. " *The Poison of Asps.*"
Th. 2 Pet. 2 : 9-22 *Great and Swelling Words.*
F. Prov. 18 : 1-24. *Death and Life in its Power.*
S. Ps. 34 : 11-22. *Keep thy Tongue from Evil.*
S. Prov. 10 : 11-32 *The Lips of the Righteous.*

LESSON PLAN.

- 1. The Tongue Hard to Control. 2. The Evil the Tongue can Do. 3. What the Tongue Ought to Do.**

Time.—A. D. 62. *Place.*—Written from Jerusalem.

INTRODUCTORY.

There seems to have been a desire among some to whom this Epistle was written to become public teachers without regard to the proper qualifications for that office. In this chapter the writer cautions them against this desire (v. 1), and then gives considerations to check and modify: (1) the fact that public teachers must give a more solemn account than other men (v. 2); (2) the evils which grow out of an improper use of the tongue—evils to which public speakers are specially liable (vs. 2-12); (3) the importance of wisdom in one who is to give public instruction (vs. 13-18).

LESSON NOTES.

I.—V. 1. *Masters*—"teachers;" as many among the Jews desired the name and office of Rabbi (Matt. 23 : 7; Rom. 2 : 19; 1 Tim. 1 : 7), so among the Christian converts many sought the office of teacher. V. 2. *We offend all*—"we all stumble"—err, fail in duty. *In word*—in the use of his tongue, in which the public teacher is specially tried. V. 3. *Behold*—as we control a horse by the bit, so the body is controlled by the tongue. V. 4. *Behold also the ships*—as ships driven by winds are so controlled by the rudder that the helmsman directs them as he pleases, so men under the power of passion may be restrained if the tongue is properly controlled. V. 5. *Little*—compared with the body, as the bit or the rudder compared with the horse or ship. *How great a matter*—Revised Version, "how much wood." A spark may set a forest on fire; a word may put a community in a flame.

II.—V. 6. *Of hell*—its power for evil comes from the devil. V. 8. *Tame*—keep it under control. *Unruly*—incapable of restraint. *Full of deadly poison*—acts on the peace of society

as poison does on the human system. (Compare Ps. 111 : 3 ; Rom. 3 : 13, 14.) **V. 9.** *Therewith*—compare Ps. 62 : 4. **V. 10.** *These things ought not so to be*—such things do not occur in nature, and they ought not to occur in man.

III.—Vs. 11, 12. A fig tree bears only figs ; so the tongue should utter only one kind of feelings—good feelings. The mouth that sends forth cursing cannot really send forth blessing also. **V. 13.** *Out of a good conversation*—from a correct and consistent life. *His works*—his acts of uprightness and piety. **V. 15.** *This wisdom*—which leads to self-conceit and produces strife and envy. *Not from above*—from the Father of lights (ch. 1 : 17), through the Spirit of truth. John 15 : 26. *Earthly*—has its source in this world and partakes of its spirit. *Sensual*—animal-like. *Devilish*—such as demons exhibit. **V. 16.** Revised Version, “Where jealousy and faction are, there is confusion and every vile deed.” **V. 17.** *From above*—from God. *Is first pure*—its first effect upon the man is to make him *pure*, upright, holy, good. *Gentle*—mild, forbearing. “A Christian gentleman” is the highest title that can be given to a man. *Good fruits*—the fruits of good living ; just, kind, benevolent actions. *Partiality*—Revised Version, “variance ;” marginal reading, “wrangling.” *Without hypocrisy*—it neither has nor needs a mask. What the man professes to be, he is. **V. 18.** *The fruit of righteousness*—the effect of true religion. *Is sown in peace*—is scattered over the world in a peaceful manner, not in brawls and strifes. (Compare Ps. 97 : 11.) *Of them that make peace*—by those who desire to produce peace, or who are of a peaceful temper and disposition.

QUESTIONS.

Introductory.

What was the subject of the last lesson ? How should we receive the word of God ? What effect should it have on our lives ? What is the title of this lesson ? Golden Text ? Lesson Plan ? Who was the author of this Epistle ? Where was it written ? Recite the memory verses. The Catechism.

I. The Tongue Hard to Control. vs. 1-5.

With what caution does the lesson begin ? What reason for this caution ? What power has the man who can control his tongue ? How does the tongue control the whole man ? How is the tongue like the bit or the helm ? What gives the tongue such power ? What makes it so hard to control ? What if we do not control it ?

II. The Evil the Tongue can Do. vs. 6-10.

How is the tongue *a fire*? *A world of iniquity*? What gives it this great power for evil? How can man prevent the evil that beasts and serpents would do? What greater power for evil has the tongue? How is it *an unruly evil*? How does the Psalmist describe the evil-speaking of his enemies? Ps. 140:3. What did he resolve to do? Ps. 39:1. What two commandments forbid sins of the tongue? What is forbidden in the third commandment? What in the ninth? How is a man condemned by his words?

III. The Good the Tongue Ought to Do. vs. 11-18.

How should the tongue be like a good fruit tree or a pure fountain? What is required in the third commandment? In the ninth? How will the wise man prove his wisdom? Meaning of a *good conversation*? Why is a self-conceited, contentious man unfit for a public teacher? What are the characteristics of his knowledge? What will be the effect of his teaching? What are the characteristics of *the wisdom that is from above*? Why *first pure*? If the heart be impure, what will the words and actions be? What are the fruits of this heavenly wisdom? How will it influence the tongue to do good? How is a man justified by his words? (Golden Text.) What was David's prayer? Ps. 19:14.

QUESTIONS FOR REVIEW.

1. What power has the man who can control his tongue? *Ans.* He is able to control the whole body also.
2. What evil can the tongue do? *Ans.* A few words may kindle bitter strife, just as a spark may kindle a destructive fire.
3. How can men prevent the evil that wild beasts might do? *Ans.* By taming them.
4. Why is an unrestrained tongue so great an evil? *Ans.* No man can tame it, and it is full of deadly poison.
5. What will make all our words good and pure? *Ans.* The pure and peaceable wisdom that is from above.

WHAT HAVE I LEARNED?

1. That the tongue has great power for evil and for good.
2. That we should try to have our tongues under complete control.
3. That we should never speak a profane, false, impure or malicious word.
4. That a bold, noisy, contentious talker is unfit to be a counselor or teacher.
5. That we should seek the wisdom that is from above, that we may be pure in all our words and right in all our deeds.

Jan. 27, 1884.] LESSON IV. [James 4 : 7-17.]

LIVING IN GOD'S SIGHT.

COMMIT TO MEMORY VS. 13-15.

7 Submit yourselves therefore to God. Resist the devil, and he will flee from you. [Eph. 4 : 27 ; 6 : 11 ; 1 Pet. 5 : 9.]

8 Draw nigh to God, and he will draw nigh to you. Cleanse *your* hands, *ye* sinners ; and purify *your* hearts, *ye* double-minded. [2 Chron. 15 : 2 ; Isa. 1 : 16 ; Ps. 51 : 10.]

9 Be afflicted, and mourn, and weep : let your laughter be turned to mourning, and *your* joy to heaviness. [Matt. 5 : 4.]

10 Humble yourselves in the sight of the Lord, and he shall lift you up. [Matt. 23 : 12.]

11 Speak not evil one of another, brethren. He that speaketh evil of *his* brother, and judgeth his brother, speaketh evil of the law, and judgeth the law : but if thou judge the law, thou art not a doer of the law, but a judge. [Eph. 4 : 31 ; 1 Pet. 2 : 1.]

12 There is one lawgiver, who is able to save and to destroy : who art thou that judgest another ? [Matt 10 : 28.]

13 Go to now, *ye* that say, To-day or to-morrow we will go into such a city, and continue there a year, and buy and sell, and get gain : [Prov. 27 : 1 ; Luke 12 : 18.]

14 Whereas *ye* know not what *shall be* on the morrow. For what *is* your life ? It is even a vapor, that appeareth for a little time, and then vanisheth away. [Job 7 : 7 ; Ps. 102 : 3 ; 1 Pet. 1 : 24.]

15 For that *ye ought* to say, If the Lord will, we shall live, and do this, or that. [Acts 18 : 21 ; 1 Cor. 4 : 19.]

16 But now *ye* rejoice in your boastings : all such rejoicing is evil. [1 Cor. 5 : 6.]

17 Therefore to him that knoweth to do good, and doeth it not, to him it is sin. [Luke 12 : 47 ; Rom. 1 : 20, 21, 32.]

GOLDEN TEXT.

“Humble yourselves in the sight of the Lord, and he shall lift you up.”—James 4 : 10.

CATECHISM.

Q. 56. *What is the reason annexed to the third commandment ?*

A. The reason annexed to the third commandment is, that however the breakers of this commandment may escape punishment from men, yet the Lord our God will not suffer them to escape his righteous judgment.

HOME READINGS.

- M. James 4 : 7-17 *Living in God's Sight.*
 T. Eph. 6 : 10-20 *The Wiles of the Devil.*
 W. Ps. 51 : 1-19 *A Prayer for Pardon and Purity.*
 Th. Matt. 5 : 1-16 *Blessedness of the Pure.*
 F. Col. 3 : 1-15 *Living in Holiness.*
 S. Eph. 4 : 17-32 *Living in Love.*
 S. 2 Cor. 5 : 1-10 *Living in Faith.*

LESSON PLAN.

1. Living in Holiness. 2. Living in Love. 3. Living in Faith.

Time.—A. D. 62. *Place.*—Written from Jerusalem.

INTRODUCTORY.

In the chapter containing this lesson the apostle first illustrates the spirit of this world by showing the effects it produces. He then gives counsels and admonitions against the indulgence of this spirit, and rebukes the self-confidence of those who lay plans for the future without regard to the uncertainty of life and their dependence on God for their success, and even for the continuance of their lives.

LESSON NOTES.

I.—V. 7. *Submit yourselves*—be subject unto God. *Resist the devil*—none are safe who yield to him. *He will flee*—baffled and worsted, as he did from Christ. The devil cannot harm us without our own consent. V. 8. *Draw nigh to God*—(Deut. 30 : 23) by resisting Satan and living as in God's sight. If we would have his mercy, we must go to him and ask for it. *He will draw nigh to you*—will give you the strength and the blessings you need. (Compare 2 Chron. 15 : 2.) *Cleanse your hands*—put away your sins; cease to do evil. (Compare Isa. 1 : 15, 16; Ps. 26 : 6.) *Purify your hearts*—outward reformation is not enough; the heart, the fountain of impurity, must be cleansed. Ps. 51 : 6, 10. *Double-minded*—divided between God and the world. The *double-minded* is at fault in *heart*; the *sinner* in his *hands* also. V. 9. *Be afflicted*—mourn over your sins with deep sorrow. A blessed mourning. Matt. 5 : 4; Luke 6 : 21. Contrast Isa. 22 : 12, 13; Luke 6 : 25. V. 10. *In the sight of the Lord*—against whom you have sinned. *Lift you up*—from the condition of a broken-hearted penitent to that of a forgiven child. Luke 15 : 22.

II.—V. 11. *Of his brother*—his fellow-Christian. *Judgeth his brother*—his conduct or his motives. (See Matt. 7 : 1.) *Judgeth the law*—sets up his own interpretations of the law and then judges and condemns others for not observing them. V. 12. *There is one lawgiver*—The Revised Version adds, "and judge;" the Lord Jesus Christ, who alone has a right to give law and to pronounce judgment, since he alone *is able to save and to execute his judgments*. *Who art thou*—a weak, frail, erring

mortal, thyself accountable to that Judge, that thou shouldst pronounce judgment on *another*—Revised Version, “thy neighbor”?

III. V. 13. *To-day or to-morrow*—as if you had the free choice of either day as a certainty, and power to settle your plans for years to come. V. 14. *It is*—Revised Version, “ye are.” *A vapor*—a mist, such as we see rising from a stream or lying on the mountain-side in the morning, but is scattered by the rising sun. V. 15. *If the Lord will*—who alone can keep us and make our plans prosper. V. 16. *In your boastings*—in your vain, confident fancies that the future is certain to you. *Evil*—founded on a wrong view of what may occur, forgetful of God, of the uncertainty of life and of all plans of life. V. 17. *To him it is sin*—we may sin by the *omission* of good deeds, as well as by the *commission* of evil deeds.

QUESTIONS.

Introductory.

What was the subject of the last lesson? Why is the tongue so hard to control? What power has it for evil? What for good? What is the title of this lesson? Golden Text? Lesson Plan? Recite the memory verses. The Catechism.

I. Living in Holiness. vs. 7-10.

How are we to submit ourselves to God? How may we avoid temptation? What is meant by drawing *nigh to God*? What is promised to such? What is prayer? How must we cleanse our hands? What was David's determination? Ps. 26 : 6. What further cleansing is commanded? Who are *double-minded*? What was David's prayer? Ps. 51 : 10. What is sanctification? What duty is enjoined in verse 9? What is repentance unto life? What is promised to such mourners? What to those who humble themselves before God? How will he lift them up? What is meant by *living in holiness*?

II. Living in Love. vs. 11, 12.

What common offence is forbidden in ver. 11? Who is our *brother*? Meaning of *judgeth his brother*? How does the evil-speaker *speak evil of the law*? How does he *judge the law*? Who is the only Judge and Lawgiver? What power has he? How should this affect us? How did our Saviour condemn such judging? Matt. 7 : 1-5. What is the sum of the ten commandments? How does talking against others violate this law of love? How will *living in love* affect our words? Our entire conduct? Our bearing toward our enemies? Matt. 6 : 43-48.

III. Living in Faith. vs. 13-17.

What do you understand by *living in faith*? How should we form our plans of life? Why? What did Paul say to the Athenians about our life? In what respect is Christ our life? What did Paul say on this subject? Gal. 2:20. With what important truth does the lesson end? What is *true Christian living*? Give its characteristics as shown in this lesson.

QUESTIONS FOR REVIEW.

1. What is the first counsel of this lesson? *Ans.* Submit yourselves to God.

2. How are we encouraged to pray? *Ans.* Draw nigh to God, and he will draw nigh to you.

3. How are we counseled to *live in holiness*? *Ans.* "Cleave your hands, and purify your hearts."

4. How are we counseled to *live in love*? *Ans.* Speak not evil one of another.

5. How are we counseled to *live in faith*? *Ans.* Say, If the Lord will, we shall live and do this, or that.

WHAT HAVE I LEARNED?

1. That we should be subject to God, and resist every temptation to evil.

2. That we should live lives of prayer and penitence, of holiness and humility.

3. That we should so watch our words as to do no injustice to others.

4. That we should form all our plans in dependence on God and faith in him.

5. That we should faithfully do what we know to be right.



Feb. 3, 1884.] **LESSON V.** [Acts 15:35-16:10.

PAUL'S SECOND MISSIONARY JOURNEY.

COMMIT TO MEMORY vs. 9, 10.

35 Paul also and Bar'na-bas continued in An'ti-och, teaching and preaching the word of the Lord, with many others also. [Acts 13:1.]

36 ¶ And some days after Paul said unto Bar'na-bas, Let us go again and visit our brethren in every city where we have preached the word of the Lord, *and see* how they do. [Acts 13:4, 13, 14, 51; 14:1, 6, 24, 25.]

37 And Bar'na-bas determined to take with them John, whose surname was Mark. [Acts 12:12, 25.]

38 But Paul thought not good to take him with them, who departed from them from Pam-phyl'ia, and went not with them to the work. [Acts 13:13.]

39 And the contention was so sharp between them, that they departed asunder one from the other: and so Bar'na-bas took Mark, and sailed unto Cy'prus;

40 And Paul chose Si'las, and departed, being recommended by the brethren unto the grace of God. [Acts 14 : 26.]

41 And he went through Syr'ia and Ci-li'cia, confirming the churches.

Ch. 16 : 1. Then came he to Der'be and Lys'tra: and, behold, a certain disciple was there, named Tim-o'the-us, the son of a certain woman, which was a Jew'ess, and believed; but his father *was* a Greek: [Acts 14 : 6; 19 : 22; 2 Tim. 1 : 5.]

2 Which was well reported of by the brethren that were at Lys'tra and I-co'ni-um. [Acts 6 : 3.]

3 Him would Paul have to go forth with him; and took and circumcised him because of the Jews which were in those quarters: for they knew all that his father was a Greek. [1 Cor. 9 : 20; Gal. 2 : 3; 5 : 2.]

4 And as they went through the cities, they delivered them the decrees for to keep, that were ordained of the apostles and elders which were at Je-ru'sa-lem. [Acts 15 : 28, 29.]

5 And so were the churches established in the faith, and increased in number daily. [Acts 15 : 41.]

6 Now when they had gone throughout Phry'gi-a and the region of Gal-a'ti-a, and were forbidden of the Holy Ghost to preach the word in A'sia,

7 After they were come to My'sia, they assayed to go into Bi-thyn'ia: but the Spirit suffered them not.

8 And they passing by My'sia came down to Tro'as. [2 Cor. 2 : 12; 2 Tim. 4 : 13.]

9 And a vision appeared to Paul in the night; There stood a man of Mac-e-do'ni-a, and prayed him, saying, Come over into Mac-e-do'ni-a, and help us. [Acts 10 : 30.]

10 And after he had seen the vision, immediately we endeavored to go into Mac-e-do'ni-a, assuredly gathering that the Lord had called us for to preach the gospel unto them. [2 Cor. 2 : 13.]

GOLDEN TEXT.

“Come over into Macedonia, and help us.”—
Acts 16 : 9.

CATECHISM.

Q. 57. Which is the fourth commandment?

A. The fourth commandment is, *Remember the Sabbath day, to keep it holy. Six days shalt thou labor, 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.*

HOME READINGS.

- M.* Matt. 10 : 1-20 *The Apostles Sent to the Jews.*
T. Acts 8 : 26-40 *Philip Sent to the Ethiopian.*
W. Acts 10 : 9-27 *Peter Sent to Cornelius.*
Th. Acts 15 : 35-16 : 10 *Paul Sent to Macedonia.*
F. 2 Tim. 1 : 1-7 ; 2 : 14-17 *Timothy in Childhood.*
S. 1 Cor. 9 : 19-27. *Unto the Jews as a Jew.*
S. Gal. 6 : 1-18 *Neither Circumcision nor Uncircumcision.*

LESSON PLAN.

- 1. The Separation from Barnabas. 2. The Choosing of Timothy. 3. The Call to Macedonia.**

Time.—A. D. 51. *Places.*—From Antioch to Troas.

INTRODUCTORY.

Paul and Barnabas determined to revisit the churches they had formed during their first missionary journey. Differing about the companion they should take with them, they separated. The sacred record follows only the work of Paul. Our lesson traces his course from Antioch to Troas, and tells us how he was called to go over into Macedonia and preach the gospel there. Observe how the Lord opened new fields before him when Paul's plan was merely to revisit the regions where they had already planted the gospel.

LESSON NOTES.

I.—V. 35. *Continued in Antioch*—where they had labored together both before and after their missionary journey. **V. 36.** *Where we have preached*—see chs. 13, 14. **V. 37.** *Determined*—"was minded;" influenced perhaps by his relationship to him. **V. 38.** *Went not with them*—shrinking from the toils and dangers of the work. **V. 39.** *They departed asunder*—neither would yield, so they separated. Both were probably in fault. Paul was perhaps too severe, and Barnabas too lenient. The most eminent saints are not without their failings. *Unto Cyprus*—his native country. Acts 4 : 37. **V. 40.** *Silas*—who had been sent to Antioch from the conference at Jerusalem. **V. 41.** *Syria and Cilicia*—the regions of which Antioch and Tarsus were the capitals. Thus two distinct missionary expeditions were undertaken.

II.—Ch. 16 : 1. *Derbe and Lystra*—towns in the eastern part of Lycaonia, about twenty miles apart. (See ch. 14 : 6, 20, 21.) *Was there*—Lystra was probably Timothy's birthplace, and he must have been converted during Paul's first visit to that

place *A Jewess*—see 2 Tim. 1 : 5 ; 3 : 15. *A Greek*—a heathen, not a proselyte, or his son would have been circumcised. **V. 2.** *Well reported of*—held in high esteem. **V. 3.** *Would have*—determined to have. *Because of the Jews*—out of regard to their opinions. **V. 4.** *Decrees*—decisions of the council at Jerusalem. Acts 15 : 23-29.

III.—**V. 5.** *Established*—strengthened. (See Eph. 4 : 14.) *The faith*—the truths of the gospel. **V. 6.** *Phrygia*—a large central district of Asia Minor. *Galatia*—a province east of Phrygia. *Forbidden of the Holy Ghost*—the divine guide of all missionary work. *Asia*—as used in the New Testament a Roman province embracing the western part of the peninsula of Asia Minor, and having Ephesus for its capital. **V. 7.** *Mysia*—a district in the north-west corner of Asia Minor. *Assayed*—attempted. *Bithynia*—a province of Asia Minor, south of the Black Sea and the Sea of Marmora. *The Spirit*—Revised Version, “the Spirit of Jesus.” **V. 8.** *Troas*—properly *Alexandria Troas*—a seaport on the coast of Mysia, about four miles from the site of ancient Troy. (See 2 Cor. 2 : 12.) **V. 9.** *A vision*—not a dream, but a supernatural appearance. *Macedonia*—a country of Europe, north of Greece. *Come over*—the distance from Troas across the Ægean Sea to Macedonia was about one hundred miles. *Help us*—with the gospel. Such a voice still calls on the Church to send the gospel to the heathen. Who will respond to it and go? **V. 10.** *We*—Luke, who wrote the book of Acts, was now with the apostle, having joined the party probably at Troas.

QUESTIONS.

Introductory.

What dissension arose at Antioch? To whom was the question referred? How was it decided? How was this decision received at Antioch? What did Paul and Barnabas do after the council at Jerusalem? What is the title of this lesson? Golden Text? Lesson Plan? Time? Place? Recite the memory verses. The Catechism.

I. The Separation from Barnabas. vs. 35-41.

What did Paul propose to Barnabas? Whom did Barnabas wish to take with him? Who was John Mark? Why was Paul unwilling to take him? What was the result? What did Barnabas do? Whom did Paul choose? Who was Silas? Where did they go? What do you think of this contention between Paul and Barnabas? What was wrong in Barnabas?

What in Paul? How did God overrule it for good? What proof is there of their reconciliation? (See 1 Cor. 9 : 6 ; Col. 4 : 10 ; 2 Tim. 4 : 11.)

II. The Choosing of Timothy. ch. 16 : 1-5.

Whither did Paul come? Where were *Derbe* and *Lystra*? When had Paul visited these cities before? Whom did he find there? What was the name of his mother and grandmother? 2 Tim. 1 : 5. What was his reputation? How had he been early trained? 2 Tim. 3 : 15. What did Paul wish Timothy to do? What special fitness had Timothy for this work? Where did they go? What cities are meant? What did they do? Meaning of the *decrees*? What effect had this visitation on the churches?

III. The Call to Macedonia. vs. 6-10.

Through what countries did Paul and his companions pass? Why did they not preach in *Asia*? Locate *Phrygia*, *Galatia*, *Asia*, *Mysia*, *Bithynia*. Why did they not visit Bithynia? To what place did they come? Where was Troas? What here appeared to Paul? What did the man say? Where was Macedonia? What did the missionaries now do? Why? What besides the vision convinced them that God had called them to preach in Macedonia? What does Paul say in 2 Cor. 2 : 12? What reason have we for thinking that Luke joined the company at Troas?

QUESTIONS FOR REVIEW.

1. What did Paul propose to Barnabas? *Ans.* To visit again the cities where they preached on their first missionary journey.
2. Why did they separate? *Ans.* Barnabas wished to take Mark with them, and Paul was unwilling to do so.
3. Where did they each go? *Ans.* Barnabas with Mark sailed to Cyprus; Paul with Silas went through Syria and Cilicia to Derbe and Lystra.
4. By what new helper was Paul joined at Lystra? *Ans.* By Timothy.
5. How was Paul called to Macedonia? *Ans.* He saw in a vision a man who said to him, Come over into Macedonia and help us.

WHAT HAVE I LEARNED?

1. That even the best of men are not without failings.
2. That careful home-training in childhood and youth lays the foundation for a life of godliness and usefulness.
3. That God sometimes shuts out his servants from one place because he has work for them to do in another.
4. That we shall never miss our work if we allow ourselves to be led of God.
5. That heathen lands are now calling to Christians, "Come over and help us."

Feb. 10, 1884.] LESSON VI. [Acts 16 : 11-24.]

THE CONVERSION OF LYDIA.

COMMIT TO MEMORY VS. 13-15.

11 Therefore loosing from Tro'as, we came with a straight course to Sa-mo-thra'cia, and the next *day* to Ne-ap'o-lis;

12 And from thence to Phi-lip'pi, which is the chief city of that part of Mac-e-do'ni-a, and a colony: and we were in that city abiding certain days. [Phil. 1 : 1.]

13 And on the sabbath we went out of the city by a river-side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted *thither*.

14 ¶ And a certain woman named Lyd'i-a, a seller of purple, of the city of Thy-a-ti'ra, which worshiped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul. [Luke 24 : 45; Prov. 21 : 1]

15 And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide *there*. And she constrained us. [Luke 24 : 29; Heb. 13 : 2.]

16 ¶ And it came to pass, as we went to prayer, a certain damsel possessed with a spirit of divination met us, which brought her masters much gain by soothsaying.

17 The same followed Paul and us, and cried, saying, These men are the servants of the most high God, which show unto us the way of salvation. [1 Sam. 28 : 7; Luke 4 : 41.]

18 And this did she many days. But Paul, being grieved, turned and said to the spirit, I command thee in the name of Je'sus Christ to come out of her. And he came out the same hour. [Mark 1 : 25, 34; 16 : 17.]

19 ¶ And when her masters saw that the hope of their gains was gone, they caught Paul and Si'las, and drew *them* into the market-place unto the rulers, [Acts 19 : 25, 26; 2 Cor. 6 : 5; Matt. 10 : 18.]

20 And brought them to the magistrates, saying, These men, being Jews, do exceedingly trouble our city, [1 Kings 18 : 17; Acts 17 : 6.]

21 And teach customs, which are not lawful for us to receive, neither to observe, being Romans.

22 And the multitude rose up together against them: and the magistrates rent off their clothes, and commanded to beat *them*. [2 Cor. 6 : 5; 11 : 23-25; 1 Thess. 2 : 2.]

23 And when they had laid many stripes upon them, they cast *them* into prison, charging the jailer to keep them safely: [Deut. 25 : 3.]

24 Who, having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks. [Jer. 20 : 2, 3.]

GOLDEN TEXT.

“Whose heart the Lord opened, that she attended unto the things which were spoken of Paul.”—Acts 16 : 14.

CATECHISM.

Q. 58. *What is required in the fourth commandment?*

A. The fourth commandment requireth the keeping holy to God such set times as he hath appointed in his word; expressly one whole day in seven, to be a holy Sabbath to himself.

HOME READINGS.

- M. Acts 16 : 11-24. *Conversion of Lydia.*
 T. 2 Cor. 2 : 1-18 *A Door Opened.*
 W. Luke 24 : 36-47 *The Gospel Among all Nations.*
 Th. Luke 4 : 33-41 *Demons Silenced.*
 F. 2 Cor. 11 : 21-33 *In Stripes and in Prisons.*
 S. 1 Pet. 4 : 12-19. *Suffering for Christ.*
 S. Phil. 4 : 1-23 *Paul to the Philippians.*

LESSON PLAN.

- 1. Lydia's Heart Opened. 2. The Soothsayer Healed. 3. The Opposers Enraged.**

Time.—A. D. 51. *Place.*—Philippi

INTRODUCTORY.

Our lesson to-day tells us how Paul and his associates, in obedience to the divine call, crossed the Ægean Sea into Macedonia and laid the foundations of the first European church in Philippi. Observe the different effects of the gospel in this city. Lydia's heart is opened to receive the truth. Wicked men are roused to opposition, but even their persecuting rage is in the end made to work for the furtherance of the gospel.

LESSON NOTES.

I.—V. 11. *Samothracia*—an island in the Ægean Sea, about midway between Troas and the Macedonian coast. *Neapolis*—a seaport on the Macedonian or Thracian coast. *Philippi*—about ten miles north-west from Neapolis. *The chief city*—Revised Version, “the first of the district, a Roman colony;” a city occupied by Roman citizens, with all the rights and privileges of Rome itself. V. 13. *By a river-side*—the Gangas, a small stream close by the city. *Where prayer was wont to be made*—whether an enclosure or not is uncertain; very likely it was simply a place for open-air meetings. There were probably few Jews and no synagogue in Philippi. *Unto the*

women—no men, it seems, were present. V. 14. *A seller of purple*—either of the dye itself or of cloth purple dyed. *Thyatira*—a city of the province of Lydia in Asia Minor, between Sardis and Pergamos, celebrated for its costly purple dyes and fabrics. *Worshipped God*—a Gentile proselyte to the Jewish faith. *Whose heart the Lord opened*—God by his Spirit inclined her to listen to the truth. Prov. 21 : 1.

II.—V. 16. *A damsel*—a female slave of several joint owners. (See v. 19.) *A spirit of divination*—a spirit, a Python, supposed to have received from Apollo the gift of foretelling events. It was doubtless a case of demoniacal possession, like those recorded in the Gospels. *Soothsaying*—telling fortunes by the aid of the demon which possessed her. V. 17. *These men*—a true testimony, but see Luke 4 : 41. V. 18. *Being grieved*—“sore troubled” at the malignant design with which the demon gave this testimony. *Thee*—the demon. *In the name of Jesus Christ*—by his authority.

III.—V. 19. *The hope of their gain*—when the demon was cast out the damsel ceased to utter pretended prophecies, and her owners could make no more money in this way. Full of rage on account of their loss, they caused the arrest of Paul and Silas. *The market-place*—the *agora*, answering to the Roman *forum*, where the courts were held. V. 20. *Being Jews*—despised and suspected by the Romans. The real cause of offense was not hinted at, but an accusation was so framed as to rouse the prejudices of the Romans. V. 22. *The multitude*—not seeing that public interest had been made a cloak for a private grievance. *Their clothes*—those of the prisoners. *To beat them*—“to beat them with rods.” (See 2 Cor. 11 : 25 ; 1 Thess. 2 : 2.) V. 23. *Many stripes*—the Jews never inflicted more than thirty-nine stripes (Deut. 25 : 3); the Roman law had no such humane provision. V. 24. *The inner prison*—Roman prisons usually had three distinct parts; in the first the prisoners had light and air; the second, or *inner prison*, was shut off by strong iron gates with bars and locks, its cells damp and cold, without light or ventilation; the third, an underground dungeon, a place of execution or for one condemned to die. *Stocks*—a block of wood with holes into which the feet were placed in such a manner that they were stretched widely apart, so as to cause great pain.

QUESTIONS.

Introductory.

What was the title of the last lesson? What vision had Paul at Troas? What did he do? What is the title of this lesson? Golden Text? Lesson Plan? Time? Place? Recite the memory verses. The Catechism.

I. Lydia's Heart Opened. vs. 11-15.

Leaving Troas, to what places did Paul and his companions come? Whither did they go from Neapolis? Where was Philippi? What is said of it? Where did they go on the sabbath? To whom did they there preach? What woman is mentioned by name? What was her occupation? What is said of her? How did she profess her faith in Christ? Who were baptized with her? What is baptism? To whom is it to be administered? What did Lydia then request?

II. The Soothsayer Healed. vs. 16-18.

Whom did the missionaries meet on their way to the place of prayer? What is meant by a *spirit of divination*? Why was she of value to her owners? What did she say of the apostles? How long did she continue this? Why did it grieve Paul? How did he put a stop to it?

III. The Opposers Enraged. vs. 19-24.

What did her masters do? Why did they do this? What was their accusation against Paul and Silas? What did the magistrates do? What difference was there between the Roman and Jewish methods of scourging? What did the magistrates command? Where were the missionaries put after their beating? What charge did the jailer receive? What did he do? What were *the stocks*?

QUESTIONS FOR REVIEW.

1. To what place did Paul go? *Ans.* To Philippi, a city of Macedonia.
2. What did he do on the sabbath? *Ans.* He went to a place of prayer by the river-side, and preached there.
3. What effect had his preaching? *Ans.* The Lord opened the heart of Lydia to receive the truth.
4. What miracle did Paul perform? *Ans.* He cast an evil spirit out of a woman.
5. What followed this miracle? *Ans.* Paul and Silas were arrested, beaten with rods, and cast into prison.

WHAT HAVE I LEARNED?

1. That teaching and preaching the truth are the means for saving souls.
2. That no heart opens to the truth till the Lord opens it.
3. That men sometimes hate and oppose the truth because it puts a stop to their wicked ways of making money.
4. That fidelity to the truth often brings trials and persecutions.

Feb. 17, 1884.] LESSON VII. [Acts 16 : 25-40.

THE CONVERSION OF THE JAILER.

COMMIT TO MEMORY VS. 29-34.

25 ¶ And at midnight Paul and Si'las prayed, and sang praises unto God : and the prisoners heard them. [1 Thess. 2 : 2 ; Job 35 : 10 ; Ps. 42 : 8.]

26 And suddenly there was a great earthquake, so that the foundations of the prison were shaken : and immediately all the doors were opened, and every one's bands were loosed. [Acts 4 : 31 ; 5 : 19 ; 12 : 10.]

27 And the keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled. [Acts 12 : 19 ; 27 : 42.]

28 But Paul cried with a loud voice, saying, Do thyself no harm : for we are all here.

29 Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Si'las,

30 And brought them out, and said, Sirs, what must I do to be saved ? [Luke 3 : 10 ; Acts 2 : 37 ; 9 : 6.]

31 And they said, Believe on the Lord Je'sus Christ, and thou shalt be saved, and thy house. [John 3 : 16, 36.]

32 And they spake unto him the word of the Lord, and to all that were in his house.

33 And he took them the same hour of the night, and washed *their* stripes ; and was baptized, he and all his, straightway.

34 And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house. [Luke 5 : 29 ; 19 : 6 ; Acts 8 : 39 ; Rom. 5 : 11.]

35 And when when it was day, the magistrates sent the serjeants, saying, Let those men go.

36 And the keeper of the prison told this saying to Paul, The magistrates have sent to let you go : now therefore depart, and go in peace.

37 But Paul said unto them, They have beaten us openly uncondemned, being Romans, and have cast us into prison ; and now do they thrust us out privily ? nay verily ; but let them come themselves and fetch us out. [Acts 22 : 25.]

38 And the serjcants told these words unto the magistrates : and they feared, when they heard that they were Romans.

39 And they came and besought them, and brought *them* out, and desired *them* to depart out of the city. [Matt. 8 : 34.]

40 And they went out of the prison, and entered into *the house of Lyd'i-a* : and when they had seen the brethren, they comforted them, and departed. [v. 14.]

GOLDEN TEXT.

“Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.”—Acts 16 : 31.

CATECHISM.

Q. 59. Which day of the seven hath God appointed to be the weekly Sabbath?

A. From the beginning of the world to the resurrection of Christ, God appointed the seventh day of the week to be the weekly Sabbath; and the first day of the week, ever since, to continue to the end of the world, which is the Christian Sabbath.

HOME READINGS.

- M. Acts 16 : 25-40 *Paul and Silas Delivered.*
 T. Dan. 3 : 8-30 *The Three Hebrews Delivered.*
 W. Dan. 6 : 1-28 *Daniel Delivered.*
 Th. Acts 12 : 1-19 *Peter Delivered.*
 F. Tit. 3 : 1-15 *Not by Works of Righteousness.*
 S. Rom. 3 : 19-31 *Justified by Grace.*
 S. John 3 : 14-21, 36 *Faith and Eternal Life.*

LESSON PLAN.

1. The Peace of the Believers. 2. The Terror of the Sinner. 3. The Way of Salvation. 4. The Deliverance of the Prisoners.

Time.—A. D. 51. Place.—Philippi.

INTRODUCTORY.

This lesson continues the narrative begun in the last. It tells us how Paul and Silas were comforted, and even made to rejoice, in that they were counted worthy to suffer for Christ, and how in the prison new converts were added to the number of believers.

LESSON NOTES.

I.—V. 25. *Sang praises*—with their feet fast in the stocks and their lacerated backs smarting from their stripes. Job 35 : 10. *Heard them*—Revised Version, “were listening to them;” wide awake and in wonder at what they heard. V. 26. *A great earthquake*—by divine power and in answer to their prayers. *Doors were opened*—by the same power.

II.—V. 27. *Would have killed himself*—fearing the disgrace of punishment by death on account of the escape of the prisoners. (See ch. 12 : 19 and compare ch. 27 : 42.) V. 28. *Do thyself no harm*—the message of the gospel to every sinner. V. 30. *What must I do to be saved*—not from the earthquake, nor from the punishment of which he was now in no danger, but from the sin and the death of the soul. (See ver. 17.)

III.—V. 31. *Believe*—the gospel answer to every penitent inquirer. Believe on Christ; not about Christ, but trust in him, resting on him as your Saviour. V. 32. *Spake unto him*—explained to him. *Washed their stripes*—caring tenderly for their bleeding wounds, which he had never thought of before. *Was baptized*—with water from the same well or fountain within the prison enclosure. V. 34. *Into his house*—the apartments of the prison occupied by his family. *Rejoiced, believing*—his faith brought joy. Rom. 5: 11. *With all his house*—the second household in Philippi consecrated by faith in Christ.

IV.—V. 35. *The magistrates*—they knew they had acted hastily and illegally, and wanted quietly to get rid of the prisoners. *Serjeants*—literally, “rod-bearers,” lictors, constables. V. 36. *The keeper told this*—glad to have such orders to execute. V. 37. *Paul said unto them*—to the serjeants, who had entered the prison with the jailer. *Uncondemned*—unconvicted on trial. *Being Romans*—see ch. 22: 23. Both the scourging and the imprisonment were illegal. (See 1 Thess. 2: 2.) *Now do they thrust us out privily*—mark the difference between the public insult and the private way in which the magistrates ordered them to be off. *Let them come themselves*—thus openly declaring their innocence. V. 38. *They feared*—they were liable to be called to account for what they had done. *They came*—In person. *And besought them*—not to complain of them. *Brought them out*—conducted them from the prison. *Entered into the house of Lydia*—as if to show that they had not been made to leave. This assembly of believers in the house of Lydia was the first church founded in Europe. *Departed*—Timothy and Luke seem to have remained at Philippi.

QUESTIONS.

Introductory.

Where did Paul and Silas first preach in Philippi? What miracle did Paul perform? What enraged the damsel's owners? What charge did they bring against the missionaries? What was done to them? What is the title of this lesson? Golden Text? Lesson Plan? Time? Place? Recite the memory verses. The Catechism.

I. The Peace of the Believers. vs. 25, 26.

What did Paul and Silas do at midnight? Who heard them? What did the Psalmist say of God's goodness? Ps. 42: 8. What strange events occurred? By whose power was all this done? For what purpose? What gave Paul and

Silas such peace and joy in their sufferings? What should give every Christian the same peace and joy? Rom. 8 : 16-18.

II. The Terror of the Sinner. vs. 27-30.

What did the jailer see when he awoke? What was he about to do? Why? What is forbidden in the sixth commandment? Who cried out to him? What did Paul say? Why was Paul anxious to save his life? What did the jailer then do? What caused his terror?

III. The Way of Salvation. vs. 31-34.

What important question did the jailer ask? From what did he wish to be saved? What did they answer? Could they have given any other answer? Acts 4 : 12. What is faith in Jesus Christ? What did they speak? To whom? What did the jailer then do with the prisoners? How did he show his faith? Who were baptized with him? To whom is baptism to be administered? What question ought every sinner to ask? What is its one answer to all?

IV. The Deliverance of the Prisoners. vs. 35-40.

What took place the next morning? Why did the magistrates conclude to let them go? What did Paul demand? How did this affect the magistrates? Why did they fear on account of their being Romans? What did the magistrates do? Why did they request them to depart out of the city? Why did Paul and Silas yield to the magistrates' request? Which of the missionaries remained at Philippi?

QUESTIONS FOR REVIEW.

1. What did Paul and Silas do at midnight? *Ans.* They prayed and sang praises unto God.
2. What answer was given to their prayer? *Ans.* The prison was shaken, the doors were opened, and the prisoners' bands were loosed.
3. What important question did the jailer ask? *Ans.* What must I do to be saved?
4. How did Paul and Silas reply? *Ans.* Believe on the Lord Jesus Christ and thou shalt be saved, and thy house.
5. What was done with Paul and Silas the next day? *Ans.* The magistrates came and publicly set them at liberty.

WHAT HAVE I LEARNED?

1. That fidelity and faith often bring joy and thanksgiving even amid stripes and imprisonment.
2. That God overrules the designs of evil men, and makes their wrath to praise him.
3. That the all-important question for every one is, "What must I do to be saved?"
4. That faith in the Lord Jesus Christ is the only condition of salvation.
5. That saving faith produces joy and shows itself in good works.

Feb. 24, 1884.] LESSON VIII. [Acts 17 : 1-14.]

THE THESSALONIANS AND BEREANS.

COMMIT TO MEMORY VS. 2-4.

1 Now when they had passed through Am-philip'o-lis, they came to Thes-sa-lo-ni'ca, where was a synagogue of the Jews:

2 And Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the scriptures, [Luke 4 : 16; Acts 9 : 20; 19 : 8.]

3 Opening and alleging, that Christ must needs have suffered, and risen again from the dead; and that this Je'sus, whom I preach unto you, is Christ. [Luke 24 : 26, 46.]

4 And some of them believed, and consorted with Paul and Si'las; and of the devout Greeks a great multitude, and of the chief women not a few. [Acts 28 : 24; 15 : 22, 27.]

5 ¶ But the Jews which believed not, moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city on an uproar, and assaulted the house of Ja'son, and sought to bring them out to the people. [1 Thess. 2 : 14; Rom. 16 : 21.]

6 And when they found them not, they drew Ja'son and certain brethren unto the rulers of the city, crying, These that have turned the world upside down are come hither also.

7 Whom Ja'son hath received: and these all do contrary to the decrees of Cæ'sar, saying that there is another king, *one* Je'sus. [Luke 23 : 2; John 19 : 12.]

8 And they troubled the people and the rulers of the city, when they heard these things.

9 And when they had taken security of Ja'son, and of the other, they let them go.

10 ¶ And the brethren immediately sent away Paul and Si'las by night unto Be-re'a: who coming *thither* went into the synagogue of the Jews. [Acts 9 : 25; 2 Thess. 2 : 16, 17.]

11 These were more noble than those in Thes-sa-lo-ni'ca, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so. [Isa. 34 : 16; John 5 : 39.]

12 Therefore many of them believed; also of honorable women which were Greeks, and of men, not a few.

13 But when the Jews of Thes-sa-lo-ni'ca had knowledge that the word of God was preached of Paul at Be-re'a, they came thither also, and stirred up the people.

14 And then immediately the brethren sent away Paul to go as it were to the sea: but Si'las and Tim-o'the-us abode there still. [Matt. 10 : 23.]

GOLDEN TEXT.

“These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so.”—Acts 17 : 11.

CATECHISM.

Q. 60. *How is the Sabbath to be sanctified?*

A. The Sabbath is to be sanctified by a holy resting all that day, even from such worldly employments and recreations as are lawful on other days; and spending the whole time in the public and private exercises of God's worship, except so much as is to be taken up in the works of necessity and mercy.

HOME READINGS.

M. Acts 17 : 1-14	<i>Scripture Study Commended.</i>
T. Deut. 6 : 1-13	<i>Scripture Study Commended.</i>
W. Neh. 8 : 1-18	<i>The Scriptures Read.</i>
Th. Ps. 119 : 33-48	<i>The Scriptures Searched.</i>
F. Luke 24 : 13-32	<i>The Scriptures Explained.</i>
S. Ps. 119 : 97-112	<i>The Scriptures Loved.</i>
S. 1 Thess. 1 : 1-10	<i>The Thessalonians Commended.</i>

LESSON PLAN.

1. The Gospel at Thessalonica. 2. The Gospel at Berea.

Time.—A. D. 51. *Places.*—Thessalonica and Berea.

INTRODUCTORY.

Our lesson to-day follows the course of the apostle and his company from Philippi to Thessalonica, and thence to Berea. It shows the persistent hostility of unbelieving Jews in Thessalonica and holds up in strong contrast the spirit and conduct of those at Berea.

LESSON NOTES.

I.—V. 1. *Amphipolis*—about thirty-three miles south-west from Philippi, on the river Strymon, three miles from the sea. *Apollonia*—about thirty miles from Amphipolis. *Thessalonica*—the capital of Macedonia and the residence of the proconsul, about one hundred miles south-west from Philippi. Its modern name is Salonica. *A synagogue*—probably the first Paul had found in Macedonia. V. 2. *As his manner was*—according to his custom of going first to the Jews. *Three sabbath days*—which by no means measures the length of his residence in the city, for he there worked at his trade (1 Thess. 2 : 9), and received aid from Philippi (Phil. 4 : 16). V. 3. *Opening and alleging*—affirming and proving. *Must needs have suffered*—according to the divine plan, as revealed in the Scriptures. (See Luke 24 : 26, 27.) *Is Christ*—the Christ, the very Messiah whom the Scriptures foretold. V. 4. *Some*

of them—of the Jews. *Consorted*—joined themselves to Paul. *Devout Greeks*—Gentiles who worshiped the true God. *Chief women*—women of high rank. (See 1 Thess. 1:9; 2:1-6.) V. 5. *Moved with envy*—at the success of the gospel. *Lewd fellows*—market-loungers, vagabonds, ready to do every vile work for pay. *A company*—a mob. *Jason*—supposed by many to be the one mentioned Rom. 16:21. V. 6. *Drew*—violently dragged. *Turned the world upside down*—a remarkable testimony to the power of the gospel. V. 7. *Received*—entertained as guests. *Decrees of Cæsar*—laws of the Roman emperor, forbidding that any one should take the title of king. *Another king*—a false statement of Paul's preaching concerning the coming and kingdom of our Lord. The enemies of the gospel pervert the truth before they can complain of it. (Compare 1 Thess. 2:12; 2 Thess. 1:5; Matt. 27:11.) V. 8. *Troubled the people and the rulers*—lest political tumults should bring on them the vengeance of the Roman government. V. 9. *Taken security*—obtained bonds or pledges that the peace should be kept, or that Paul and Silas should leave the city.

II.—V. 10. *By night*—to avoid tumult. *Berea*—fifty miles south-west from Thessalonica. V. 11. *These*—the Jews of Berea. *Searched the Scriptures daily*—they were open to conviction, but did not hastily accept the new doctrine without testing it by the law and the prophets. Truth sought in this manner cannot long remain undiscovered. V. 12. *Therefore*—as the result of this honest and diligent search. All who study the Bible in this way will be led into a clear understanding and firm belief of the gospel. V. 13. *Stirred up the people*—showing the intensity of their hate. V. 14. *Sent away Paul*—to prevent any outbreak. *As it were to the sea*—Revised Version, “as far as to the sea.” He did not make a pretence of going by sea, to deceive his enemies, and then change his course and go by land. *Timothy*—who had again joined Paul's company either at Thessalonica or at Berea. *Abode there still*—to build up the church and to support it in trial.

QUESTIONS.

Introductory.

In what European city did Paul first preach? Who was the first convert? What caused the imprisonment of Paul and Silas? What wonderful events took place in the night?

What important question did the jailer ask? What was Paul's reply? How were the apostles delivered from prison? What is the title of this lesson? Golden Text? Lesson Plan? Time? Place? Recite the memory verses. The Catechism.

I. The Gospel at Thessalonica. vs. 1-9.

Through what places did Paul and Silas pass? To what city did they come? What did Paul do? What did he preach? What was his constant theme? 1 Cor. 2:2. Why was it necessary for Christ to suffer and rise? How doth Christ execute the office of a priest? What effect had Paul's preaching? What does he say of his preaching at Thessalonica? 1 Thess. 1:5, 6. Who opposed the gospel? What did they do? Why did they assault the house of Jason? What did they do with Jason and others? What accusation did they make against them? What did the rulers do?

II. The Gospel at Berea. vs. 10-14.

What did the brethren do? What did Paul and Silas do there? What is said of the Bereans? What example does this furnish us? What rule hath God given to direct us how we may glorify and enjoy him? What do the Scriptures principally teach? Why should we study God's word? John 5:39. What did Paul say of Timothy? 2 Tim. 3:15. What of all Scripture? 2 Tim. 3:16, 17. Who believed at Berea? Who made opposition? Whither did the brethren send Paul? Who remained at Berea?

QUESTIONS FOR REVIEW.

1. What did Paul do in Thessalonica? *Ans.* He went into the synagogue three sabbath days, and preached to the people.
2. With what effect? *Ans.* Some of the Jews and many of the Greeks believed.
3. What did the unbelieving Jews do? *Ans.* They raised a tumult and brought false charges against the missionaries.
4. Where did Paul and Silas next go? *Ans.* To Berea.
5. What is said of the Berean Jews? *Ans.* Golden Text.

WHAT HAVE I LEARNED?

1. That the Scriptures tell us what we are to believe and what we are to do.
2. That it is ignoble to reject and oppose the Scriptures.
3. That it is noble to receive and study the Scriptures.
4. That we should search the Scriptures with earnest desire to find out just what they teach.
5. That if we thus study the Scriptures we will be led into the truth.

March 2, 1884.] LESSON IX. [Acts 17 : 22-34.]

PAUL AT ATHENS.

COMMIT TO MEMORY vs. 29-31.

22 ¶ Then Paul stood in the midst of Mars' hill, and said, Ye men of A'thens, I perceive that in all things ye are too superstitious. [Jer. 10 : 2, 3 ; 50 : 38.]

23 For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you. [Ps. 147 : 20 ; John 17 : 3, 25 ; 1 Cor. 1 : 21.]

24 God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands ; [Gen. 1 : 1 ; John 1 : 3 ; Acts 7 : 48.]

25 Neither is worshiped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things ; [Gen. 2 : 7 ; Isa. 42 : 5.]

26 And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation ;

27 That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us : [Rom. 1 : 20.]

28 For in him we live, and move, and have our being ; as certain also of your own poets have said, For we are also his offspring. [Col. 1 : 17 ; Heb. 1 : 3.]

29 Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device. [Isa. 40 : 18, 19.]

30 And the times of this ignorance God winked at ; but now commandeth all men everywhere to repent : [Acts 14 : 16 ; Rom. 3 : 25 ; Luke 24 : 47.]

31 Because he hath appointed a day, in the which he will judge the world in righteousness by *that* man whom he hath ordained ; *whereof* he had given assurance unto all *men*, in that he had raised him from the dead. [Acts 10 : 42 ; Rom. 2 : 16 ; 2 Cor. 5 : 10 ; Acts 2 : 24.]

32 ¶ And when they heard of the resurrection of the dead, some mocked : and others said, We will hear thee again of this *matter*. [Acts 24 : 25 ; Heb. 3 : 7, 8.]

33 So Paul departed from among them.

34 Howbeit certain men clave unto him, and believed : among the which *was* Di-o-nys'i-us the Ar-e-op'a-gite, and a woman named Dam'ar-is, and others with them.

GOLDEN TEXT.

"In him we live, and move, and have our being."—Acts 17 : 28.

CATECHISM.

Q. 61. *What is forbidden in the fourth commandment?*

A. The fourth commandment forbiddeth the omission or careless performance of the duties required, and the profaning the day by idleness, or doing that which is in itself sinful, or by unnecessary thoughts, words, or works, about our worldly employments or recreations.

HOME READINGS.

M.	Acts 17 : 14-34	<i>The True God.</i>
T.	Isa. 44 : 1-20	<i>The Only God.</i>
W.	Ps. 139 : 1-12	<i>The All-seeing God.</i>
Th.	Gen. 1 : 1-31	<i>God the Creator.</i>
F.	Matt. 6 : 24-34	<i>God the Preserver.</i>
S.	Rom. 5 : 1-21	<i>God the Redeemer.</i>
S.	Rev. 20 : 1-15	<i>God the Judge.</i>

LESSON PLAN.

1. Paul's Address. 2. Its Effect.

Time.—A. D. 51. *Place.*—The Areopagus in Athens.

INTRODUCTORY.

When Paul was brought to Athens he sent for Silas and Timothy to come to him with all speed. Waiting at Athens, he was deeply moved when he saw the city filled with idols. He therefore preached in the synagogue and in the market-place. Many and various were the opinions formed of his teachings. At length certain Epicureans and Stoics brought him to the Areopagus, that away from the noise of the market-place they might hear an account of the new doctrine. There, to this company of Athenian philosophers, the apostle delivered the remarkable discourse which is the subject of this lesson.

LESSON NOTES.

I.—V. 22. *In the midst*—in the very centre. *Mars' hill*—a rocky height where the court of the Areopagites was held, so called in honor of the Grecian god of war. *Too superstitious*—literally, "more god-fearing," that is, than others. V. 23. *Your devotions*—Revised Version, "the objects of your worship." **TO THE UNKNOWN GOD**—"to an unknown God." *Ignorantly*—without clear knowledge. (See John 4 : 22.) V. 24. *Dwelleth not*—compare Acts 7 : 48, 49. V. 25. *Worshipped*—"served," ministered to. V. 26. *Of one blood*—of one common parentage. *The times*—the periods, both in date and duration, of national life and glory. V. 27. *Haply*—by chance. *Might feel*

after him—like one groping in the dark. *Not far*—very near. Rom. 10 : 6-8. V. 28. *Your own poets*—Grecian poets; Aratus of Cilicia (B. C. 270) and Cleanthes the Stoic (B. C. 300). *Offspring*—children. *Like unto gold*—thus to deify matter is to make God the Creator inferior to man the creature. *Graven*—carved, sculptured. V. 30. *Winked at*—“overlooked,” suffered, bore with. *Now*—when the gospel is preached to all. *Repent*—turn from every evil way, especially from the sin of idolatry. V. 31. *Appointed*—set, fixed. *A day*—a definite time. *The world*—the whole human race. *In righteousness*—on righteous principles. *Ordained*—chosen, appointed for this purpose. *Assurance*—conclusive evidence.

II.—V. 32. *Some mocked*—they thought the idea of a resurrection absurd. V. 33. *So*—mocked by some, and put off by others. V. 34. *Clave unto him*—believed his doctrine in the face of ridicule and sacrifice. Nothing further is known of either Dionysius or Damaris. This was Paul's only visit to Athens, and he nowhere mentions the city in his letters.

QUESTIONS.

Introductory.

What was the effect of Paul's preaching in Thessalonica? In Berea? Whither did he go from Berea? For whom did he send? What did he do while waiting? Who were the Epicureans? The Stoics? What was the Areopagus? What is the title of this lesson? Golden Text? Lesson Plan? Time? Place? Recite the memory verses. The Catechism.

I. Paul's Address. vs. 22-31.

What did Paul say to the Athenians? What altar had he found? What did he say about this unknown God? What is God? Why was ignorance of the true God always inexcusable? Rom. 1:20. What did God make? Of what is he Lord? With what can he not be served? Why? Whom has he made of one blood? What has he determined? What, then, is their duty toward him? What is said of our dependence on God? What declaration of their poets did Paul quote? What should we not think? How did God regard man's ignorance in the past? What does he now command? What is repentance unto life? How is this command enforced? Of what does the resurrection of Christ give assurance? How?

II. Its Effect. vs. 32-34.

What effect did Paul's speaking of the resurrection have? Why did they mock at this doctrine? What did others say? What did Paul do? How are we warned against refusing God's offers? Heb. 12 : 25. What did some of his hearers do? Who are mentioned by name? What is an *Areopagite*?

QUESTIONS FOR REVIEW.

1. What inscription did Paul find on an Athenian altar?
Ans. "To the unknown God."
2. What did he say to the Athenians? *Ans.* Whom ye ignorantly worship, him declare I unto you.
3. What is the Godhead not like? *Ans.* Unto gold or silver or stone graven by art.
4. What does God now command? *Ans.* All men everywhere to repent.
5. By whom will he judge the world? *Ans.* By Jesus Christ.

WHAT HAVE I LEARNED?

1. That God is the Creator, Preserver and Lord of all.
2. That all the nations of the earth belong to one family.
3. That God has revealed himself to us in his word.
4. That he is not to be likened to idols of gold or silver or stone, formed by the skill of man.
5. That he commands all men everywhere to repent and render him a pure and spiritual worship.
6. That he has appointed a day in which he will judge the world in righteousness by Jesus Christ.



March 9, 1884.]

LESSON X.

[Acts 18 : 1-17.]

PAUL AT CORINTH.

COMMIT TO MEMORY VS. 9-11.

1 After these things Paul departed from A'thens, and came to Cor'inth; [Acts 17 : 32.]

2 And found a certain Jew named A'qui-la, born in Pon'tus, lately come from It'a-ly, with his wife Pris-cil'la; (because that Claud'i-us had commanded all Jews to depart from Rome;) and came unto them. [Rom. 16 : 3, 4; 1 Cor. 16 : 19.]

3 And because he was of the same craft, he abode with them, and wrought: for by their occupation they were tent-makers. [Acts 20 : 34; 1 Cor. 4 : 12.]

4 And he reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks.

5 And when Si'las and Ti-mo'the-us were come from Ma-ced'o-ni-a, Paul was pressed in the spirit, and testified to the Jews that Je'sus was Christ. [Job 32 : 18; 2 Cor. 5 : 14.]

6 And when they opposed themselves, and blasphemed, he shook *his* raiment, and said unto them, Your blood *be* upon your own heads; I *am* clean: from henceforth I will go unto the Gen'tiles. [Matt. 10 : 14; Acts 13 : 51; Lev. 20 : 9; Ezek. 33 : 3, 4; Acts 13 : 46; 28 : 28.]

7 ¶ And he departed thence, and entered into a certain man's house, named Justus, one that worshiped God, whose house joined hard to the synagogue.

8 And Cris'pus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Cor-in'thi-ans hearing believed, and were baptized. [1 Cor. 1 : 14.]

9 Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace: [Acts 13 : 9.]

10 For I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city. [Josh. 1 : 9; Matt. 28 : 20.]

11 And he continued *there* a year and six months, teaching the word of God among them.

12 ¶ And when Gal'li-o was the deputy of A-cha'ia, the Jews made insurrection with one accord against Paul, and brought him to the judgment-seat,

13 Saying, This *fellow* persuadeth men to worship God contrary to the law.

14 And when Paul was now about to open *his* mouth, Gal'li-o said unto the Jews, If it were a matter of wrong or wicked lewdness, O ye Jews, reason would that I should bear with you: [Acts 23 : 29; 25 : 11, 19.]

15 But if it be a question of words and names, and of your law, look ye to it; for I will be no judge of such *matters*.

16 And he drave them from the judgment-seat.

17 Then all the Greeks took Sos'the-nes, the chief ruler of the synagogue, and beat *him* before the judgment-seat. And Gal'li-o cared for none of those things. [1 Cor. 1 : 1.]

GOLDEN TEXT.

“I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city.”

—Acts 18 : 10.

CATECHISM.

Q. 62. *What are the reasons annexed to the fourth commandment?*

A. The reasons annexed to the fourth commandment are, God's allowing us six days of the week for our own employments, his challenging a special propriety in the seventh, his own example, and his blessing the Sabbath day.

HOME READINGS.

M. Acts 18 : 1-17 . . . *Paul at Corinth.*

T. 1 Cor. 2 : 1-16 . . . *He Preaches Christ Crucified.*

W. 1 Cor. 15 : 1-20. . . *He Preaches Christ Risen from the Dead.*

Th. 2 Cor. 11 : 1-12. . . *He Labors at his own Charges.*

F. 1 Thess. 3 : 1-13 . . . *He Receives Good Tidings.*

S. John 15 : 17-16 : 4. . . *Human Opposition Foretold.*

S. Matt. 10 : 16-31 . . . *Divine Help Promised.*

LESSON PLAN.

1. The Faithful Missionary. 2. Divine Encouragement. 3. Human Opposition.*Time.*—A. D. 51-53. *Place.*—Corinth.

INTRODUCTORY.

Our lesson to-day follows the course of Paul from Athens to Corinth, then the capital and most important commercial city of Achaia. Here he remained for eighteen months, supporting himself by working as a tentmaker, and at the same time earnest and diligent in his apostolic work. A church was planted which became an important centre for gospel influence throughout Achaia.

LESSON NOTES.

I.—V. 2. *Pontus*—the north-eastern province of Asia Minor. V. 3. *Craft*—every Jew was required to teach his son some trade. See 1 Cor. 9 : 6-12; 2 Cor. 11 : 7-9. V. 5. *Were come*—Silas from Berea (ch. 17 : 13, 14), and Timothy from Thessalonica. 1 Thess. 3 : 2. *That Jesus was Christ*—showing that the prophecies concerning the Messiah were fulfilled in him. V. 6. *Shook his raiment*—as a testimony against them. (See Matt. 10 : 14.)

II.—V. 7. *Departed thence*—from the synagogue. *Entered*—not to live, but to preach. *Joined hard*—was near. V. 8. *Chief ruler*—president of its band of elders. *Corinthians*—Jews and Gentiles, with a majority of the latter. V. 9. *Be not afraid*—Paul had reason to fear personal injury. 2 Thess. 3 : 2; 1 Cor. 2 : 3. *Much people*—many yet to be converted. V. 11. *Continued*—this includes the whole period of his ministry at Corinth, during which he probably visited other parts of Achaia and established churches. (See 2 Cor. 1 : 1.)

III.—V. 12. *Gallio*—a brother of Seneca, the celebrated philosopher and tutor of the infamous emperor Nero. *Deputy*—proconsul. *Made insurrection*—"rose up against." V. 13. *Contrary to the law*—the Roman law. V. 14. *Gallio said*—he knew that Paul had committed no offence. *A matter of wrong*—a violation of your civil rights. *Lewdness*—villainy, moral wrong. V. 15. *A question of words and names*—Paul claimed that Jesus of Nazareth was the Messiah of the Old Testament. This was not a matter for Gallio's court to decide; he therefore referred them to their own law. V. 17. *Then all the Greeks*—always ready to show their hatred of the Jews, they took this opportunity to vent their dislike on the Jewish leader. *Cared for none of those things*—was utterly indifferent to these disorderly proceedings.

QUESTIONS.

Introductory.

Where did Paul preach in Athens? To whom? What was his text? What great truths did he declare? What is the title of this lesson? Golden Text? Lesson Plan? Time? Place? Recite the memory verses. The Catechism.

I. The Faithful Missionary. vs. 1-6.

Whom did Paul find at Corinth? From what country had they lately come? Why had they left Italy? Why did Paul dwell with them? What was the Jewish custom about trades? What did Paul do? How does Paul remind the Corinthians of his labors among them? What did Paul do on the Sabbath? Who came to him? What testimony did he bear to the Jews? How did they treat his testimony? What did Paul then do? What did shaking his raiment signify? To whom did he say he would go?

II. Divine Encouragement. vs. 7-11.

To whose house did Paul then go? What effects followed his preaching? Who spoke to Paul? When? How? What was Paul told to do? What assurance of safety was given him? Why did he need this encouragement? How long did he remain at Corinth? What did he do during this time?

III. Human Opposition. vs. 12-17.

Who now came into office? What did the Jews do? What accusation did they bring? What did Gallio say? What did he mean by his declaration? What followed? What is said of Gallio? Why did he not care?

QUESTIONS FOR REVIEW.

1. How did Paul support himself at Corinth? *Ans.* By working with Aquila and Priscilla as a tentmaker.
2. What did he testify to the Jews? *Ans.* That Jesus is the Christ.
3. What did he do when they rejected his testimony? *Ans.* He left the synagogue and preached to the Gentiles in the house of Justus.
4. With what effect? *Ans.* Many hearing believed, and were baptized.
5. How did the Lord encourage him in his work? *Ans.* He said to him, Be not afraid, but speak, for I am with thee.

WHAT HAVE I LEARNED?

1. That honest labor is always honorable.
2. That if we do our duty faithfully we are not responsible for the sin of others.
3. That those who refuse the gospel refuse life for themselves.
4. That if Christ be with us, we have nothing to fear.
5. That the Lord often has many people where men least expect it.

March 16, 1884.] LESSON XI. [1 Thess. 4 : 13-5 : 8.

THE COMING OF THE LORD.

COMMIT TO MEMORY VS. 14-17.

13 But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. [Lev. 19 : 28 ; Eph. 2 : 12.]

14 For if we believe that Je'sus died and rose again, even so them also which sleep in Je'sus will God bring with him. [1 Cor. 15 : 13, 18, 23 ; 3 : 13.]

15 For this we say unto you by the word of the Lord, that we which are alive *and* remain unto the coming of the Lord shall not prevent them which are asleep. [1 Kings 13 : 17, 18 ; 20 : 35 ; 1 Cor. 15 : 51.]

16 For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God : and the dead in Christ shall rise first : [Matt. 24 : 30, 31 ; Acts 1 : 11 ; 2 Thess. 1 : 7 ; 1 Cor. 15 : 23, 52.]

17 Then we which are alive *and* remain shall be caught up together with them in the clouds, to meet the Lord in the air : and so shall we ever be with the Lord. [1 Cor. 15 : 51.]

18 Wherefore comfort one another with these words.

CH. 5 : 1 But of the times and the seasons, brethren, ye have no need that I write unto you. [Matt. 24 : 3, 36 ; Acts 1 : 7.]

2 For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. [Matt. 24 : 43, 44 ; 25 : 13 ; Luke 12 : 39, 40 ; 2 Pet. 3 : 10 ; Rev. 3 : 3 ; 16 : 15.]

3 For when they shall say, Peace and safety ; then sudden destruction cometh upon them, as travail upon a woman with child ; and they shall not escape. [Isa. 13 : 6-9 ; Luke 17 : 27.]

4 But ye, brethren, are not in darkness, that that day should overtake you as a thief. [Rom. 13 : 12, 13 ; 1 John 2 : 8.]

5 Ye are all the children of light, and the children of the day : we are not of the night, nor of darkness. [Eph. 5 : 8.]

6 Therefore let us not sleep, as *do* others ; but let us watch and be sober. [Matt. 25 : 5 ; 24 : 42 ; 25 : 13 ; 1 Pet. 5 : 8.]

7 For they that sleep sleep in the night ; and they that be drunken are drunken in the night. [Luke 21 : 34, 36.]

8 But let us, who are of the day, be sober, putting on the breastplate of faith and love ; and for an helmet, the hope of salvation. [Isa. 59 : 17 ; Eph. 6 : 14, 16, 17 ; Rom. 9.]

GOLDEN TEXT.

"For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him."—1 Thess. 4 : 14.

CATECHISM.

Q. 63. Which is the fifth commandment ?

A. The fifth commandment is, *Honor thy father and thy mother ; that thy days may be long upon the land which the LORD thy God giveth thee.*

HOME READINGS.

M.	1 Thess. 4 : 13-5 : 8	<i>The Coming of the Lord.</i>
T.	Matt. 24 : 29-42	<i>The Elect Gathered.</i>
W.	Matt. 25 : 14-30	<i>Final Awards.</i>
Th.	1 Thess. 1 : 1-12	<i>Glorified in His Saints.</i>
F.	Matt. 25 : 1-13	<i>" Watch Therefore."</i>
S.	John 14 : 1-13	<i>Many Mansions.</i>
S.	1 John 3 : 1-8	<i>" We Shall be Like Him."</i>

LESSON PLAN.

1. The Comfort of His Coming. 2. The Suddenness of His Coming. 3. Preparation for His Coming.

Time.—A. D. 53. *Place.*—Written from Corinth.

INTRODUCTORY.

The first Epistle to the Thessalonians is the oldest of the New-Testament writings. It was written during Paul's residence in Corinth, shortly after Silas and Timothy rejoined him in that city. It was intended to instruct them in faith, to comfort them in their persecutions, and to correct some errors into which they had fallen. They thought that Christ's second coming was close at hand. They were restless in expectation of that day, and were disturbed lest their brethren in Christ who had died should not share in its triumph. In our lesson the apostle corrects these errors, and then emphasizes the fact that we cannot know the time as a motive to constant watchfulness.

LESSON NOTES.

I.—V. 13. *Which are asleep*—the pious dead. (Compare 1 Cor. 15 : 22.) *That ye sorrow not*—the sorrow which the apostle forbids is not grief over the separation caused by death, but sorrow over the state of the departed—a sorrow felt by the Thessalonians from the fear that those who had died before the second coming of Christ would have no part in its blessedness. *Others*—unbelieving Jews and heathen. *No hope*—of the resurrection. V. 14. *If we believe*—as surely as Christ died and rose again, so surely will he bring (not only raise, but bring with Christ) them which are fallen asleep in Jesus. V. 15. *By the word of the Lord*—by direct revelation. *We*—Christians who are then living. *Prevent*—go before. Those living at the time shall not share the glories of the advent before those who have died. V. 16. *The Lord*—Jesus Christ. *From heaven*—where he now is. Rom. 8 : 34 ; Acts 7 : 56 ; Heb. 10 : 12. *A shout*—of command, as of a leader bidding his troop assemble. *The archangel*—summoning God's hosts. *The trump of God*—used in his

service; different from other sounds—something supernatural, recognized as of God. (See 1 Cor. 15 : 52; compare also Ex. 19 : 16.) *First*—before the living are changed. **V. 17.** *Then*—right after the resurrection of the pious dead. *We which are alive*—those living when Christ comes. *Shall be caught up*—on the instant of the change spoken of in 1 Cor. 15 : 52. *Together with them*—the raised dead and the changed living in one company.

II.—**Ch. 5 : 1.** *Ye have no need*—they had already received all necessary information. *As a thief in the night*—unexpectedly, without warning. **V. 3.** *They*—the wicked. *Then*—at the very moment when they least expect it. They will see no danger, and will be unprepared for his coming.

III.—**V. 4.** *Not in darkness*—but like men who are awake when the thief comes. They could see his approach and prepare for it. **V. 5.** *Children of the day*—they are, in reference to the coming of the Lord, as men would be in reference to the coming of the thief if there were no night and no need of slumber. **V. 6.** *Others*—the rest of the world. **Vs. 7, 8.** Night is the time when sleepers sleep and drinking men are drunk. We profess to be day-people; our work ought to be day-work; our conduct such as will bear the light of the day. *Putting on*—we must not only be awake and sober, but also armed, ready for the day of the Lord.

QUESTIONS.

Introductory.

Where was Thessalonica? Give an account of Paul's visit to the city. What news had he just received? Into what errors had the Thessalonian Christians fallen? Why did Paul write this Epistle? What is the title of this lesson? Golden Text? Lesson Plan? Time? Place? Recite the memory verses. The Catechism.

I. The Comfort of His Coming. vs. 13-18.

What does the apostle say of the pious dead? In what other Scripture passages is death spoken of as sleep? Meaning of *as others which have no hope*? Why should they not thus sorrow? What further does the apostle say? By what authority? Meaning of *prevent*? Who are meant by *we which are alive*? What great event is foretold? Who is meant by *the Lord*? How shall he descend from heaven? When and for what will he come? How will this second

coming differ from the first? What shall take place at his coming? Meaning of *shall rise first*? Will the wicked also be raised? What difference will there be in their resurrection? What will happen to believers who are then living? What benefits will believers receive from Christ at the resurrection? What comfort do these truths afford believers?

II. The Suddenness of His Coming. ch. 5 : 1-3.

Of what had the Thessalonians no need to be informed? How will the day of the Lord come *as a thief in the night*? What will happen to the wicked in their fancied safety? What does our Lord say of his coming? Rev. 16 : 15. How does he enforce the duty of watchfulness? Matt. 24 : 42-44.

III. Preparation for His Coming. vs. 4-8.

In what respect were Christians different from others? Why should that day not take them unawares? Meaning of *children of light*? How were they not of the night? What should they do to be prepared for Christ's coming? Meaning of *be sober*? When do men sleep? What must we who are of the day do? What preparation is needed besides watchfulness? How are faith and love a *breastplate*? How is the hope of salvation a *helmet*? Why is this armor needed?

QUESTIONS FOR REVIEW.

1. What comforting words did Paul speak about the dead in Christ? *Ans.* Them which sleep in Jesus will God bring with him.
2. How will the Lord come? *Ans.* With a shout, with the voice of the archangel, and with the trump of God.
3. What will then take place? *Ans.* The dead shall be raised, the living changed, and both shall ever be with the Lord.
4. How will this day of the Lord come? *Ans.* Suddenly and unexpectedly as a thief in the night.
5. How should we wait for this day? *Ans.* Let us not sleep, as do others, but let us watch and be sober.

WHAT HAVE I LEARNED?

1. That our Christian friends who have died sleep in Jesus.
2. That at his coming Christ will raise them from the dead.
3. That all his people shall be for ever with the Lord.
4. That the coming of the Lord will be sudden and terrible to the unprepared.
5. That we should be always ready and watchful, so that his coming may not take us unawares.

March 23, 1884.] LESSON XII. [2 Thess. 3 : 1-18.

CHRISTIAN DILIGENCE.

COMMIT TO MEMORY VS. 1-5.

1 Finally, brethren, pray for us, that the word of the Lord may have *free* course, and be glorified, even as *it is* with you: [Eph. 6 : 19; Col. 4 : 3; 1 Thess. 5 : 25.]

2 And that we may be delivered from unreasonable and wicked men: for all *men* have not faith. [Rom. 15 : 31.]

3 But the Lord is faithful, who shall stablish you, and keep *you* from evil. [1 Cor. 1 : 9; 1 Thess. 5 : 24; 2 Pet. 2 : 9.]

4 And we have confidence in the Lord touching you, that ye both do and will do the things which we command you. [2 Cor. 7 : 16; Gal. 5 : 10; 1 Chron. 29 : 18.]

5 And the Lord direct your hearts into the love of God, and into the patient waiting for Christ. [1 Thess. 1 : 3.]

6 Now we command you, brethren, in the name of our Lord Je'sus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us. [Rom. 16 : 17; 1 Tim. 6 : 5; 1 Cor. 5 : 11, 13; 1 Thess. 4 : 11; ch. 2 : 15.]

7 For yourselves know how ye ought to follow us: for we behave not ourselves disorderly among you; [1 Cor. 4 : 16.]

8 Neither did we eat any man's bread for naught; but wrought with labor and travail night and day, that we might not be chargeable to any of you: [Acts 18 : 3; 2 Cor. 11 : 9.]

9 Not because we have not power, but to make ourselves an ensample unto you to follow us. [1 Cor. 9 : 6; 1 Thess. 2 : 6.]

10 For even when we were with you, this we commanded you, that if any would not work, neither should he eat. [Gen. 3 : 19; 1 Thess. 4 : 11.]

11 For we hear that there are some which walk among you disorderly, working not at all, but are busybodies. [1 Thess. 4 : 11; 1 Tim. 5 : 13; 1 Pet. 4 : 15.]

12 Now them that are such we command and exhort by our Lord Je'sus Christ, that with quietness they work, and eat their own bread. [1 Thess. 4 : 11; Eph. 4 : 28.]

13 But ye, brethren, be not weary in well-doing. [Gal. 6 : 9.]

14 And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed. [Matt. 18 : 17; 1 Cor. 5 : 9, 11.]

15 Yet count *him* not as an enemy, but admonish *him* as a brother. [Lev. 19 : 17; 1 Thess. 5 : 14; Tit. 3 : 10.]

16 Now the Lord of peace himself give you peace always by all means. The Lord *be* with you all. [2 Cor. 13 : 11.]

17 The salutation of Paul with mine own hand, which is the token in every epistle: so I write. [1 Cor. 16 : 21; Col. 4 : 18.]

18 The grace of our Lord Je'sus Christ *be* with you all. Amen. [Rom. 16 : 24.]

GOLDEN TEXT.

“Be not weary in well-doing.”—2 Thess. 3 : 13.

CATECHISM.

Q. 64. *What is required in the fifth commandment?*

A. The fifth commandment requireth the preserving the honor, and performing the duties, belonging to every one in their several places and relations, as superiors, inferiors or equals.

HOME READINGS.

M.	2 Thess. 3 : 1-18	<i>Christian Diligence.</i>
T.	Eph. 4 : 1-16	<i>Unity, Peace.</i>
W.	Col. 3 : 1-7	<i>Kindness, Charity, Humility.</i>
Th.	Phil. 2 : 16	<i>The Sons of God, without Rebuke.</i>
F.	Phil. 3 : 13-21	<i>Pressing Forward.</i>
S.	1 Thess. 5 : 9-25	<i>Blameless unto Christ's Coming.</i>
S.	1's. 91 : 1-16	<i>Safety and Salvation.</i>

LESSON PLAN.

1. Prayer and Watching. 2. Orderly Walking.
3. Benediction and Salutation.

Time.—A. D. 53. *Place.*—Written from Corinth.

INTRODUCTORY.

The Second Epistle to the Thessalonians was written shortly after the First, and also from Corinth. Its leading object was to correct false impressions which prevailed among the Thessalonian Christians with regard to the second coming of Christ. It consists of three parts, corresponding to the three chapters into which it is divided. The first commends the Thessalonians for their fidelity amidst persecutions. The second corrects their error about the immediate coming of Christ. The third, which is the subject of this lesson, contains counsels, exhortations and prayers for them.

LESSON NOTES.

I.—V. 1. *Pray for us*—Paul, Silas and Timothy, then laboring at Corinth. *The word of the Lord*—the gospel. *Have free course*—“run,” with no drag on its wheels. *Be glorified*—appear glorious, be honored. V. 2. *Have not faith*—are not prepared to embrace the gospel. V. 3. *The Lord is faithful*—though man cannot be trusted, God can. *Keep you from evil*—Revised Version, “from the evil one.” V. 5. *Love of God*—love to God. *Patient waiting for Christ*—“the patience of

Christ"—the same patience that Christ showed in his trials.

II. V. 6. *In the name*—by his authority. *Walketh disorderly*—lives in violation of the law of Christ. *The tradition*—the instruction. V. 7. *To follow us*—"to imitate us." V. 8. *Neither did we eat*—we were not supported at the expense of others. *Wrought*—Acts 18 : 3; 20 : 34. V. 9. *Not because we have not power*—that is, a perfect right to look to you for our support whilst laboring for you in the gospel ministry. V. 10. *Neither should he eat*—at the expense of the Church. V. 11. *Busybodies*—meddling with other people's business. An idler is very apt to become a *busybody*—a meddler. Satan always has something for idle hands to do. V. 12. *Quietness*—quiet industry. *Their own*—earned by themselves. V. 13. *Be not weary*—faint not. Do not be discouraged in doing good to the deserving because worthless persons ask your help. V. 14. *Note that man*—mark him as one to be avoided; withdraw Christian fellowship from him. V. 15. *A brother*—an erring brother, but a *brother*, still.

III.—V. 16. *The Lord of peace*—the Lord Jesus Christ, who alone can give peace. *By all means*—Revised Version, "By all ways." V. 17. *With mine own hand*—the Epistle was written by an amanuensis, perhaps Silas or Timothy, but the closing salutation was written by Paul's own hand, just as now persons sign their name to papers written for them by others. *So I write*—so I sign my name. His signature was well known and would be easily recognized. V. 18. All his Epistles close with this or a similar benediction. The Revised Version omits the subscription which says the Epistle was "written from Athens," as it was doubtless written from Corinth.

QUESTIONS.

Introductory.

When was this Epistle written? For what purpose? What does it contain? What is the title of this lesson? Golden Text? Lesson Plan? Time? Place? Recite the memory verses. The Catechism.

I. Prayer and Watching. vs. 1-5.

What request did the apostle make? For what were they to pray? How is the word made effectual for salvation? From

whom did he wish to be delivered? What would the Lord do for them? What confidence had Paul? What prayer did he offer for them? Meaning of the *patient waiting for Christ*?

II. Orderly Walking. vs. 6-15.

From whom did he command them to withdraw? What example had Paul set? How had he supported himself? Why had he done this? How had he made himself an ensample to them? What command had he given when he was with them? What had he heard? Meaning of *busybodies*? What did he command such to do? What further exhortation did he give? How were they to treat those who continued to walk disorderly? With what spirit were they to do all this?

III. Benediction and Salutation. vs. 16-18.

What benediction did he pronounce upon them? Who is *the Lord of peace*? Why is he so named? How was this salutation written? Who probably wrote the Epistle for him? Why did he write the salutation with his own hand? With what benediction does the Epistle close?

QUESTIONS FOR REVIEW.

1. What did Paul ask the Thessalonians to do? *Ans.* To pray for him, that the word of God might be glorified.
2. What prayer did he offer for them? *Ans.* That the Lord would direct them into the love of God and the patience of Christ.
3. What command did he give them? *Ans.* That they withdraw themselves from every one that walketh disorderly.
4. What direction did he give them? *Ans.* Be not weary in well-doing.
5. What benediction did he pronounce upon them? *Ans.* The Lord be with you all.

WHAT HAVE I LEARNED?

1. That we should pray for ministers and for the success of the gospel.
2. That we should be faithful and diligent in every good work.
3. That we should prayerfully trust in God to keep us from every evil snare.
4. That we should give no countenance to idlers and busybodies.
5. That diligent work in some lawful calling is a Christian duty.

March 30, 1884.] LESSON XIII.

REVIEW.

GOLDEN TEXT.

“I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth.”—Rom. 1 : 16.

HOME READINGS.

<i>M.</i> Lesson I.	|	<i>F.</i> Lessons VII., VIII.
<i>T.</i> Lessons II., III.	|	<i>S.</i> Lessons IX., X.
<i>W.</i> Lesson IV.	|	<i>S.</i> Lessons XI., XII.
<i>Th.</i> Lessons V., VI.	|	

Singing.—*Westminster S.-S. Hymnal*, No. 43.

Lesson I. *Superintendent.*—What caused dissension in the church at Antioch?

School.—Certain men which came down from Judea taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye cannot be saved.

Supt.—What did the conference at Jerusalem decide?

School.—That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication.

II. *Supt.*—How are we commanded to receive the word?

School.—Receive with meekness the engrafted word, which is able to save your souls.

III. *Supt.*—What power has one who can control his tongue?

School.—If any man offend not in word, the same is a perfect man, and able also to bridle the whole body.

IV. *Supt.*—What should we remember when we are taught what is right?

School.—To him that knoweth to do good, and doeth it not, to him it is sin.

Singing.—*Westminster S.-S. Hymnal*, No. 49.

V. *Supt.*—In what direction did Paul go on his second missionary journey?

School.—He went through Syria and Cilicia, confirming the churches. Then came he to Derbe and Lystra.

Supt.—What vision had Paul at Troas?

School.—There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia and help us.

VI. *Supt.*—In what city of Macedonia did Paul first preach?

School.—In Philippi, which is the chief city of that part of Macedonia, and a colony.

Supt.—Who was the first convert there?

School.—A certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshiped God.

Supt.—What did the magistrates of Philippi do with Paul and Silas?

School.—When they had laid many stripes upon them they cast them into prison, charging the jailer to keep them safely.

VII. *Supt.*—What great wonders took place?

School.—There was a great earthquake, so that the foundations of the prison were shaken; and immediately all the doors were opened and every one's bands were loosed.

Supt.—What did the converted jailer do?

School.—He took them the same hour of the night, and washed their stripes and was baptized, he and all his, straightway.

VIII. *Supt.*—Where did the missionaries next go?

School.—When they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews.

Supt.—What was done when the unbelieving Jews made an uproar?

School.—The brethren immediately sent away Paul and Silas by night unto Berea.

Supt.—What success followed their preaching there?

School.—Many of them believed; also of honorable women which were Greeks, and of men, not a few.

Singing.—*Westminster S.-S. Hymnal*, No. 186.

IX. *Supt.*—What did Paul say to the Athenians on Mars' Hill?

School.—As I passed by and beheld your devotions, I found an altar with this inscription, "TO THE UNKNOWN GOD." Whom therefore ye ignorantly worship, Him declare I unto you.

X. *Supt.*—How was Paul encouraged at Corinth?

School.—Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace.

XI. *Supt.*—What did Paul write to the Thessalonians about the coming of the Lord?

School.—The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trumpet of God, and the dead in Christ shall rise first.

Supt.—What shall then follow?

School.—Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord.

XII. *Supt.*—What prayer did Paul offer for the Thessalonians?

School.—The Lord direct your hearts into the love of God and into the patient waiting for Christ.

Singing.—*Westminster S.-S. Hymnal*, No. 51.

Review-drill on titles, Golden Texts, Lesson Plans, Review Questions and Catechism questions.

Singing.—*Westminster S.-S. Hymnal*, No. 46.

QUESTIONS.

Introductory.—Who was the author of the book of Acts? What other book did he write? What do you know about him? What about the birth and early education of Paul? His persecution of the Church? His conversion? His early ministry? To what work was he specially called? What is the Golden Text of this lesson?

QUESTIONS ON THE LESSONS.

I.—What is the title of this lesson? Golden Text? Lesson Plan? What caused trouble in the church at Antioch? To whom was the question referred? Who were sent to Jerusalem? By whom was the council addressed? What was the decision?

II.—What is the title of this lesson? Golden Text? Lesson Plan? From whom does every good gift come? How should we receive the word? How should we use it? What is promised to the doers? How should the word affect our lives?

III.—What is the title of this lesson? Golden Text? Lesson Plan? What power has the man who can control his tongue? What evil can the tongue do? How can men prevent the evil of wild beasts and serpents? Why is an unruly tongue so great an evil? What will make all our words good and pure?

IV.—What is the title of this lesson? Golden Text? Lesson Plan? What is the first counsel of this lesson? How are we encouraged to pray? How are we counseled to live in holiness? How to live in love? How to live in faith?

V.—What is the title of this lesson? Golden Text? Lesson Plan? What did Paul propose to Barnabas? Why did they separate? Where did they each go? By what new helper was Paul joined at Lystra? How was Paul called to Macedonia?

VI.—What is the title of this lesson? Golden Text? Lesson Plan? To what place did Paul go? What did he do on the Sabbath? What effect had his preaching? What miracle did he perform? What followed the miracle?

VII.—What is the title of this lesson? Golden Text? Lesson Plan? What did Paul and Silas do at midnight? What answer was given to the prayer? What important question did the jailer ask? How did Paul and Silas answer? What was done with Paul and Silas the next day?

VIII.—What is the title of this lesson? Golden Text? Lesson Plan? What did Paul do in Thessalonica? With what effect? What did the unbelieving Jews do? Where did Paul and Silas next go? What is said of the Berean Jews?

IX.—What is the title of this lesson? Golden Text? Les-

son Plan? What inscription did Paul find on the Athenian altar? What did he say to the Athenians? What is the Godhead not like? What does God now command? By whom will he judge the world?

X.—What is the title of this lesson? Golden Text? Lesson Plan? How did Paul support himself at Corinth? What did he testify to the Jews? What did he do when they rejected his testimony? With what effect? How did the Lord encourage him in his work?

XI.—What is the title of this lesson? Golden Text? Lesson Plan? What comforting words did Paul speak about the dead in Christ? How will the Lord come? What will then take place? How will this *day of the Lord come*? How should we wait for this day?

XII.—What is the title of this lesson? Golden Text? Lesson Plan? What did Paul ask the Thessalonians to do? What prayer did he offer for them? What command did he give them? What direction did he give them? What benediction did he pronounce upon them?

RECAPITULATION.

Give an outline of Paul's first missionary journey. From Antioch in Syria to Seleucia, Cyprus (Salamis, Paphos), Perga, Antioch in Pisidia, Iconium, Lystra, Derbe; thence return to Lystra, Iconium and Antioch in Pisidia; throughout Pisidia, and to Perga and Attalia in Pamphylia; thence by sea to Antioch in Syria, whence he started (Acts 13 : 14). A. D. 45, 46.

What took place between his first and second missionary journeys? Acts 15 : 1-35. Give an outline of his second missionary journey. From Antioch in Syria, through Syria and Cilicia, Derbe, Lystra and adjacent cities; Phrygia, Galatia, Mysia, Troas; from Troas to Samothracia, Macedonia, Neapolis, Philippi, Amphipolis, Apollonia, Thessalonica, Berea, Athens, Corinth, Cenchræa, Ephesus; thence to Cæsarea and Jerusalem, and back to Antioch in Syria, whence he started (Acts 15 : 36-18 : 22). A. D. 51-53.

CATECHISM QUESTIONS.

52. What are the reasons annexed to the second commandment? 53. Which is the third commandment? 54. What is required in the third commandment? 55. What is forbidden in the third commandment? 56. What is the reason annexed to the third commandment? 57. Which is the fourth commandment? 58. What is required in the fourth commandment? 59. Which day of the seven hath God appointed to be the weekly sabbath? 60. How is the sabbath to be sanctified? 61. What is forbidden in the fourth commandment? 62. What are the reasons annexed to the fourth commandment? 63. Which is the fifth commandment? 64. What is required in the fifth commandment?

REVIEW CHART.—FIRST QUARTER.

LESSON PASSAGES.	TITLE.	GOLDEN TEXT.	LESSON PLAN.
1.—Acts 15: 1-11.	The Conference at Jerusalem.	We believe, that—Acts 15 : 11.	1. The Jewish view. 2. The gospel view.
2.—James 1: 16-27.	Hearing and Doing.	Be ye doers of the word— James 1 : 22.	1. Right receiving of the word. 2. Right using of the word. 3. Right living of the word.
3.—3 : 1-18.	The Power of the Tongue.	By thy words thou—Matt. 12 : 37.	1. The tongue hard to control. 2. The evil the tongue can do. 3. What the tongue ought to do.
4.—4 : 7-17.	Living as in God's Sight.	Humble yourselves—Jas. 4 : 10.	1. Living in holiness. 2. Living in love. 3. Living in faith.
5.—Acts 15: 35-16 : 10.	Paul's Second Mis- sionary Journey.	Come over into—Acts 16 : 9.	1. The separation from Barnabas. 2. The choosing of Timothy. 3. The call to Macedonia.
6.—16 : 11- 24.	The Conversion of Lydia.	Whose heart the Lord— Acts 16 : 14.	1. Lydia's heart opened. 2. The soothinger healed. 3. The opposers enraged.
7.—16 : 25- 40.	The Conversion of the jailer.	Believe on the Lord—Acts 16 : 31.	1. The peace of the believer. 2. The terror of the sinner. 3. The way of salvation. 4. The deliverance of the prisoners.
8.—17 : 1-14.	Thessalonians and Bereans.	These were more noble— Acts 17 : 11.	1. The gospel in Thessalonica. 2. The gospel in Berea.
9.—17 : 22- 34.	Paul at Athens.	In him we live—Acts 17 : 28.	1. Paul's address. 2. Its effect.
10.—18 : 1-17.	Paul at Corinth.	I am with thee—Acts 18 : 10.	1. The faithful missionary. 2. Divine encouragement. 3. Human opposition.
11.—1 Thess. 4 : 13-5 : 8.	The Coming of the Lord.	For if we believe—1 Thess. 4 : 14.	1. The comfort of his coming. 2. The suddenness of his coming. 3. Preparation for his coming.
12.—2 Thess. 3 : 1-18.	Christian Dilig- ence.	Be not weary—2 Thess. 3 : 13.	1. Prayer and watching. 2. Orderly walking. 3. Benediction and salutation.
13.—	Review.	I am not ashamed—Ro. 1 : 16.	

SECOND QUARTER.

April 6. 1884.] LESSON I. [Acts 18:23-28; 19:1-7.]

PAUL'S THIRD MISSIONARY JOURNEY.

COMMIT TO MEMORY VS. 24-26.

23 And after he had spent some time *there*, he departed, and went over *all* the country of Ga-la'ti-a and Phryg'i-a in order, strengthening all the disciples. [Gal. 1:2; 4:14.]

24 ¶ And a certain Jew named A-pol'los, born at Al-ex-au'dria, an eloquent man, *and* mighty in the scriptures, came to Eph'e-sus. [1 Cor. 1:12; 3:5, 6; Tit. 3:13.]

25 This man was instructed in the way of the Lord; and being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John.

26 And he began to speak boldly in the synagogue: whom when A'qui-la and Pris-cil'la had heard, they took him unto *them*, and expounded unto him the way of God more perfectly.

27 And when he was disposed to pass into A-cha'ia, the brethren wrote, exhorting the disciples to receive him: who, when he was come, helped them much which had believed through grace: [1 Cor. 3:6.]

28 For he mightily convinced the Jews, *and that* publicly, showing by the scriptures that Je'sus was Christ. [Acts 9:22.]

CH. 19:1. And it came to pass, that, while A-pol'los was at Cor'inth, Paul having passed through the upper coasts came to Eph'e-sus: and finding certain disciples, [1 Cor. 1:12.]

2 He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. [1 Sam. 3:7.]

3 And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism. [Acts 18:25.]

4 Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Je'sus. [Matt. 3:11.]

5 When they heard *this* they were baptized in the name of the Lord Je'sus. [Matt. 28:19; Acts 8:16.]

6 And when Paul had laid *his* hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied. [Acts 6:6; 8:17; 2:4; 10:46.]

7 And all the men were about twelve.

GOLDEN TEXT.

“And when Paul had laid his hands upon them, the Holy Ghost came on them.”—Acts 19:6.

CATECHISM.

Q. 65. *What is forbidden in the fifth commandment?*

A. The fifth commandment forbiddeth the neglecting of, or doing anything against, the honor and duty which belongeth to every one in their several places and relations.

Q. 66. *What is the reason annexed to the fifth commandment?*

A. The reason annexed to the fifth commandment is, a promise of long life and prosperity, (as far as it shall serve for God's glory and their own good), to all such as keep this commandment.

HOME READINGS.

M. Acts 18:23-19:8. *Paul's Third Missionary Journey.*

T. Matt. 3:1-12 *John's Baptism.*

W. Acts 2:1-21 *The Baptism of the Spirit.*

Th. John 1:35-51 *Faith in Jesus Christ.*

F. Gal. 3:22-29. *Baptized into Christ.*

S. Eph. 3:14-21 *Growth in Grace and Knowledge.*

S. Eph. 6:1-24 *Strong in the Lord.*

LESSON PLAN.

1. **Apollos of Alexandria.** 2. **John's Disciples.**

Time.—A. D. 54, 55. *Place.*—Ephesus.

INTRODUCTORY.

When Paul left Corinth, he went to Ephesus, thence to Cæsarea, and then to Jerusalem. Thence he passed to Antioch in Syria, thus completing his second missionary journey, about the year 54. After spending some time at Antioch, he began his third missionary journey, first passing through Galatia and Phrygia (ch. 18:23). This is all the record we have of his progress until he reached Ephesus.

LESSON NOTES.

I.—V. 23. *He departed*—on his third missionary journey. *Strengthening all the disciples*—in the churches founded during his first and second tours. V. 24. *Apollos*—a Jew, fervent in spirit, eloquent, convinced that the Messiah had come, yet imperfectly acquainted with his mission until taught by Aquila and Priscilla; afterward a successful preacher of Christ at Corinth. 1 Cor. 3:4. *Alexandria*—a celebrated city in Egypt, near the mouth of the Nile, then the second city of the Roman empire and the leading seaport of the Mediterranean. Many of its inhabitants were Jews. *Eloquent*—Revised Version, “learned.” The original word has both meanings. V. 25. *Fervent*—earnest, zealous. *Knowing only the baptism of John*—with only that knowledge of Jesus which he had gained from the ministry of John. V. 26. *Aquila and Priscilla*—whom Paul had left at Ephesus (v. 19). *The way of God*

—the gospel. **V. 27.** *To pass into Achaia*—doubtless to Corinth, as the most important place in the province (v. 1). **V. 28.** *Convinced*—“confuted.” His great knowledge of the Scriptures gave him fitness for this work.

II.—V. 1. *Upper coasts*—“upper countries”—Galatia, Phrygia, etc., farther inland and elevated above the coast plains. *Ephesus*—a city of Asia Minor, forty miles south of Smyrna, in New-Testament times the centre of a vast trade and the seat of wealth, culture and luxury; especially noted for its temple of Diana. *Certain disciples*—of the same class with Apollos, only partially acquainted with Christianity. **V. 2.** *Have ye*—Revised Version, “Did ye receive the Holy Ghost when ye believed?” *We have not heard*—they had not even heard the Holy Ghost mentioned. **V. 3.** *Unto what*—“into what.” *Unto John's baptism*—into the religion he taught—repentance and a faith in a coming Messiah. **V. 4.** *Paul said*—the substance of this reply is, “John indeed preached repentance and a Saviour to come, but the Messiah whom he foretold has appeared in Jesus, and you are now to believe on him.” **V. 5.** *Baptized in the name*—into the name; rebaptized with Christian baptism. **V. 7.** *The Holy Ghost came upon them*—as on the disciples on the day of Pentecost, with miraculous gifts.

QUESTIONS.

Introductory.

How long did Paul remain at Corinth? Trace his course from Corinth to Antioch in Syria. Whom did he leave at Ephesus? Why did he make so short a stay there? What is the title of this lesson? Golden Text? Lesson Plan? Time? Place? Recite the memory verses. The Catechism.

I. Apollos of Alexandria. vs. 23-28.

How long did Paul remain at Antioch? What did he then do? Who came to Ephesus at that time? What do you know about Alexandria? What is said of Apollos? How far had he been taught? Meaning of *the baptism of John*? By whom was he further instructed? What course did he then take? How was he commended to the church in Corinth? What did he do there? What made him so useful?

II. John's Disciples. ch. 19 : 1-7.

Whither did Paul come? Whom did he find there? What did he ask them? What did they reply? Explain the reply. (See John 7 : 39.) What did Paul then ask them? What was their answer? What did Paul say to them? Meaning of this? What was then done? What is baptism? What followed the baptism? Why were they rebaptized?

QUESTIONS FOR REVIEW.

1. Who came to Ephesus? *Ans.* Apollos of Alexandria.
2. By whom was he there instructed? *Ans.* By Aquila and Priscilla.
3. What did he then do? *Ans.* He went to Corinth and preached there.
4. What did Paul do with some of John's disciples at Ephesus? *Ans.* He baptized them in the name of the Lord Jesus.
5. What followed their baptism? *Ans.* The Holy Ghost came on them, and they spake with tongues, and prophesied.

WHAT HAVE I LEARNED?

1. That private Christians in lowly stations may do much for Christ.
2. That men of learning may often go to school to humble Christians.
3. That many Christians live below the privileges of the Christian life.
4. That we should earnestly seek the presence and help of the Holy Spirit.
5. That God's special blessings follow the faithful observance of his ordinances.



April 13, 1884.]

LESSON II.

[Acts 19 : 8-22.]

PAUL AT EPHESUS.

COMMIT TO MEMORY VS. 8-10.

8 And he went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God. [Acts 1 : 3.]

9 But when divers were hardened, and believed not, but spake evil of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Ty-ran'us. [2 Pet. 2 : 2; Jude 10.]

10 And this continued by the space of two years; so that all they which dwelt in A'sia heard the word of the Lord Je'sus, both Jews and Greeks.

11 And God wrought special miracles by the hands of Paul: [Mark 16 : 20; Acts 14 : 3.]

12 So that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them. [2 Kings 4 : 29.]

13 ¶ Then certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits the name of the Lord Je'sus, saying, We adjure you by Je'sus whom Paul preacheth. [Matt. 12 : 27; Mark 9 : 38; Luke 9 : 49.]

14 And there were seven sons of one Sce'va, a Jew, and chief of the priests, which did so.

15 And the evil spirit answered and said, Je'sus I know, and Paul I know; but who are ye?

16 And the man in whom the evil spirit was leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded.

17 And this was known to all the Jews and Grecks also dwelling at Eph'e-sus; and fear fell on them all, and the name of the Lord Je'sus was magnified. [Luke 1 : 65; 7 : 16.]

18 And many that believed came, and confessed, and showed their deeds. [Matt. 3 : 6.]

19 Many of them also which used curious arts brought their books together, and burned them before all men: and they counted the price of them, and found it fifty thousand pieces of silver.

20 So mightily grew the word of God and prevailed.

21 ¶ After these things were ended, Paul purposed in the spirit, when he had passed through Ma-ce-do'ni-a and A-cha'ia, to go to Je-ru'sa-lem, saying, After I have been there, I must also see Rome. [Acts 15 : 25; 20 : 22; 23 : 11.]

22 So he sent into Ma-ce-do'ni-a two of them that ministered unto him, Tim-o'the-us and E-ras'tus; but he himself stayed in A'sia for a season. [Rom. 16 : 23; 2 Tim. 4 : 20.]

GOLDEN TEXT.

“And many that believed came, and confessed, and showed their deeds.”—Acts 19 : 18.

CATECHISM.

Q. 67. Which is the sixth commandment?

A. The sixth commandment is, *Thou shalt not kill.*

Q. 68. What is required in the sixth commandment?

A. The sixth commandment requireth all lawful endeavors to preserve our own life, and the life of others.

HOME READINGS.

M.	Acts 19 : 8-22	Paul at Ephesus.
T.	Deut. 18 : 9-22.	Sorcery Denounced.
W.	Jer. 29 : 8-19	False Prophets.
Th.	Isa. 55 : 1-13	God's Word shall Prosper.
F.	Luke 14 : 25-35	Conditions of Discipleship.
S.	Phil. 3 : 1-14.	All for Christ.
S.	1 Tim. 6 : 1-12.	The Gain of Godliness.

LESSON PLAN.

1. The Apostle's Work. 2. The Fallure of the Exorcists. 3. The Power of Divine Grace. 4. Looking toward Rome.

Time.—A. D. 55, 56. Place.—Ephesus.

INTRODUCTORY.

The great fact of this lesson is the power of the word of God in Ephesus and Asia. Nowhere had there been more wonderful tokens of the might of the gospel than attended Paul's ministry there. The opposing obstacles were great and numerous, and yet the gospel triumphed over them all.

LESSON NOTES.

I.—V. 8. *He went into the synagogue*—making the gospel offer first to the Jews, as was his custom. (See ch. 17 : 2, 3.) *Disputing*—reasoning, discussing. *The kingdom of God*—the religion of Jesus. V. 9. *Were hardened*—in heart, by a willful rejection of the truth. *Spake evil*—perhaps blasphemed, as at Antioch (ch. 13 : 45) and at Corinth (ch. 18 : 6). *That way*—the way of salvation through Christ. *Separated the disciples*—they ceased going to the synagogue. *The school of one Tyrannus*—the place where Tyrannus taught, not children, but men. He was probably a converted teacher of rhetoric or philosophy. V. 10. *Two years*—that is, after he left the synagogue. His whole stay in Ephesus lasted three years (ch. 20 : 31). *Asia*—the Roman province, or Proconsular Asia, of which Ephesus was the capital. V. 11. *Special*—not usual, extraordinary. V. 12. *Aprons*—worn in the daily toil with which he supported himself (ch. 20 : 34).

II.—V. 13. *Vagabond Jews*—strolling Jews. *Exorcists*—pretending to have the power of driving evil spirits out of persons possessed. Paul's miracles seemed to them only a higher kind of jugglery, and they attempted to use the name of Jesus as a spell to cast out evil spirits. V. 15. *The evil spirit answered*—observe the distinction made between *the evil spirit* and *the man in whom the evil spirit was*; showing the reality of the possession.

III.—V. 17. *Fear*—religious awe. *Magnified*—honored. V. 18. *Confessed*—the sin of their dealings with magicians. V. 19. *Which used*—these were the practicers of magic; those of v. 18, the dupes and consulters. *Their books*—treatises on magic, or written amulets, supposed to have some magical power. If all bad books were treated in this way now, what a bonfire they would make! *Fifty thousand*—probably about \$8000. Books were then very costly.

IV.—V. 21. *Macedonia and Achaia*—the two great divisions of Greece after the Roman conquest. *I must also see Rome*—so he

did ; all his plans were carried out, but not in the manner he proposed. V. 22. *Into Macedonia*—and into Achaia also, to prepare the churches for the visit of Paul (1 Cor. 4 : 17 ; 16 : 10). *He himself stayed*—for the reason see 1 Cor. 16 : 8, 9.

QUESTIONS.

Introductory.

What was the title of the last lesson? What have you learned about Apollos? Whom did Paul find at Ephesus? What followed their baptism? What is the title of this lesson? Golden Text? Lesson Plan? Time? Place? Recite the memory verses. The Catechism.

I. The Apostle's Work. vs. 8-12.

Where in Ephesus did Paul first preach? Why did he leave the synagogue? To what place did he remove the disciples? How long did he continue his work there? Who heard the word of the Lord Jesus? Who wrought miracles? By whom? By what means were the sick healed? What was the object of these miracles? How did Paul support himself in his work at Ephesus? Acts 20 : 24.

II. The Failure of the Exorcists. vs. 13-16.

Who are meant by *exorcists*? What did these exorcists do? What did the evil spirit answer? What did the possessed man do? What did the failure of the exorcists show?

III. The Power of Divine Grace. vs. 17-20.

To whom was this known? What was its effect? What did many believers do? What did many of the sorcerers do? What was the value of these books? How can the destruction of so much property be justified? How did these things show the power of divine grace?

IV. Looking toward Rome. vs. 21, 22.

What further missionary journey did Paul plan? Whither did he intend finally to go? Whom did he send to Macedonia? For what purpose? Where did he remain? What Epistles did he write from Ephesus?

QUESTIONS FOR REVIEW.

1. Where did Paul preach in Ephesus? *Ans.* First, for three months in the synagogue, and then for two years in the school of Tyrannus.

2. By whom was the gospel heard? *Ans.* By all who dwelt in Asia, both Jews and Gentiles.

3. What miracles were wrought by the hand of Paul? *Ans.* The sick were healed and evil spirits were cast out.

4. What followed the failure of the exorcists? *Ans.* Many believers confessed their sin in consulting magicians, and many magicians publicly burned their books of magic.

5. What did Paul purpose to do? *Ans.* First to pass through Macedonia and Achaia, then to go to Jerusalem, and afterward to visit Rome.

WHAT HAVE I LEARNED?

1. That saving faith will lead us to confess and forsake sin.
2. That God may give the widest success in the most unpromising field.
3. That we are to adapt the means we use to the work which we are to do.
4. That the rejection of the truth hardens the heart.
5. That whatever injures and debases us should be given up and destroyed.



April 20, 1884.] LESSON III. [1 Cor. 1 : 17-31.

PAUL'S PREACHING.

COMMIT TO MEMORY VS. 17-19.

17 For Christ sent me not to baptize, but to preach the gospel; not with wisdom of words, lest the cross of Christ should be made of none effect. [ch. 2 : 1, 4, 13; 2 Pet. 1 : 16.]

18 For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God. [2 Cor. 2 : 15; Acts 17 : 18; ch. 2 : 14; 15 : 2; Rom. 1 : 16.]

19 For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. [Job 5 : 12, 13; Isa. 29 : 14; Jer. 8 : 9.]

20 Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of the world? [Isa. 32 : 18; Job 12 : 17, 20, 24; Isa. 44 : 25.]

21 For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. [Matt. 11 : 25; Rom. 1 : 20, 21.]

22 For the Jews require a sign, and the Greeks seek after wisdom: [Matt. 12 : 38; 16 : 1; John 4 : 48.]

23 But we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness; [Isa. 8 : 14; Matt. 11 : 6; 13 : 57; Luke 2 : 34; Rom. 9 : 32.]

24 But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. [Rom. 1 : 4, 16; Col. 2 : 3.]

25 Because the foolishness of God is wiser than men; and the weakness of God is stronger than men.

26 For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: [John 7 : 48.]

27 But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of

the world to confound the things which are mighty; [Matt. 11 : 25 ; James 2 : 5 ; Ps. 8 : 2.]

28 And base things of the world, and things which are despised, hath God chosen, *yea*, and things which are not, to bring to naught things that are: [Rom. 4 : 17 ; ch. 2 : 6.]

29 That no flesh should glory in his presence. [Rom. 3 : 27.]

30 But of him are ye in Christ Je'sus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: [Jer. 23 : 5, 6 ; Rom. 4 : 25 ; 2 Cor. 5 : 21.]

31 That, according as it is written, He that glorieth, let him glory in the Lord. [Jer. 9 : 23, 24 ; 2 Cor. 10 : 17.]

GOLDEN TEXT.

"We preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness."—1 Cor. 1 : 23.

CATECHISM.

Q. 69. *What is forbidden in the sixth commandment ?*

A. The sixth commandment forbiddeth the taking away of our own life, or the life of our neighbor unjustly, or whatsoever tendeth thereunto.

HOME READINGS.

<i>M.</i>	1 Cor. 1 : 17-31	<i>Paul's Preaching.</i>
<i>T.</i>	Acts 9 : 19-31	<i>His Early Ministry.</i>
<i>W.</i>	1 Cor. 3 : 1-23.	<i>Laborers together with God.</i>
<i>Th.</i>	Rom. 1 : 1-17	<i>The Power of God.</i>
<i>F.</i>	Gal. 1 : 24	<i>The Gospel not of Man.</i>
<i>S.</i>	2 Tim. 4 : 1-22	<i>Parting Charge to Timothy.</i>
<i>S.</i>	Rev. 14 : 1-7	<i>An Angel Preaching the Gospel.</i>

LESSON PLAN.

1. Foolishness to the World. 2. Salvation to Believers. 3. Glory to God.

Time.—A. D. 57 (spring). *Place.*—Written from Ephesus during the third year of Paul's residence in that city.

INTRODUCTORY.

The First Epistle to the Corinthians was written during Paul's residence at Ephesus, about five years after his ministry in Corinth, of which we had an account in Lesson X. It was called out by dissensions and irregularities in the Corinthian church. Having reprov'd their divisions, Paul proceeds in our lesson passage to speak in defence of his manner of preaching, and shows that the simple preaching of the cross of Christ, though regarded as foolishness by the world, brings glory to God in the salvation of sinners.

LESSON NOTES

I.—V. 17. *To preach*—as the leading purpose of his ministry. *Not with wisdom*—not with the teachings of human wisdom. V. 18. *The preaching of the cross*—the doctrine of salvation through the crucifixion of Christ. *The power of God*—the means by which God exerts his power in the salvation of sinners. V. 19. *For it is written*—in Isa. 29 : 14 nearly the same words are used, but we are not to take this as the citation of any one passage. V. 20. *Where is the wise*—a challenge to the wise to disprove what he had said.

II.—V. 21. *After that*—“seeing that,” because. *In the wisdom of God*—in the midst of evidence of the divine wisdom in creation and providence. *By wisdom knew not God*—failed to gain any saving knowledge of God. *By the foolishness of preaching*—by the preaching of the cross, which was regarded by the world as foolish and absurd. V. 22. *A sign*—a miracle, external evidence. Matt. 12 : 39; Mark 8 : 11; John 6 : 30. *Wisdom*—rational evidence. V. 23. *We preach Christ crucified*—while Jews seek miracles and Greeks seek wisdom, we glory only in the crucified Lord. V. 24. *Which are called*—God's chosen and saved ones see in Christ the highest possible manifestation both of God's power and wisdom.

III.—V. 25. *The foolishness of God*—the gospel, though regarded as absurd, has more power and wisdom than any plan that man can invent. V. 26. *Wise after the flesh*—the converts to Christianity were not in general from among the highly educated or the great. V. 27. *The foolish things*—things esteemed foolish among men. *To confound*—to put to shame by showing the little value of the things on which they prided themselves. V. 30. *Of him*—of God as the cause. *In Christ Jesus*—united to him. 1 Cor. 15 : 22; John 15 : 1-7; Rom. 8 : 1. *Wisdom*—all true religious knowledge comes from Christ. *Righteousness*—justification. 2 Cor. 5 : 21. *Sanctification*—holiness of heart. *Redemption*—deliverance from sin and all its effects. V. 31. *As it is written*—Jer. 9 : 23, 24.

QUESTIONS.

Introductory.

Who was the author of this Epistle? Where was it written? Why? What do you know about Corinth? What is the title of this lesson? Golden Text? Lesson Plan? Time? Place? Recite the memory verses. The Catechism.

I. Foolishness to the World. vs. 17-20.

For what had Christ sent Paul? What do you understand by *sent me not to baptize*? What was our Saviour's own practice about baptism? John 4:2. How was Paul to preach the gospel? Why *not with wisdom of words*? What is meant by *the preaching of the cross*? How is it *foolishness to them that perish*? How *the power of God* to those who are saved? What does the apostle proceed to show? What challenge does he make? How has God *made foolish the wisdom of this world*? How is the preaching of the gospel *foolishness to the world*?

II. Salvation to Believers. vs. 21-24.

In what had the world failed? Meaning of *in the wisdom of God*? How does it appear that *the world by wisdom knew not God*? What has God done? What do you understand by *the foolishness of preaching*? What is faith in Jesus Christ? What did the Jews require? The Greeks? How was the preaching of Christ crucified regarded by Jews and Greeks? What is he to the called? Who are meant by them which are called? How is Christ *the power of God and the wisdom of God*?

III. Glory to God. vs. 25-31.

How is the *weakness of God stronger than men*? Whom hath God chosen? Why? How is saving union to Christ effected? What is Christ made to those who are in him? How is Christ made unto us wisdom? Righteousness? Sanctification? Redemption? In whom, then, shall we glory?

QUESTIONS FOR REVIEW.

1. For what did Christ send Paul? *Ans.* Not to baptize, but to preach the gospel.
2. What was the great theme of Paul's preaching? *Ans.* Christ crucified.
3. What was this preaching to the world? *Ans.* Unto the Jews a stumbling-block and unto the Greeks foolishness.
4. What to believers? *Ans.* Christ the power of God and the wisdom of God.
5. In whom, then, are we to glory? *Ans.* He that glorieth, let him glory in the Lord.

WHAT HAVE I LEARNED?

1. That the minister's great work is to preach Christ crucified.
2. That he must do this with plainness, earnestness and simplicity.
3. That God has made this preaching of the cross the great means of salvation.
4. That we can be pardoned and saved only by the merits of Him who died on the cross.
5. That this way of salvation humbles the pride of man and gives all the glory to God.

April 27, 1884.] LESSON IV. [1 Cor. 8 : 1-13.

ABSTINENCE FOR THE SAKE OF OTHERS.

COMMIT TO MEMORY VS. 10-13.

1 Now as touching things offered unto idols, we know that we all have knowledge. Knowledge puffeth up, but charity edifieth. [Acts 15 : 20-29 ; 1 Cor. 10 : 19.]

2 And if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know. [Gal. 6 : 3.]

3 But if any man love God, the same is known of him. [Ex. 33 : 12, 17 ; Gal. 4 : 9 ; 2 Tim. 2 : 19.]

4 As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol *is* nothing in the world, and that *there is* none other God but one. [Isa. 41 : 24 ; ch. 10 : 19 ; Deut. 4 : 39 ; 6 : 4 ; Isa. 44 : 8.]

5 For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many,) [John 10 : 34.]

6 But to us *there is but* one God, the Father, of whom *are* all things, and we in him ; and one Lord Je'sus Christ, by whom *are* all things, and we by him. [Mal. 2 : 10 ; Eph. 4 : 6 ; Acts 17 : 28 ; Rom. 11 : 36 ; John 13 : 13 ; Eph. 4 : 5.]

7 Howbeit *there is* not in every man that knowledge : for some with conscience of the idol unto this hour eat *it* as a thing offered unto an idol ; and their conscience being weak is defiled. [1 Cor. 10 : 28, 29 ; Rom. 14 : 14, 23.]

8 But meat commendeth us not to God : for neither, if we eat, are we the better, neither, if we eat not, are we the worse. [Rom. 14 : 17.]

9 But take heed lest by any means this liberty of yours become a stumbling-block to them that are weak.

10 For if any man see thee which hast knowledge set at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols ; [1 Cor. 10 : 28, 32.]

11 And through thy knowledge shall the weak brother perish, for whom Christ died ? [Rom. 14 : 13-20.]

12 But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ. [Matt. 25 : 40, 45.]

13 Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend. [Rom. 14 : 21 ; 2 Cor. 11 : 29.]

GOLDEN TEXT.

"If meat make my brother to offend, I will eat no flesh while the world standeth."—1 Cor. 8 : 13.

CATECHISM.

Q. 70. *Which is the seventh commandment?*

A. The seventh commandment is, *Thou shalt not commit adultery.*

Q. 71. *What is required in the seventh commandment?*

A. The seventh commandment requireth the preservation of our own and our neighbor's chastity, in heart, speech and behavior.

Q. 72. *What is forbidden in the seventh commandment?*

A. The seventh commandment forbiddeth all unchaste thoughts, words, and actions.

HOME READINGS.

M.	1 Cor. 8 : 1-13	<i>Abstinence for the Sake of Others.</i>
T.	1 Cor. 9 : 16-27	<i>"To the Weak as Weak."</i>
W.	1 Cor. 10 : 14-33	<i>Lawful, but not Expedient.</i>
Th.	Rom. 14 : 1-23	<i>"None Liveth to Himself."</i>
F.	Rom. 15 : 1-11	<i>"Christ pleased not Himself."</i>
S.	Gal. 6 : 1-18	<i>Bear One Another's Burden.</i>
S.	Eph. 5 : 1-21	<i>The Fruits of the Spirit.</i>

LESSON PLAN.

1. Christian Liberty. 2. Christian Love.

Time.—A. D. 57 (spring). *Place.*—Written from Ephesus.

INTRODUCTORY.

The church at Corinth had asked Paul to give an answer to this question: "Is it right for Christians to partake of the meat that has been offered to idols?" When sacrifices were made to heathen gods, a part of the animal was given to the officiating priest, a part was consumed on the altar, and a part was the property of him who offered it. This part was either eaten by him at home, or was sold in the market in the same way as other meat. Whether it would be right to partake of such food was a question on which the Corinthian Christians were divided. The apostle replies to the arguments of those who considered it lawful, and lays down a rule to regulate their conduct—a rule of wide application, and of great importance for us.

LESSON NOTES.

I.—V. 1. *We know*—the words of the Corinthians; "we know the true nature of idols and of idol-worship." To this Paul replies. *Knowledge puffeth up*—makes vain and conceited. *Charity*—love. *Edifieth*—lives and acts for others, not for self alone. V. 3. *Known of him*—approved of God as having the right kind of knowledge. V. 4. *An idol is nothing*—certainly not God; indeed, there are no such beings as the heathen

gods. **V. 6.** *To us*—Christians. Whatever the heathen thinks, we know that there is but one God. *The Father*—not the first person of the Trinity, but our Father. It expresses the relation of God to us his children, as the word is used in the Lord's Prayer. *We in him*—"unto him"—he is our end; we were created to love, honor and glorify him. *One Lord*—one administrator of the universe, the only Mediator between God and man.

II.—V. 7. *There is not in every man*—all were not yet fully persuaded that the gods of the heathen had no existence. *With conscience of the idol*—fearing that the heathen gods might be real beings. *Eat it as a thing offered*—not as ordinary meat, but as something which has a religious character and influence. *Their conscience being weak*—uncertain whether they were doing right or wrong. *Is defiled*—burdened with a sense of guilt. To do what we think is wrong is wrong for us. **V. 8.** *But meat commendeth us not to God*—this is the view of those who advocated the partaking of meat offered to idols. The mere fact of eating or abstaining cannot make a man better or worse. **V. 9.** *But take heed*—the reply of Paul. Though what you say is true, still you are so to act as not to injure your brethren. **V. 10.** *Any man*—weakly and wrongly conscientious. *Hast knowledge*—fully informed in regard to the real nature of the idol. **V. 12.** *Sin so against the brethren*—lead them into sin. *Ye sin against Christ*—because they are so closely united to him that to injure them is to injure him. Luke 10 : 16. **V. 13.** *Make my brother to offend*—lead him into guilt. *I will eat no flesh*—I can give up eating meat for the sake of my brother, whom it may injure, and I will. This is a principle of wide application. We are to deny ourselves, even of that which is lawful, if it is likely to lead others into sin. This is a strong reason for abstaining from intoxicating drinks.

QUESTIONS.

Introductory.

On what subject had the Corinthians asked the advice of Paul? What was customary with regard to the flesh of animals that had been sacrificed to heathen gods? What is the title of this lesson? Golden Text? Lesson Plan? Time? Place? Recite the memory verses. The Catechism.

I. Christian Liberty. vs. 1-6.

What did the Corinthians say about things offered to idols? Of what had they *knowledge*? Of what were they therefore not in danger? What did they infer from this? What was Paul's reply? Meaning of *knowledge puffeth up*? Of *love edifieth*? Why is *knowledge* not to be trusted? Why is love a safer guide? What is said of the one conceited and self-confident in his knowledge? Why can there be no real spiritual knowledge unconnected with love to God? How is the one who loves God *known of him*? What has this to do with the question of the Corinthians? What did the Corinthians know about idols? Whom did they acknowledge as God and Lord? Of what were they not in danger? What, then, might they do, so far as they alone were concerned?

II. Christian Love. vs. 7-13.

Though most had this knowledge, how did some eat of things offered? What was the effect? What did the Corinthians reply to this? v. 8. Meaning of this reply? How did Paul answer it? Why should they not use this liberty? What effect might their thus eating have? How was such sin *against the brethren* sin *against Christ*? What was Paul's determination? What would Christian love lead the Corinthians to do? How does all this apply to us? When should we abstain from what is not of itself wrong? Give examples of this.

QUESTIONS FOR REVIEW.

1. On what subject did the Corinthians ask Paul's advice? *Ans.* About eating things offered to idols.
2. What did some of them think about it? *Ans.* That there was no harm in doing it.
3. What reason did they give for their opinion? *Ans.* The idol gods had no real existence, and the meat was not hurt by being offered to such dumb idols.
4. What reason for abstinence did Paul give? *Ans.* Their example might lead others into sin.
5. What was Paul's own determination? *Golden Text.*

WHAT HAVE I LEARNED?

1. That all our conduct should be regulated by love.
2. That we should not be confident of our own wisdom or knowledge.
3. That a correct Christian example has great influence.
4. That we should so live and act that it will be safe and right for others to follow our example.
5. That we should do nothing, even though lawful in itself, that may be the means of leading others into sin.

May 4, 1884.]

LESSON V.

[1 Cor. 13 : 1-13.]

CHRISTIAN LOVE.

COMMIT TO MEMORY VS. 11-13.

1 Though I speak with the tongues of men and of angels, and have not charity, I am become *as* sounding brass, or a tinkling cymbal.

2 And though I have *the gift of* prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. [Matt. 7 : 22; 17 : 20; Mark 11 : 23; Luke 17 : 6.]

3 And though I bestow all my goods to feed *the poor*, and though I give my body to be burned, and have not charity, it profiteth me nothing. [Matt. 6 : 1, 2.]

4 Charity suffereth long, and is kind; charity envieth not: charity vaunteth not itself, is not puffed up. [Prov. 10 : 12.]

5 Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil. [ch. 10 : 24; Phil. 2 : 4.]

6 Rejoiceth not in iniquity, but rejoiceth in the truth. [Ps. 10 : 3; Rom. 1 : 32; 2 John 4.]

7 Beareth all things, believeth all things, hopeth all things, endureth all things. [Rom. 15 : 1; Gal. 6 : 2; 2 Tim. 2 : 24.]

8 Charity never faileth: but whether *there be* prophecies, they shall fail; whether *there be* tongues, they shall cease; whether *there be* knowledge, it shall vanish away.

9 For we know in part, and we prophesy in part. [ch. 8 : 2.]

10 But when that which is perfect is come, then that which is in part shall be done away.

11 When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things.

12 For now we see through a glass, darkly; but then face to face: now I know in part: but then shall I know even as also I am known. [2 Cor. 3 : 18; 5 : 7; 1 John 3 : 2.]

13 And now abideth faith, hope, charity, these three; but the greatest of these *is* charity.

GOLDEN TEXT.

“Love is the fulfilling of the law.”—Rom. 13 : 10.

CATECHISM.

Q. 73. Which is the eighth commandment?

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

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.

HOME READINGS.

- M.* 1 Cor. 13 : 1-13. *Christian Love.*
T. Rom. 13 : 1-14 *Love the Fulfilling of the Law.*
W. John 13 : 31-38. *A New Commandment.*
Th. Matt. 22 : 34-46 *The Great Commandment.*
F. 1 John 3 : 9-24. *"In Deed and in Truth."*
S. 1 John 4 : 7-21. *Brotherly Love.*
S. Ps. 133 : 1-3 *Brethren in Unity.*

LESSON PLAN.

1. The Importance of Love. 2. The Character of Love. 3. The Immortality of Love.

Time.—A. D. 57. *Place.*—Written from Ephesus.

INTRODUCTORY.

The apostle has been speaking in the chapter preceding our lesson of the extraordinary gifts of the Spirit, and urging the Corinthian Christians earnestly to desire the best gifts. He now shows them a more excellent way. He sets before them the nature, excellency and power of Christian love. In doing this he dwells particularly on three points—viz., its superiority over the extraordinary gifts, its characteristics, and its perpetuity. Observe that throughout the lesson we follow the Revised Version in using the word *love* instead of *charity*.

LESSON NOTES.

I.—V. 1. *With the tongues*—languages of every kind, the gift of tongues in its greatest extent. *Sounding brass*—mere clattering. *Tinkling cymbal*—a clanging instrument, made of a broad, thin plate of brass. V. 2. *Prophecy*—the gift by which *mysteries* were understood. *Mysteries*—matters secret until made known by God. *Knowledge*—as a divine gift. *Faith*—not faith as a Christian grace, but as a miraculous gift—faith to work miracles. *Charity*—love to God and man. *Nothing*—in myself, in the sight of God, in the Church. V. 3. *Bestow*—literally, "feed out by morsels," the most painstaking almsgiving. *Body to be burned*—the idea is that of sacrificing one's life for others. These acts, when done in love, are noble, but without love they have no value.

II.—V. 4. *Suffereth long*—bears patiently with provocation. *Kind*—ready to perform good offices. *Envieth not*—has no wrong feeling in view of the good of others. V. 5. *Seeketh not her own*—thinks more of doing than getting. *Thinketh no evil*—does not impute men's conduct to bad motives. V. 6. *Rejoiceth not in iniquity*—takes no pleasure in hearing others

accused or convicted of wrong-doing. **V. 7.** *Beareth all things*—is patient under trial. *Believeth all things*—is not suspicious, inferring evil on slight grounds. *Hopeth all things*—hopes for the best with regard to others.

III.—V. 8. *Never faileth*—prophecies will fail, tongues will cease, knowledge will vanish away; love will outlive them all. **Vs. 9, 10.** The reason why knowledge and prophecy will cease, they are limited and partial. In the full light of heaven we shall not need these imperfect gifts. **V. 11.** As the thought and speech of an infant differ from those of a man, and are outgrown, so do our highest gifts and attainments in this life differ from what they will be in the life to come. **V. 12.** *A glass*—a mirror; the word of God. *Darkly*—"in an enigma;" the words and symbols only imperfectly express the divine things they reveal. **V. 13.** *Abideth*—in contrast with the gifts that pass away. *The greatest of these*—because it blesses others. Faith and hope are receiving; love is imparting. God is love. 1 John 4:16; John 3:16. Love sends us out in Christ's stead, makes us active and useful for others; so it will abide *for ever*.

QUESTIONS.

Introductory.

What was the title of the last lesson? What did Paul preach? How did the world regard it? What was it to believers? What is the title of this lesson? Golden Text? Lesson Plan? Time? Place? Recite the memory verses The Catechism.

I. The Importance of Love. vs. 1-3.

What miraculous gift does the apostle first mention? How does he compare it with love? What gifts are next spoken of? What is said of them? Why is love more important than mere almsgiving? Than self-sacrifice for the truth or for others? What is the sum of the Ten Commandments?

II. The Character of Love. vs. 4-7.

How is love described in verse 4? Explain these terms. What characteristics are mentioned in verse 5? Define them. What is said of love in verses 6 and 7? What would be the condition of the world if this grace ruled in the hearts of all? Who has set us an example of perfect love?

III. The Immortality of Love. vs. 8-13.

What does the apostle next say of love? Meaning of *never faileth*? What extraordinary gifts does he mention? What does he say of them? Why will knowledge and prophecy

thus pass away? How does he further illustrate the temporary nature of these gifts? Repeat and explain verse 12. What is said of faith, hope and love? How does the apostle contrast the extraordinary gifts with these? (The former are temporary, the latter are immortal.) How is love *the greatest*?

QUESTIONS FOR REVIEW.

1. What is said about the importance of love? *Ans.* Without love we are nothing.
2. How does love affect our conduct toward others? *Ans.* It makes us kind, thoughtful, helpful and forbearing.
3. How does it influence our thoughts about ourselves? *Ans.* It makes us humble, meek, patient and trustful.
4. What is said about extraordinary gifts? *Ans.* They shall cease and vanish away.
5. How is the lesson summed up? *Ans.* "Now abideth faith, hope, charity, these three; but the greatest of these is charity."

WHAT HAVE I LEARNED?

1. That we must love God with all our heart, and our neighbor as ourselves.
2. That no sacrifice or service is of value unless the motive be love.
3. That love makes us kind, thoughtful and forbearing toward others.
4. That it makes us Christ-like in seeking the good of others.
5. That we must have a new heart, and live for Christ, if we would show this love in our lives.



May 11, 1884.] LESSON VI. [1 Cor. 15 : 50-58.]

VICTORY OVER DEATH.

COMMIT TO MEMORY vs. 55-58.

50 Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. [Matt. 16 : 17; John 3 : 3, 5.]

51 Behold, I show you a mystery; We shall not all sleep, but we shall all be changed. [1 Thess. 4 : 15, 16, 17.]

52 In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. [Zech. 9 : 14; Matt. 24 : 31; John 5 : 25; 1 Thess. 4 : 16.]

53 For this corruptible must put on incorruption, and this mortal *must* put on immortality. [2 Cor. 5 : 4.]

54 So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be

brought to pass the saying that is written, Death is swallowed up in victory. [Isa. 25 : 8; Heb. 2 : 14, 15; Rev. 20 : 14.]

55 O death, where *is* thy sting? O grave, where *is* thy victory? [Hos. 13 : 14.]

56 The sting of death *is* sin; and the strength of sin *is* the law. [Rom. 4 : 15; 5 : 13; 7 : 5, 13.]

57 But thanks *be* to God, which giveth us the victory through our Lord Je'sus Christ. [Rom. 7 : 25; 1 John 5 : 4, 5.]

58 Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord.

GOLDEN TEXT.

"Death is swallowed up in victory."—1 Cor. 15 : 54.

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 neighbor's, wealth or outward estate.

HOME READINGS.

M.	1 Cor. 15 : 50-58	<i>Victory over Death.</i>
T.	Matt. 28 : 1-28	<i>The Resurrection of Christ.</i>
W.	John 11 : 18-44	<i>"The Resurrection and the Life."</i>
Th.	1 Cor. 15 : 20-34	<i>Christ the First-Fruits.</i>
F.	1 Cor. 15 : 35-49	<i>A Spiritual Body.</i>
S.	John 5 : 19-29	<i>The Dead shall Hear his Voice.</i>
S.	Dan. 12 : 1-13	<i>"As the Stars For Ever."</i>

LESSON PLAN.

1. The Great Change. 2. The Final Victory. 3. The Believer's Duty.

Time.—A. D. 57. *Place.*—Written from Ephesus.

INTRODUCTORY.

The doctrine of the resurrection of the dead was denied by some in the Corinthian church, and Paul in this magnificent chapter sought to correct their error. In discussing the subject he makes the following points: 1. Christ's resurrection was predicted in the Scriptures. 2. It was established by abundant testimony. 3. It had been preached by all the apostles. 4. Hence the dead must rise, for if the dead rise not, then Christ is not raised. 5. Two objections are then considered—the first referring to the physical possibility of the resurrection, the second to the nature of the bodies to be raised. Our lesson to-day follows the answer to the second of these objections, the nature of the resurrection body.

LESSON NOTES.

I.—V. 50. *Flesh and blood*—our bodies, subject as they are to decay and death. (Compare Heb. 2 : 14.) *Inherit the kingdom of God*—as it is to exist after the resurrection. *Neither doth corruption*—the same truth in an abstract form. That which is subject to death cannot be immortal. V. 51. *A mystery*—something that could not have been known unless revealed by God. *We*—all believers. *Sleep*—die. Matt. 27 : 52; John 11 : 11; Acts 7 : 60. *Shall be changed*—so that these corruptible bodies shall become immortal. Both the living and the dead shall be so changed as to be fitted for their immortal state. V. 52. *In a moment*—instantaneously. *At the last trumpet*—on the last day. *The trumpet shall sound*—compare Matt. 24 : 31; Isa. 27 : 13; 1 Thess. 4 : 16. *The dead shall be raised*—as described in vs. 42, 43, incorruptible, glorious and powerful. *We*—all who are alive. 1 Thess. 4 : 15. V. 53. *This corruptible*—this body. *Put on*—as a garment. 2 Cor. 5 : 2, 3.

II.—V. 54. *Then*—at the resurrection, when our *bodies* are raised incorruptible. *That is written*—Isa. 25 : 8. The victory over death will be complete and final. V. 55. Exulting words of triumph! Christ has conquered, death is disarmed, Hades is no more! Death is personified as a venomous serpent, and the apostle shouts the song of triumph as if he were already witnessing the resurrection and exulting in victory over death and the grave. V. 56. *The sting of death*—that which makes death terrible. Take the sense of sin away, and death is disarmed. *The strength of sin is the law*—for without the law there would be no condemnation. V. 57. *Through our Lord Jesus Christ*—through whom the victory is obtained.

III.—V. 58. *Therefore*—because of the resurrection, because death does not end all nor keep his trophies for ever. *Steadfast*—firm in mind and purpose. *Unmovable*—undiscouraged by opposition or difficulty or fears. *Always abounding*—the Greek is even stronger: “always richly abounding,” “superabounding;” diligently doing God’s will. *Ye know*—it is no uncertain thing, hanging on a “perhaps.” *Not in vain*—as it would be if we were to die and not live again.

QUESTIONS.

Introductory.

What is the great subject of this chapter? Why did Paul write to the Corinthians on this subject? What points did he establish? What objections did he answer? How is this

lesson connected with the preceding discussion? What is the title of this lesson? Golden Text? Lesson Plan? Time? Place? Recite the memory verses. The Catechism.

I. The Great Change. vs. 50-53.

What does the apostle say? What is meant by this? What does he show? How do we gain a knowledge of the resurrection? What is meant by *we shall not all sleep? Of we shall all be changed?* When shall this change be made? What is said of the dead? How will our bodies be changed?

II. The Final Victory. vs. 54-57.

What will then be brought to pass? Where is this written? What is the victor's song? What is the sting of death? Why? The strength of sin? How? What thanks are given? By whom is the victory over death given? Through whom? How has Christ assured it to us? What benefits do believers receive from Christ in this life? At death? At the resurrection?

III. The Believer's Duty. v. 58.

How does the apostle address the Corinthian Christians? What duty does he urge upon them? Meaning of *steadfast? Of unmovable? Of always abounding in the work of the Lord?* What motive does he set before them?

QUESTIONS FOR REVIEW.

1. What will take place at the coming of the Lord? *Ans.* The dead shall be raised incorruptible and the living saints shall be changed.

2. What saying will then come to pass? *Ans.* Death is swallowed up in victory.

3. What thanks will be given? *Ans.* Thanks be to God, who giveth us the victory through our Lord Jesus Christ!

4. What therefore is our duty? *Ans.* Always to abound in the work of the Lord.

5. How are we encouraged in this work? *Ans.* We know that our labor is not in vain in the Lord.

WHAT HAVE I LEARNED?

1. That life and immortality are brought to light in the gospel by Jesus Christ.

2. That Christ by his own resurrection has secured a glorious resurrection for all who trust in him.

3. That there is no sting in a Christian's death, for there is no unforgiven sin there.

4. That the bodies of saints shall be rescued from the destroyer and made glorious and immortal.

5. That our work for Christ will not be labor spent in vain.

May 18, 1884.] LESSON VII. [Acts 19 : 23-41-
20 : 1, 2.]

THE UPROAR AT EPHESUS.

COMMIT TO MEMORY VS. 38-40.

23 And the same time there arose no small stir about that way. [Acts 9 : 2 ; 19 : 9.]

24 For a certain *man* named De-me'tri-us, a silversmith, which made silver shrines for Di-an'a, brought no small gain unto the craftsmen ; [Acts 16 : 16, 19.]

25 Whom he called together with the workmen of like occupation, and said, Sirs, ye know that by this craft we have our wealth.

26 Moreover ye see and hear, that not alone at Eph'e-sus, but almost throughout all A'sia, this Paul hath persuaded and turned away much people, saying that they be no gods, which are made with hands : [Ps. 115 : 4-8 ; Isa. 44 : 10-20.]

27 So that not only this our craft is in danger to be set at naught ; but also that the temple of the great goddess Di-an'a should be despised, and her magnificence should be destroyed, whom all A'sia and the world worshipeth.

28 And when they heard *these sayings*, they were full of wrath, and cried out, saying, Great is Di-an'a of the E-phe'sians.

29 And the whole city was filled with confusion : and having caught Gai'us and A-ris-tar'chus, men of Ma-ce-do'ni-a, Paul's companions in travel, they rushed with one accord into the theatre. [Rom. 16 : 23 ; 1 Cor. 1 : 14 ; Col. 4 : 10.]

30 And when Paul would have entered in unto the people, the disciples suffered him not.

31 And certain of the chief of A'sia, which were his friends, sent unto him, desiring *him* that he would not adventure himself into the theatre.

32 Some therefore cried one thing, and some another : for the assembly was confused ; and the more part knew not wherefore they were come together.

33 And they drew Alex-an'der out of the multitude, the Jews putting him forward. And Alex-an'der beckoned with the hand, and would have made his defence unto the people. [1 Tim. 1 : 20 ; 2 Tim. 4 : 14.]

34 But when they knew that he was a Jew, all with one voice about the space of two hours cried out, Great is Di-an'a of the E-phe'sians.

35 And when the town-clerk had appeased the people, he said, Ye men of Eph'e-sus, what man is there that knoweth not how that the city of the E-phe'sians is a worshiper of the great goddess Di-an'a, and of the *image* which fell down from Ju'pi-ter ?

36 Seeing then that these things cannot be spoken against, ye ought to be quiet, and to do nothing rashly.

37 For ye have brought hither these men, which are neither robbers of churches, nor yet blasphemers of your goddess.

38 Wherefore if De-me'tri-us, and the craftsmen which are with him, have a matter against any man, the law is open, and there are deputies: let them implead one another.

39 But if ye inquire any thing concerning other matters it shall be determined in a lawful assembly.

40 For we are in danger to be called in question for this day's uproar, there being no cause whereby we may give an account of this concourse.

41 And when he had thus spoken, he dismissed the assembly.

CH. 20 : 1 And after the uproar was ceased, Paul called unto *him* the disciples, and embraced them, and departed for to go into Ma-ce-do'ni-a. [1 Cor. 16 : 5 ; 1 Tim. 1 : 3.]

2 And when he had gone over those parts, and had given them much exhortation, he came into Greece.

GOLDEN TEXT.

“Why do the heathen rage, and the people imagine a vain thing?”—Ps. 2 : 1.

CATECHISM.

Q. 76. Which is the ninth commandment?

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

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 neighbor's good name, especially in witness-bearing.

HOME READINGS.

M.	Acts 19 : 23-20 : 2	<i>The Uproar at Ephesus.</i>
T.	Ps. 2 : 1-12	<i>“Why do the Heathen Rage?”</i>
W.	Ps. 115 : 1-18	<i>Trust Only in the Lord.</i>
Th.	Luke 12 : 15-26	<i>Beware of Covetousness.</i>
F.	Acts 16 : 16-25	<i>Hatred from Gains Lost.</i>
S.	Acts 20 : 3-16	<i>From Corinth to Miletus.</i>
S.	Acts 20 : 17-38	<i>Farewell to Ephesus.</i>

LESSON PLAN.

1. The Appeal of Demetrius. 2. The Excitement of the People. 3. The Quieting of the Uproar.

Time.—A. D. 57. Place.—Ephesus.

INTRODUCTORY.

The best introduction to this lesson will be a careful review of Lessons I. and II. (pages 58-65), with which it stands in an immediate historic connection. It shows how great had been

the influence of Paul's teaching and preaching during his three years' ministry in Ephesus, and on what interested motives the gospel was opposed.

LESSON NOTES.

I.—V. 23. *That way*—the new religion which this Paul was propagating. V. 24. *Shrines*—for Diana; perhaps models of her temple containing a little image of the goddess. *No small gain*—pilgrims bought them as memorials of their visit. V. 25. *Our wealth*—he appeals first to their selfish interests, and then (vs. 26, 27) to their religious feelings. V. 27. *Temple*—a magnificent building, one of the Seven Wonders of the world.

II.—V. 28. *Full of wrath*—at the prospect of losing their gains. So now, when the truth interferes with wicked ways of making money, those engaged in such pursuits are enraged. V. 29. *The theatre*—an unroofed enclosure with tiers of stone seats rising one above the other, capable of accommodating, it is said, twenty-five thousand persons. *Gaius and Aristarchus*—see ch. 20 : 4 ; 27 : 2 ; Rom. 16 : 23 ; 1 Cor. 1 : 14 ; 3 John 1. V. 30. *Suffered him not*—would not allow him uselessly to expose himself to such peril. V. 31. *The chief of Asia*—“Asiarchs;” officers chosen from the cities of Proconsular Asia to have charge of the games and festivals. V. 33. *Alexander*—some think this was Alexander the coppersmith mentioned in 2 Tim. 4 : 14. V. 34. *When they knew*—the Gentile hatred of the Jews was roused, and they refused to hear him. *With one voice*—an act of worship as well as an expression of devotion to the goddess. 1 Kings 18 : 26.

III.—V. 35. *The town-clerk*—keeper of the public archives, an officer of great authority. *Worshiper*—“temple-keeper.” *Which fell down*—the statue of the Ephesian Diana, like some other heathen idols (the Palladium of Troy and the Venus of Paphos), was supposed to have fallen from the skies. V. 38. *If Demetrius*—if any law had been broken he should bring legal proceedings against Paul. V. 40. *Called in question*—before the Roman government. Ch. 20 : 1. *Departed*—after Pentecost. 1 Cor. 16 : 8. *To go into Macedonia*—see ch. 19 : 21. V. 2. *These parts*—the entire region of Macedonia, including Philippi. *Into Greece*—to the city of Corinth.

QUESTIONS.

Introductory.

Where did Paul first preach in Ephesus? Why did he afterward withdraw to the school of Tyrannus? What miracles were wrought by his hand at Ephesus? What is the title of this lesson? Golden Text? Lesson Plan? Time? Place? Recite the memory verses. The Catechism.

I. The Appeal of Demetrius. vs. 23-27.

What took place at Ephesus? Who caused this excitement? What had Demetrius manufactured? Whom did he call together? What did he say to them? What did he fear for his business? What did he say about the temple of Diana? What caused him to make this appeal?

II. The Excitement of the People. vs. 28-34.

What was the effect of his appeal? How did they show their rage? Who were seized by the mob? Where did they take them? What prevented Paul from going to them? How was the excitement further increased? What did the people do? Why did they thus cry?

III. The Quieting of the Uproar. vs. 35-41.

Who quieted the multitude? What did he tell them they knew? What ought they to do? How had their conduct already been rash? What should Demetrius do? Of what were they in danger? Why did he dread such inquiry? After his address what did the town-clerk do? What did Paul do soon after this uproar? How long had he been at Ephesus? What Epistles did he write while there?

QUESTIONS FOR REVIEW.

1. Who caused an uproar at Ephesus? *Ans.* Demetrius, a silversmith who made silver shrines for Diana.
2. What did he say to his fellow-craftsmen? *Ans.* That their craft was in danger on account of Paul's preaching.
3. What did he say about the temple of Diana? *Ans.* That it would be despised and destroyed.
4. What was the effect of this appeal? *Ans.* It caused a very great excitement.
5. How was the tumult quieted? *Ans.* By the firmness and authority of the town-clerk.

WHAT HAVE I LEARNED?

1. That selfish interests sometimes lead men to oppose the gospel.
2. That what brings profit to the purse may bring loss to the soul.
3. That error is best opposed by teaching the truth.
4. That zeal for religion is sometimes a cloak for sin.

May 25, 1884.] **LESSON VIII.** [2 Cor. 9 : 1-15.]

LIBERAL GIVING.

COMMIT TO MEMORY VS. 6-8.

1 For as touching the ministering to the saints, it is superfluous for me to write to you: [Rom. 15 : 26 ; Gal. 2 : 10.]

2 For I know the forwardness of your mind, for which I boast of you to them of Ma-ce-do'ni-a, that A'cha-ia was ready a year ago ; and your zeal hath provoked very many.

3 Yet have I sent the brethren, lest our boasting of you should be in vain in this behalf ; that, as I said, ye may be ready : [ch. 8 : 6, 17, 18, 22.]

4 Lest haply if they of Ma-ce-do'ni-a come with me, and find you unprepared, we (that we say not, ye) should be ashamed in this same confident boasting.

5 Therefore I thought it necessary to exhort the brethren, that they would go before unto you, and make up beforehand your bounty, whereof ye had notice before, that the same might be ready, as a *matter of* bounty, and not as *of* covetousness. [Gen. 33 : 11 ; 1 Sam. 25 : 27 ; 2 Kings 5 : 15.]

6 But this *I say*, He which soweth sparingly shall reap also sparingly ; and he which soweth bountifully shall reap also bountifully. [Prov. 11 : 24 ; 19 : 17 ; 22 : 9 ; Gal. 6 : 7, 9.]

7 Every man according as he purposeth in his heart, *so let him give* ; not grudgingly, or of necessity : for God loveth a cheerful giver. [Deut. 15 : 7 ; Ex. 25 : 2 ; 35 : 5.]

8 And God *is* able to make all grace abound toward you ; that ye, always having all sufficiency in all *things*, may abound to every good work : [Prov. 11 : 24, 25 ; Phil. 4 : 19.]

9 (As it is written, He hath dispersed abroad ; he hath given to the poor : his righteousness remaineth for ever. [Ps. 112 : 9.]

10 Now he that ministereth seed to the sower both minister bread for *your* food, and multiply your seed sown, and increase the fruits of your righteousness ;) [Hos. 10 : 12.]

11 Being enriched in every thing to all bountifulness, which causeth through us thanksgiving to God. [ch. 1 : 11 ; 4 : 15.]

12 For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God ; [ch. 8 : 14.]

13 Whiles by the experiment of this ministration they glorify God for your professed subjection unto the gospel of Christ, and for *your* liberal distribution unto them, and unto all *men* ; [Matt. 5 : 16 ; Heb. 13 : 16.]

14 And by their prayer for you, which long after you for the exceeding grace of God in you. [ch. 8 : 1.]

15 Thanks *be* unto God for his unspeakable gift.

GOLDEN TEXT.

“God loveth a cheerful giver.”—2 Cor. 9 : 7.

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 neighbor's good name.

Q. 79. *Which is the tenth commandment?*

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

HOME READINGS.

- M.* 2 Cor. 8 : 1-24 *Riches of Liberality.*
T. 2 Cor. 9 : 1-15 *Liberal Giving.*
W. Ex. 35 : 21-36 : 7 *Liberal Gifts for the Tabernacle.*
Th. 1 Chron. 29 : 1-19 *Liberal Gifts for the Temple.*
F. Ps. 112 : 1-10 *Lending to the Lord.*
S. Prov. 11 : 23-31 *Liberal Giving Rewarded.*
S. Isa. 32 : 1-8 *Liberal Things Devised.*

LESSON PLAN.

1. A Liberal Church. 2. Principles of Christian Giving. 3. The Blessedness of Liberality.

Time.—A. D. 57 (autumn). *Place.*—Written from a city of Macedonia, probably Philippi.

INTRODUCTORY.

The Second Epistle to the Corinthians was written a few months after the First. Paul had passed from Ephesus into Macedonia (2 Cor. 2 : 13). There Titus rejoined him and informed him of the happy effect of his first letter. Paul thereupon wrote this Epistle from one of the cities of Macedonia, probably from Philippi, and sent it by Titus and two others (2 Cor. 8 : 18, 23). In this lesson the apostle commends the Corinthian church for its liberal spirit, and urges it to carry out its purpose with regard to the collection for the brethren in Judea, so that it might be in readiness for him when he came to Corinth on his way to Jerusalem.

LESSON NOTES.

I.—V. 1. *The ministering to the saints*—the collection for the poor believers in Jerusalem. **V. 2.** *Achaia*—of which Corinth was the capital. *Was ready*—to do its part in the collection. *Provoked*—excited their zeal. **V. 3.** *The brethren*—the Corinthians had declared their purpose to make this collection, and Paul had reported it to the Macedonians. Now he sends Titus that the work may be completed and his boasting of

them be shown to be true. **V. 5.** *The brethren*—Titus and his associates. *Not as of covetousness*—not grudgingly given, and betraying the avarice of the givers.

II.—**V. 6.** *Soweth sparingly*—the grudging giver shall receive but little return, while the liberal giver shall receive an abundant return. Prov. 11 : 24, 25 ; Matt. 10 : 41 ; Luke 6 : 38. **V. 7.** *Purposeth in his heart*—cordially determines, not because he feels forced to give. *A cheerful giver*—Prov. 22 : 9.

III.—**V. 8.** *All grace*—the earthly good that makes the receiver able to give abundantly. *To every good work*—so that you shall be able to perform every good work. **V. 9.** *As it is written*—Ps. 112 : 9. Read the whole psalm. *Remaineth for ever*—the liberal and cheerful giver will always have something to give. Verses 10 and 11 contain a declaration or promise, not a prayer, as our translation makes them. *Being enriched*—“so that ye shall be enriched.” **V. 12.** *This service*—this your liberality. **V. 13.** *Whiles by the experiment*—Revised Version, “seeing that through the proving of you by this ministration.” **V. 15.** *His unspeakable gift*—the gift of his Son, which includes all other gifts. 2 Cor. 8 : 9 ; Rom. 8 : 32.

QUESTIONS.

Introductory.

From what city did Paul write the First Epistle to the Corinthians? What journey did he make soon after? Who came to him in Macedonia? What news did Titus bring from Corinth? What did Paul then do? What is the title of this lesson? Golden Text? Lesson Plan? Time? Place? Recite the memory verses. The Catechism.

I. A Liberal Church. vs. 1-5.

Of what was there no need that Paul should write to the Corinthians? What did he know? Of what had he boasted? What effect had the zeal of the Corinthians? Why had he sent Titus and his associates to them? What did he wish them to do? What evidence is there that the church of Corinth was a liberal church?

II. Principles of Christian Giving. vs. 6, 7.

What will be the result of sowing *sparingly*? Of sowing *bountifully*? How does this apply to Christian giving? How must every one give? Why should we give cheerfully? What does the wise man say about the one that hath pity on the poor? Prov. 19 : 17. What have you learned about *the principles of Christian giving*?

III. The Blessedness of Liberality. vs. 8-15.

What is God able to do? What does this declaration imply? Where in the Old Testament is verse 9 found? What does it mean? What promise is next given? How did their liberality cause *thanksgiving to God*? What did it do for the saints? What was its effect on the givers? What is God's *unspeakable* gift? What return should we make for this gift? How should we imitate this loving liberality of God? What did our Lord say about *the blessedness of liberality*? Acts 20 : 35.

QUESTIONS FOR REVIEW.

1. What did Paul want the Corinthian church to do? *Ans.* To give liberally for the poor Christians in Judea.
2. How did he urge them to give? *Ans.* Not grudgingly, as if compelled to do so, but heartily and cheerfully.
3. What kind of giving does God approve? *Ans.* Golden Text.
4. What is promised to the liberal giver? *Ans.* He shall receive liberal returns.
5. With what thanksgiving does the lesson close? *Ans.* Thanks be unto God for his unspeakable gift.

WHAT HAVE I LEARNED?

1. That we should be kind and helpful to those in distress.
2. That we should show our kindness of feeling by kindness of acts in supplying their wants.
3. That we should do this promptly, cheerfully and liberally.
4. That Christian liberality blesses the giver as well as the receiver.
5. That our whole life should be one thanksgiving to God for this unspeakable gift.



June 1, 1884.]

LESSON IX.

[Gal. 4 : 1-16.]

CHRISTIAN LIBERTY.

COMMIT TO MEMORY VS. 4-6.

- 1 Now I say, *That* the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all;
- 2 But is under tutors and governors until the time appointed of the father.
- 3 Even so we, when we were children, were in bondage under the elements of the world: [Col. 2 : 8, 20; Heb. 9 : 10.]
- 4 But when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law, [Gen. 49 : 10; Dan. 9 : 24; Eph. 1 : 10; John 1 : 14; Rom. 1 : 3.]
- 5 To redeem them that were under the law, that we might receive the adoption of sons. [Eph. 1 : 7; 1 Pet. 1 : 18, 19.]

6 And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. [Rom. 5 : 5.]

7 Wherefore thou art no more a servant, but a son ; and if a son, then an heir of God through Christ. [Rom. 8 : 15, 16, 17.]

8 Howbeit then, when ye knew not God, ye did service unto them which by nature are no gods. [Eph. 2 : 11, 12.]

9 But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage? [1 Cor. 8 : 3 ; 2 Tim. 2 : 19 ; Col. 2 : 20 ; Rom. 8 : 3.]

10 Ye observe days, and months, and times, and years. [Rom. 14 : 5 ; Col. 2 : 16.]

11 I am afraid of you, lest I have bestowed upon you labor in vain. [ch. 2 : 2 ; 5 : 2, 4 ; 1 Thess. 3 : 5.]

12 Brethren, I beseech you, be as I *am* ; for I *am* as ye *are* : ye have not injured me at all. [2 Cor. 2 : 5.]

13 Ye know how through infirmity of the flesh I preached the gospel unto you at the first. [1 Cor. 2 : 3 ; 2 Cor. 11 : 30.]

14 And my temptation which was in my flesh ye despised not, nor rejected ; but received me as an angel of God, *even* as Christ Jesus. [Matt. 10 : 40 ; Luke 10 : 16 ; 1 Thess. 2 : 13.]

15 Where is then the blessedness ye spake of? for I bear your record, that, if *it had been* possible, ye would have plucked out your own eyes, and have given them to me.

16 Am I therefore become your enemy, because I tell you the truth? [ch. 2 : 5, 14.]

GOLDEN TEXT.

“Stand fast therefore in the liberty wherewith Christ hath made us free.”—Gal. 5 : 1.

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 neighbor, and all that is his.

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 neighbor, and all inordinate motions and affections to any thing that is his.

HOME READINGS.

- M. Gal. 2 : 11-21 *Dead to the Law.*
 T. Gal. 3 : 1-29 *The Law a Schoolmaster.*
 W. Gal. 4 : 1-16 *Christian Liberty.*
 Th. Gal. 4 : 17-31 *The Law and the Gospel.*
 F. Gal. 5 : 1-18 *Called for Freedom.*
 S. Heb. 7 : 11-28 *Surety of a Better Testament.*
 S. Heb. 10 : 1-25 *Hold Fast the Profession of Faith.*

LESSON PLAN.

1. The Spirit of Adoption. 2. The Spirit of Bondage.

Time.—A. D. 57 (winter). *Place.*—Written from Corinth.

INTRODUCTORY.

From Macedonia, Paul went to Corinth, where he abode three months. There he received bad news from the Galatian churches. Judaizing teachers had sown the seeds of error among them, and many had been led away from the truth. This intelligence was the occasion of his writing this Epistle to the Galatians. In it he vindicates his apostleship (chs. 1, 2); establishes the truth of the doctrines he preached (chs. 3, 4); and finally gives suitable counsels and exhortations (chs. 5, 6).

LESSON NOTES.

I.—V. 1. *Child*—one under age. *Lord of all*—by title and ownership. 1 Cor. 3 : 21, 22. V. 2. *Time appointed*—when by his father's will he shall come into possession of his estate. V. 3. *So we*—believers whether Jews or Gentiles. *In bondage*—as servants (v. 1). *Elements*—rudiments, childhood's lessons. V. 4. *Fullness of the time*—the time appointed by the Father (v. 2). *His Son*—John 1 : 16. *Made under the law*—subject and obedient to it. V. 5. *Them that were under the law*—both Jews and Gentiles. *The adoption of sons*—Catechism, Question 34. V. 6. *Ye are sons*—and therefore need not be under the tutorship of the law. Rom. 8 : 9, 15, 16. V. 7. *No more a servant*—as in verse 1. *A son*—in full enjoyment of all a son's rights and privileges. *An heir*—in full possession.

II.—V. 8. *Then*—when ye were servants. V. 9. *Weak*—powerless to save. *Beggarly*—in contrast with the riches of the inheritance of believers in Christ. Eph. 1 : 8. V. 10. *Days*—Jewish feasts and ordinances. V. 12. *As I am*—as I have cast off the bondage of Jewish customs, do not you take them up. V. 13. *Through infirmity of the flesh*—sickness detained him among them. V. 14. *My temptation*—that which was or might have been a temptation to you. *As Christ*—being his representative. Matt. 10 : 40. V. 15. *Blessedness*—once you thought so highly of my ministry that you would have made any sacrifice for me.

QUESTIONS.

Introductory.

By whom was the gospel introduced into Galatia? What did Paul hear at Corinth? Why did he write this Epistle to

the Galatians? What does it contain? What is the title of this lesson? Golden Text? Lesson Plan? Time? Place? Recite the memory verses. The Catechism.

I. The Spirit of Adoption. vs. 1-7.

What is the condition of an heir while a child? Who were in like condition? When? Meaning of *when we were children*? Under what were they in bondage? Meaning of this expression? What had God done? For what purpose had God *sent forth his Son*? What had these redeemed ones received? What is adoption? What had God done for them as sons? Why were Christian converts not in subjection to Jewish rites and ordinances?

II. The Spirit of Bondage. vs. 8-16

To whom had the Galatians been in bondage? How were they delivered from that service? To what had they now turned? What did they observe? How had the Jewish ceremonial law been a yoke of bondage to the Jews? What did the council at Jerusalem decide about it? Of what was Paul afraid? When did Paul first preach to them? How had they then received him? What had caused a change in them? How did Paul expostulate with them? What do you understand by the spirit of bondage? How may Christians now be brought into bondage?

QUESTIONS FOR REVIEW.

1. What was the condition of God's people before the coming of Christ? *Ans.* They were in bondage to the ceremonial law, like children under tutors and governors.
2. For what purpose did God send his Son? *Ans.* To redeem them that were under the law, that they might receive the adoption of sons.
3. What had God done for them as sons? *Ans.* He had sent forth the Spirit of his Son into their hearts, crying Abba, Father.
4. What change had this effected for them? *Ans.* They are no longer servants, but sons, and heirs of God through Christ.
5. What did Paul exhort them to do? *Ans.* Golden Text.

WHAT HAVE I LEARNED?

1. That believers under the ceremonial law were like children under guardians and tutors.
2. That by the coming of Christ they were redeemed from this bondage.
3. That God has given to them the freedom of sons.
4. That he has sent into their hearts the Spirit of adoption, giving them assurance and confidence in him as their Father.
5. That they should stand fast in this liberty wherewith Christ has made them free.

June 8, 1884.]

LESSON X.

[Rom. 3 : 19-31.]

JUSTIFICATION BY FAITH.

COMMIT TO MEMORY VS. 24-26.

19 Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God. [John 10 : 34; Ps. 107 : 42; Ezek. 16 : 63.]

20 Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin. [Gal. 2 : 16; Eph. 2 : 8, 9; Tit. 3 : 5.]

21 But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; [Phil. 3 : 9; John 5 : 46; 1 Pet. 1 : 10.]

22 Even the righteousness of God *which is* by faith of Je'sus Christ unto all and upon all them that believe: for there is no difference:

23 For all have sinned, and come short of the glory of God; [Col. 3 : 11; ch. 11 : 32; Gal. 3 : 22.]

24 Being justified freely by his grace through the redemption that is in Christ Je'sus: [Eph. 2 : 8; Tit. 3 : 5, 7.]

25 Whom God hath set forth *to be* a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; [1 John 2 : 2; Col. 1 : 20; Acts 13 : 38, 39.]

26 To declare. *I say*, at this time his righteousness: that he might be just, and the justifier of him which believeth in Je'sus.

27 Where *is* boasting then? It is excluded. By what law? of works? Nay: but by the law of faith. [Eph. 2 : 9.]

28 Therefore we conclude that a man is justified by faith without the deeds of the law. [Acts 13 : 38, 39; Gal. 2 : 16.]

29 *Is he* the God of the Jews only? *is he* not also of the Gentiles? Yes, of the Gentiles also:

30 Seeing *it is* one God, which shall justify the circumcision by faith, and uncircumcision through faith. [ch. 10 : 12, 13; Gal. 3 : 8, 20.]

31 Do we then make void the law through faith? God forbid: yea, we establish the law.

GOLDEN TEXT.

"Therefore being justified by faith, we have peace with God, through our Lord Jesus Christ."
—Rom. 5 : 1.

CATECHISM.

Q. 82. *Is any man able perfectly to keep the commandments of God?*

A. No mere man since the fall, is able, in this life, perfectly to keep the commandments of God; but doth daily break them in thought, word, and deed.

HOME READINGS.

M. Rom. 3 : 19-31	<i>Justification by Faith.</i>
T. Rom. 4 : 1-17.	<i>Imputed Righteousness.</i>
W. Rom. 5 : 1-11.	<i>Fruits of Justification.</i>
Th. Rom. 5 : 12-21	<i>Grace Abounding.</i>
F. Rom. 6 : 1-23.	<i>Exhortation to Holiness.</i>
S. Gal. 3 : 1-29	<i>Redeemed from the Curse.</i>
S. Heb. 9 : 11-28	<i>"By His Own Blood."</i>

LESSON PLAN.

1. No Justification by Works. 2. Full Justification by Grace.

Time.—A. D. 58 (spring). *Place.*—Written from Corinth.

INTRODUCTORY.

The Epistle to the Romans was written probably in the spring of A. D. 58 from Corinth, during Paul's three months' abode in that city (Acts 20 : 3), and sent to Rome by Phœbe of Cenchrea. Rom. 16 : 1. The design of our lesson-passage is to exhibit the gospel method of justification. It is not by works, but by faith (vs. 21, 22); is applicable to all men (vs. 22, 23); is entirely gratuitous (v. 24); has for its ground the sacrifice of Christ (vs. 24, 25); reconciles the exercise of mercy with the divine justice (v. 26); humbles man (v. 27); presents God in his true character as the God and Father of all men (vs. 29, 30); establishes the law (v. 31).

LESSON NOTES.

I.—V. 19. *Law*—rule of duty. Here it means rules laid down by God in the Old-Testament Scriptures. *Them who are under the law*—the Jews. *That every mouth may be stopped*—that Jews as well as Gentiles may be deprived of all excuse. *Become guilty*—be found guilty. V. 20. *By the deeds of the law*—by doing what the law prescribes. *Justified*—pronounced and treated as righteous. *The knowledge of sin*—in its true nature and consequences.

II.—V. 21. *The righteousness of God*—the righteousness which God gives and which is acceptable to him. *Without the law*—not obtainable by obeying the law. *Witnessed*—testified, taught. The Jewish Scriptures taught justification by faith, not by works. *By faith of Jesus Christ*—of which Christ is the object. *Unto all*—Jew and Gentile. V. 24. *Redemption*—deliverance by the payment of a ransom. V. 25. *Set forth*—publicly exhibited. *To declare his righteousness*—to make it plain that he is just or righteous in the forgiveness of sins. *That are past*—committed under the former dispensation, before the coming of Christ. Heb. 9 : 15. V. 26. *At this time*—under the

gospel dispensation. **V. 27.** In this and the following verses the apostle shows that this plan of salvation excludes boasting (v. 27); presents God in his true character (vs. 29, 30); establishes the law (v. 31).

QUESTIONS.

Introductory.

When was the Epistle to the Romans written? Where? By whom did Paul send it? What is the title of this lesson? Golden Text? Lesson Plan? Time? Place? Recite the memory verses. The Catechism.

I. No Justification by Works. vs. 19-20.

What is meant in verse 19 by *law*? Who are intended by *those under the law*? What does this prove? What conclusion does the apostle draw from the universal guilt of man? Meaning of *justified*? How can not man be justified? For what is the law intended? How does the law convince of sin?

II. Full Justification by Grace. vs. 21-31.

What is meant by *the righteousness of God without the law*? What by this righteousness being *by faith*? What is the ground of our justification? How has Christ redeemed us? Gal. 3:13; 1 Pet. 1:18. In what light was Christ publicly exhibited? How is God seen to be just in the justification of believers? What result of the gospel plan of salvation is here mentioned? What is the apostle's conclusion? How does the gospel establish the law? What is justification? What is faith in Jesus Christ?

QUESTIONS FOR REVIEW.

1. What is the design of this lesson? *Ans.* To show the gospel plan of salvation.
2. What have you learned about all men? *Ans.* All have sinned and come short of the glory of God.
3. What follows from this? *Ans.* By the deeds of the law shall no flesh be justified.
4. How, then, may sinners be justified? *Ans.* Freely by God's grace, through the redemption that is in Christ Jesus.
5. What, then, must we do to be saved? *Ans.* Believe in the Lord Jesus Christ.

WHAT HAVE I LEARNED?

1. That all men by reason of their sins deserve the wrath and curse of God.
2. That we cannot be freed from condemnation by our own merits or works.
3. That Christ has redeemed us from the curse of the law by his obedience unto death.
4. That justification is the pardon and acceptance of the sinner for the sake of what Christ has done and suffered for him.
5. That God will thus pardon and accept every one who believes in the Lord Jesus Christ.

June 15, 1884.] LESSON XI. [Rom. 8 : 28-39.

THE BLESSEDNESS OF BELIEVERS.

COMMIT TO MEMORY VS. 37-39.

28 And we know that all things work together for good to them that love God, to them who are the called according to *his* purpose. [2 Tim. 1 : 9.]

29 For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren. [1 Pet. 1 : 2; Eph. : 5-11.]

30 Moreover whom he did predestinate, them he also called : and whom he called, them he also justified : and whom he justified, them he also glorified. [Eph. 4 : 4; 1 Pet. 2 : 9.]

31 What shall we then say to these things? If God *be* for us, who *can be* against us? [Ps. 118 : 6.]

32 He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? [ch. 5 : 6, 10.]

33 Who shall lay anything to the charge of God's elect? *It is* God that justifieth. [Isa. 50 : 8, 9.]

34 Who *is* he that condemneth? *It is* Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. [Col. 3 : 1; Heb. 7 : 25.]

35 Who shall separate us from the love of Christ? *shall* tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

36 As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. [Ps. 44 : 22.]

37 Nay, in all these things we are more than conquerors through him that loved us. [1 Cor. 15 : 57; Rev. 12 : 11.]

38 For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come. [Eph. 1 : 21; 1 Pet. 3 : 22.]

39 Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Je'sus our Lord.

GOLDEN TEXT.

"We know that all things work together for good to them that love God."—Rom. 8 : 28.

CATECHISM.

Q. 83. *Are all transgressions of the law equally heinous?*

A. Some sins in themselves, and by reason of several aggravations, are more heinous in the sight of God than others.

Q. 84. *What doth every sin deserve?*

A. Every sin deserveth God's wrath and curse, both in this life, and that which is to come.

HOME READINGS.

<i>M.</i> Rom. 8 : 1-11	<i>No Condemnation.</i>
<i>T.</i> Rom. 8 : 12-27	<i>Saved by Hope.</i>
<i>W.</i> Rom. 8 : 28-39	<i>No Separation.</i>
<i>Th.</i> Ps. 91 : 1-16	<i>No Evil or Danger.</i>
<i>F.</i> Rom. 12 : 1-21	<i>A Reasonable Service.</i>
<i>S.</i> John 10 : 22-30	<i>"They shall Never Perish."</i>
<i>S.</i> John 17 : 1-26	<i>With Him in Glory.</i>

LESSON PLAN.

1. All Things for their Good. 2. God on their Side. 3. No Separation from God's Love.

Time.—A. D. 58 (spring). *Place.*—Written from Corinth.

INTRODUCTORY.

The theme of this chapter is the absolute certainty of the believer's salvation. It opens with the declaration that there is no condemnation to them which are in Christ Jesus (v. 1). It then gives the grounds on which the believer's security rests—freedom from the law (v. 2); the indwelling Spirit of God (v. 9); the being sons of God (v. 14); the being heirs of God (v. 17); the intercession of the Spirit (v. 26); the unchangeableness of the divine purpose (v. 29), and the greatness and constancy of God's love (vs. 35-39). The last two of these are the subject of this lesson.

LESSON NOTES.

I.—V. 28. *Work together*—as parts of one plan. *For good*—real, spiritual, eternal good. *Called according to his purpose*—see Catechism, Question 31. **V. 29.** *Did foreknow*—loved and chose. Rom. 11 : 2; 1 Pet. 1 : 20. (Compare Acts 2 : 33; 1 Pet. 1 : 2.) *Predestinate*—determine before. (Compare Acts 4 : 28; Eph. 1 : 5, 11; 1 Cor. 2 : 7.) *Conformed*—made to be like Jesus Christ now in this life, and for ever in glory. 1 John 1 : 4, 5; 1 Cor. 15 : 49; Phil. 3 : 21. *The first-born*—Ps. 89 : 27; Col. 1 : 15; Heb. 2 : 11. **V. 30.** *Called*—by the inward, effectual call of the Spirit. 1 Cor. 1 : 23, 24; 7 : 15, 18; Heb. 9 : 15. *Justified*—See Catechism, Question 33. *Glorified*—with Christian gifts and graces in this life and complete and eternal glory in heaven.

II.—V. 31. *These things*—these grounds of security and blessedness. *Who can be against us*—so as to harm us or prevent our salvation. **V. 32.** *Spared not*—"did not treat with tenderness." *His own Son*—Rom. 1 : 4; Heb. 1 : 5. *How shall he not*—if he did the greater, he will surely do the less. **V. 33.** *God's elect*—chosen ones, called and justified. If God acquits, none can bring a charge against them. **V. 34.** *Condemneth*—"giveth judgment against." If Christ will not, who can?

III.--V. 35. *The love of Christ*—Christ's love for us. *Tribulation or distress*—a summary of evils that may befall the believer, not one of which, nor all of them together, shall separate from Christ's love. V. 36. *As it is written*—Ps. 44 : 22. V. 37. *More than conquerors*—everything ministering to their good and swelling the glory of the victory. V. 38. *Death*—at any time and in any form. *Life*—its trials and dangers. *Angels, principalities, powers*—superhuman forces. 1 Cor. 6 : 3; 15 : 24; Eph. 1 : 21; 6 : 12; Col. 1 : 16. V. 39. *Nor any other creature*—no created thing in the universe of God. The believer's final blessedness is thus firmly secured—(1) by the purpose of God, (2) by his power and his unchanging love.

QUESTIONS.

Introductory.

What is justification? What is faith in Jesus Christ? What are the benefits which in this life do accompany or flow from justification, adoption and sanctification? What is the great theme of the chapter from which this lesson is taken? What is the title of this lesson? Golden Text? Lesson Plan? Time? Place? Recite the memory verses. The Catechism.

I. All Things Ordered for their Good. vs. 28-30.

With what declaration does our lesson begin? How are believers here described? What is meant by their being *called*? (See 1 Cor. 1 : 24; Jude 1.) What is the foundation of this call? Eph. 1 : 11; 2 Tim. 1 : 9. Meaning of *whom he did foreknow*? Rom. 11 : 2; 1 Pet. 1 : 20. What did he do for them? To what are believers *predestinated*? In what respects are they to be like Christ? In what relation does Christ stand to them? What follows predestination? What blessings certainly follow on being thus *called*? Meaning of *justified*? Of *glorified*?

II. God on their Side. vs. 31-34.

What questions are here asked? Meaning of these questions? What is included in the declaration that God is for us? What follows from the fact that he has given his Son for us? What question does the apostle next ask? Why can nothing be laid to their charge? Why cannot believers be condemned? How does Christ's death secure their justification? How does his resurrection secure the same end? How doth Christ execute the office of a prophet?

III. No Separation from God's Love. vs. 35-39.

How does the apostle answer the question, *Who shall separate us from the love of Christ*? What Scripture text does he quote? With what view? What is meant by our being *more than*

conquerors? To whom do we owe this victory? Explain the terms here used. What is here meant by *the love of God?* Through whom is this love exercised?

QUESTIONS FOR REVIEW.

1. What are we taught about believers? *Ans.* All things shall work together for their good.

2. Of what may we be assured, since God has given his own Son for us? *Ans.* He will with him also freely give us all things.

3. Why can nothing be charged against God's elect? *Ans.* God has justified them.

4. Why can none condemn them? *Ans.* Christ has died, has risen, and now makes intercession for them.

5. What is the triumph at conclusion? *Ans.* Nothing shall be able to separate us from the love of God which is in Christ Jesus our Lord.

WHAT HAVE I LEARNED?

1. That God will make all things work together for the good of believers.

2. That the glory which is begun in believers will be completed in and for them.

3. That there is perfect, absolute, eternal security to them that love God.

4. That we may be sure that the love of God in Christ will never fail us.

5. That since God's love is so great and constant, it is a great sin to doubt or distrust it.



June 22, 1884.]

LESSON XII.

[Rom. 13 : 1-10.

OBEDIENCE TO LAW.

COMMIT TO MEMORY VS. 7-10.

1 Let every soul be subject unto the higher powers. For there is no power but of God : the powers that be are ordained of God. [Tit. 3 : 1 ; 1 Pet. 2 : 13 ; Prov. 8 : 15, 16 ; Dan. 2 : 21 ; 4 : 32 ; John 19 : 11.]

2 Whosoever therefore resisteth the power, resisteth the ordinance of God : and they that resist shall receive to themselves damnation. [Tit. 3 : 1.]

3 For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power ? do that which is good, and thou shalt have praise of the same : [1 Pet. 2 : 14 ; 3 : 13.]

4 For he is the minister of God to thee for good. But if thou do that which is evil, be afraid ; for he beareth not the

sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil.

5 Wherefore ye must needs be subject, not only for wrath, but also for conscience' sake. [Eccles. 8 : 2; 1 Pet. 2 : 19.]

6 For for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing.

7 Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor. [Matt. 22 : 21; Mark 12 : 17; Luke 20 : 25.]

8 Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law. [Gal. 5 : 14; Col. 3 : 14; 1 Tim. 1 : 5; James 2 : 8.]

9 For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbor as thyself. [Ex. 20 : 13; Deut. 5 : 17; Matt. 19 : 18; Lev. 19 : 18; Matt. 22 : 39; Mark 12 : 31; Gal. 5 : 14; James 2 : 8.]

10 Love worketh no ill to his neighbor: therefore love is the fulfilling of the law. [Matt. 22 : 40; ver. 8.]

GOLDEN TEXT.

"Let every soul be subject unto the higher powers."—Rom. 13 : 1.

CATECHISM.

Q. 85. *What doth God require of us, that we may escape his wrath and curse, due to us for sin?*

A. To escape the wrath and curse of God, due to us for sin, God requireth of us faith in Jesus Christ, repentance unto life, with the diligent use of all the outward means whereby Christ communicateth to us the benefits of redemption.

HOME READINGS.

M. Rom. 13 : 1-10	<i>Obedience to Law.</i>
T. 1 Pet. 2 : 1-17.	<i>Submission to Rulers.</i>
W. Tit. 3 : 1-9	<i>The Christian Citizen.</i>
Th. Matt. 22 : 15-22	<i>The Things which are Cæsar's.</i>
F. Matt. 17 : 22-27	<i>Tribute Paid.</i>
S. Prov. 8 : 1-17.	<i>"By Me Princes Rule."</i>
S. Mark 12 : 28-34.	<i>The Sum of the Commandments.</i>

LESSON PLAN.

1. Rulers God's Ministers. 2. The Obligation to Obey them. 3. Love the Fulfilling of Law.

Time.—A. D. 58 (spring). *Place.*—Written from Ephesus.

INTRODUCTORY.

This chapter treats mainly of our duties as citizens. Paul first enforces the duties we owe to civil magistrates (vs. 1-7).

He then refers to the more general obligations under which Christians are placed, but still with special reference to their civil and social relations (vs. 8-11). In the remainder of the chapter he enjoins an exemplary deportment.

LESSON NOTES.

I.—V. 1. *The higher powers*—the authorities or rulers that are over him. *No power*—all rulers are to be regarded as acting by divine appointment. V. 2. *Damnation*—punishment. Disobedience to rulers in the exercise of their lawful authority is a sin against God, and will be punished by him. V. 3. *Do that which is good*—the way to escape the punishment which rulers are authorized to inflict is not to resist, but to obey. V. 4. Government is an institution of God, intended for the good of men, and should therefore be respected and obeyed. *For good*—to secure your welfare. *He beareth not the sword in vain*—it is not in vain that he has the authority to punish.

II.—V. 5. *For wrath*—from fear of punishment. *For conscience' sake*—out of regard to God. V. 6. *For this cause*—since government is constituted for the good of society, you should cheerfully pay what is necessary for its support. *They are ministers of God*—another reason for paying tribute; rulers are appointed by God for the public service. The obligation to obey rulers has its limitations. When they command what is wrong, "we are to obey God rather than men." When they transcend their rightful authority, obligation to obedience ceases.

III.—V. 8. *Owe no man any thing*—acquit yourselves of all obligations, tribute, custom, fear, honor, or whatever else you may owe; but remember that the debt of love is still unpaid and always must remain so. V. 9. *For this*—the apostle enumerates the commandments of the second table to show that love includes all our social duties. This is further confirmed in verse 10. *Love worketh no ill to his neighbor*—as love delights in the happiness of its objects, it prevents us from injuring those we love, and consequently leads us to fulfill all the law requires.

QUESTIONS.

Introductory.

What is the leading subject of this chapter? What duties does the apostle first enforce? To what does he then refer? How does the chapter close? What is the title of this lesson?

The Golden Text? Lesson Plan? Time? Place? Recite the memory verses. The Catechism.

I. Rulers God's Ministers. vs. 1-4.

What duty is here commanded? Meaning of *higher powers*? Why are we bound to submit to rulers? In what sense is government *ordained of God*? What follows from this? Meaning of *resisteth the ordinance of God*? What will be the consequence of this resistance? What further motive of obedience is given? Meaning of *not a terror to good works*? What is meant by the latter part of verse 3? For what purpose are rulers appointed? For what besides the protection of the good? What does the apostle infer from this?

II. The Obligation to Obey them. vs. 5-7.

What motives of obedience are given in verse 5? Meaning of *for wrath*? Of *for conscience' sake*? What special duty is enjoined? How does the apostle enforce the duty of paying tribute? Meaning of *ministers*? To what do the words *this very thing* refer? What command is given in verse 7? What is the difference between *tribute* and *custom*? between *fear* and *honor*? On what principle are wicked rulers to be obeyed? How is the obligation to obey rulers limited?

III. Love the Fulfilling of Law. vs. 8-10.

What command does the apostle next give? What is meant by *owe no man any thing*? What obligation must ever remain binding? How is *love the fulfilling of the law*? What class of duties is next enumerated? What one command includes them all? What is the meaning of this command? How does verse 10 prove that *love is the fulfilling of the law*? What is the sum of the ten commandments?

QUESTIONS FOR REVIEW.

1. Why are we to obey our rulers? *Ans.* Because the powers that be are ordained of God.
2. To whom are rulers a terror? *Ans.* Not to good works, but to the evil.
3. What is commanded in verse 7? *Ans.* Render to all their dues.
4. What in verse 8? *Ans.* Owe no man any thing, but to love one another.
5. What commandment comprehends all our duties to our fellow-men? *Ans.* Thou shalt love thy neighbor as thyself.

WHAT HAVE I LEARNED?

1. That civil government is an institution of God.
2. That we must pay cheerfully whatever taxes or customs are necessary for its support.
3. That we must obey rulers as the ministers of God.
4. That every human law not contrary to the law of God is binding on us, and must be obeyed.
5. That all our social duties are comprehended in loving our neighbor as ourself.

June 29, 1884.] LESSON XIII.

REVIEW.

GOLDEN TEXT.

“Other foundation can no man lay than that is laid, which is Christ Jesus.”—1 Cor 3: 11.

HOME READINGS.

M. Lessons I., II.

T. Lessons III., IV.

W. Lessons V., VI.

Th. Lesson VII.

F. Lessons VIII., IX.

S. Lessons X., XI.

S. Lesson XII.

Singing.—Westminster S.-S. Hymnal, No. 95.

Lesson I. *Supt.*—What countries did Paul first visit on his third missionary journey?

School.—He went over all the country of Galatia and Phrygia in order, strengthening all the disciples.

Supt.—Who came to Ephesus?

School.—A certain Jew named Apollos, born at Alexandria, an eloquent man and mighty in the Scriptures.

Supt.—What is said of his preaching in Corinth?

School.—He mightily convinced the Jews, and that publicly, showing by the Scriptures that Jesus was Christ.

II. *Supt.*—What was the effect of Paul's ministry in Ephesus?

School.—All they which dwelt in Asia heard the word of the Lord, both Jews and Greeks.

III. *Supt.*—How has God honored the preaching of the gospel?

Supt.—After that in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.

IV. *Supt.*—What warning is given to those who by their example lead others astray?

School.—When ye sin so against the brethren, and wound their weak consciences, ye sin against Christ.

Supt.—What rule of abstinence is here given?

School.—If meat make my brother to offend, I will eat no flesh while the world standeth.

Singing.—Westminster S.-S. Hymnal, No. 51.

V. *Supt.*—What is said of the importance of love?

School.—Though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.

Supt.—What is said of its immortality?

School.—Now abideth faith, hope, charity, these three; but the greatest of these is charity.

VI. *Supt.*—What shall take place in the last day?

School.—The trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

Supt.—What counsel is given in view of the resurrection glory?

School.—Be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord.

VII. *Supt.*—What effects did Demetrius the silversmith say had followed Paul's preaching at Ephesus?

School.—Not only at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned astray much people, saying that there be no gods, which are made with hands.

VIII. *Supt.*—What is the rule for Christian giving?

School.—Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver.

Supt.—With what thanksgiving does the lesson close?

School.—Thanks be unto God for his unspeakable gift.

Singing.—*Westminster S.-S. Hymnal*, No. 143.

IX. *Supt.*—For what purpose did God send his Son?

School.—When the fullness of time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons.

X. *Supt.*—Can we be justified by the law?

School.—By the deeds of the law there shall no flesh be justified.

Supt.—How, then, may we be justified?

School.—Freely by his grace, through the redemption that is in Christ.

XI. *Supt.*—What does the gift of Christ secure to believers?

School.—He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give him all things?

XII. *Supt.*—What is our duty with regard to civil rulers?

School.—Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God.

Supt.—What is the law of love?

School.—Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law.

Singing.—*Westminster S.-S. Hymnal*, No. 59.

Review-drill on titles, Golden Texts, Lesson Plans, Review Questions and Catechism Questions.

Singing.—*Westminster S.-S. Hymnal*, No. 128.

QUESTIONS ON THE LESSONS.

I.—What is the title of this lesson? Golden Text? Lesson Plan? Who came to Ephesus? By whom was he there instructed? What did he then do? What did Paul do with some of John's disciples at Ephesus? What followed their baptism?

II.—What is the title of this lesson? Golden Text? Lesson Plan? Where did Paul preach in Ephesus? By whom was the gospel heard? What miracles were wrought by the hand of Paul? What followed the failure of the exorcists? What did Paul purpose to do?

III.—What is the title of this lesson? Golden Text? Lesson Plan? For what did Christ send Paul? What was the great theme of Paul's preaching? What was this preaching to the world? What to believers? In whom, then, are we to glory?

IV.—What is the title of this lesson? Golden Text? Lesson Plan? On what subject did the Corinthians ask Paul's advice? What did some of them think about it? What reason did they give for their opinion? What reason for abstinence did Paul give? What was Paul's own determination?

V.—What is the title of this lesson? Golden Text? Lesson Plan? What is said about the importance of love? How does love affect our conduct toward others? How does it influence our thought about ourselves? What is said about extraordinary gifts? How is the lesson summed up?

VI.—What is the title of this lesson? Golden Text? Lesson Plan? What will take place at the coming of the Lord? What saying will then come to pass? What thanks will be given? What, therefore, is our duty? How are we encouraged in this work?

VII.—What is the title of this lesson? Golden Text? Lesson Plan? Who caused an uproar at Ephesus? What did he say to his fellow-craftsmen? What did he say about the temple of Diana? What was the effect of this appeal? How was the tumult quieted?

VIII.—What is the title of this lesson? Golden Text? Lesson Plan? What did Paul want the Corinthian church to do? How did he urge them to give? What kind of giving does God approve? What is promised to the liberal giver? With what thanksgiving does the lesson close?

IX.—What is the title of this lesson? Golden Text? Lesson Plan? What was the condition of God's people before the coming of Christ? For what purpose did God send his Son? What had God done for them as sons? What change had

this effected for them? What did Paul exhort them to do? (Golden Text.)

X.—What is the title of this lesson? Golden Text? Lesson Plan? What is the design of this lesson? What have you learned about all men? What follows from this? How, then, may sinners be justified? What, then, must we do to be saved?

XI.—What is the title of this lesson? Golden Text? Lesson Plan? What are we taught about believers? Of what may we be assured, since God has given his own Son for us? Why can nothing be charged against God's elect? Why can none condemn them? What is the triumph at conclusion?

XII.—What is the title of this lesson? Golden Text? Lesson Plan? Why are we to obey our rulers? To whom are rulers a terror? What is commanded in verse 7? What in verse 8? What commandment comprehends all our duties to our fellow-men?

RECAPITULATION.

Give an outline of Paul's first missionary journey. What took place between his first and second missionary journeys? Acts 15:1-35. Give an outline of his second missionary journey. (See p. 56.) What took place between his second and third missionary journeys? Acts 18:22, 23. Give an outline of his third missionary journey. From Antioch in Syria, throughout Galatia and Phrygia, to Ephesus, where he remained three years; thence into Macedonia; from Macedonia to Corinth, where he remained three months; thence returning through Macedonia to Troas, Assos, Mitylene, Chios, Samos, Trogyllium, Miletus, Coos, Rhodes, Patara, Tyre, Ptolemais, Cæsarea, Jerusalem. A. D. 54-58.

CATECHISM QUESTIONS.

65. What is forbidden in the fifth commandment? 66. What is the reason annexed to the fifth commandment? 67. Which is the sixth commandment? 68. What is required in the sixth commandment? 69. What is forbidden in the sixth commandment? 70. Which is the seventh commandment? 71. What is required in the seventh commandment? 72. What is forbidden in the seventh commandment? 73. Which is the eighth commandment? 74. What is required in the eighth commandment? 75. What is forbidden in the eighth commandment? 76. Which is the ninth commandment? 77. What is required in the ninth commandment? 78. What is forbidden in the ninth commandment? 79. Which is the tenth commandment? 80. What is required in the tenth commandment? 81. What is forbidden in the tenth commandment? 82. Is any man able perfectly to keep the commandments of God? 83. Are all transgressions of the law equally heinous? 84. What doth every sin deserve? 85. What doth God require of us, that we may escape his wrath and curse, due to us for sin?

REVIEW CHART.—Second Quarter.

LESSON PASSAGES.	TITLE.	GOLDEN TEXT.	LESSON PLAN.
1.—Acts 18; 23-28; 19:1-7.	Paul's Third Missionary Journey. Paul at Ephesus.	And when Paul had laid —Acts 19:6. And many that believed came—Acts 19:18.	1. Apollon of Alexandria. 2. John's disciples. 3. The apostle's work. 2. The failure of the exorcists. 3. The power of divine grace. 4. Looking toward Rome.
2.—19:8-22.	Paul's Preaching.	We preach Christ crucified—1 Cor. 1:23.	1. Foolishness to the world. 2. Salvation to believers. 3. Glory to God.
3.—1 Cor. 1:17-31.	Absstinence for the Sake of Others. Christian Love.	If meat make my brother —1 Cor. 8:13. Love is the fulfilling—Rom. 13:10.	1. Christian liberty. 2. Christian love. 3. The importance of love. 2. The character of love. 3. The immortality of love.
4.—8:1-13.	Victory over Death.	Death is swallowed up—1 Cor. 15:54.	1. The great change. 2. The final victory. 3. The believer's duty.
5.—15:50-58.	The Uproar at Ephesus.	Why do the heathen rage —Ps. 2:1.	1. The appeal of Demetrius. 2. The excitement of the people. 3. The quieting of the uproar.
6.—2 Cor. 9:1-15.	Liberal Giving.	God loveth a cheerful giver.—2 Cor 9:7.	1. A liberal church. 2. Principles of Christian giving. 3. The blessedness of liberality.
7.—Gal. 4:1-16.	Christian Liberty.	Stand fast therefore—Gal. 5:1.	1. The spirit of adoption. 2. The spirit of bondage. 3. No justification by works. 2. Full justification by grace.
8.—Rom. 3:19-31.	Justification by Faith.	Therefore being justified by faith—Rom. 5:1.	1. All things for their good. 2. God on their side. 3. No separation from God's love.
9.—8:28-39.	The Blessedness of Believers.	We know that all things —Rom. 8:28.	1. Rulers God's ministers. 2. The obligation to obey them. 3. Love the fulfilling of law.
10.—13:1-10.	Obedience to Law.	Let every soul be subject —Rom. 13:1.	Other foundation can no man lay—1 Cor. 3:11.
11.—	Review.		

PALESTINE

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THIRD QUARTER.

July 6, 1884.] LESSON I. [2 Sam. 5 : 1-12.

DAVID KING OVER ALL ISRAEL.

COMMIT TO MEMORY VS. 10-12.

1 Then came all the tribes of Is-ra'el to Da'vid unto He'bron, and spake, saying, Behold, we *are* thy bone and thy flesh. [1 Chron. 11 : 1; 12 : 23; Gen. 29 : 14.]

2 Also in time past, when Saul was king over us, thou wast he that leddest out and broughtest in Is-ra'el: and the LORD said to thee, Thou shalt feed my people Is-ra'el, and thou shalt be a captain over Is-ra'el. [1 Sam. 18 : 13; 16 : 1, 2; Ps. 78 : 71.]

3 So all the elders of Is-ra'el came to the king to He'bron; and King Da'vid made a league with them in He'bron before the LORD: and they anointed Da'vid king over Is-ra'el. [1 Chron. 11 : 3; 2 Kings 11 : 17; Judg. 11 : 11.]

4 ¶ Da'vid *was* thirty years old when he began to reign, and he reigned forty years. [1 Chron. 26 : 31; 29 : 37.]

5 In He'bron he reigned over Ju'dah seven years and six months: and in Je-ru'sa-lem he reigned thirty and three years over all Is-ra'el and Ju'dah. [1 Chron. 3 : 4.]

6 ¶ And the king and his men went to Je-ru'sa-lem unto the Jeb'u-sites, the inhabitants of the land: which spake unto Da'vid, saying, Except thou take away the blind and the lame, thou shalt not come in hither: thinking, Da'vid cannot come in hither. [Judg. 1 : 21; Josh. 15 : 63.]

7 Nevertheless Da'vid took the stronghold of Zi'on: the same *is* the city of Da'vid. [1 Kings 2 : 10.]

8 And Da'vid said on that day, Whosoever getteth up to the gutter, and smiteth the Jeb'u-sites, and the lame and the blind, *that are* hated of Da'vid's soul, *he shall be chief and captain.* Wherefore they said, The blind and the lame shall not come into the house. [1 Chron. 11 : 6-9.]

9 So Da'vid dwelt in the fort, and called it the city of Da'vid. And Da'vid built round about from Mil'lo and inward.

10 And Da'vid went on, and grew great, and the LORD God of hosts *was* with him.

11 ¶ And Hi'ram king of Tyre sent messengers to Da'vid, and cedar trees, and carpenters, and masons: and they built Da'vid an house. [1 Kings 5 : 2; 1 Chron. 14 : 1.]

12 And Da'vid perceived that the LORD had established him king over Is-ra'el, and that he had exalted his kingdom for his people Is-ra'el's sake.

GOLDEN TEXT.

“I have found David my servant; with my holy oil have I anointed him.”—Ps. 89 : 20.

CATECHISM.

Q. 86. *What is faith in Jesus Christ?*

A. Faith in Jesus Christ is a saving grace, whereby we receive and rest upon him alone for salvation, as he is offered to us in the gospel.

HOME READINGS.

M.	1 Sam. 16 : 1-13	<i>David Anointed by Samuel.</i>
T.	2 Sam. 2 : 1-11.	<i>David King over Judah.</i>
W.	2 Sam. 5 : 1-12.	<i>David King over all Israel.</i>
Th.	Ps. 89 : 15-37	<i>David Anointed by the Lord.</i>
F.	Ps. 48 : 1-14.	<i>Zion's Bulwarks.</i>
S.	Ps. 101 : 1-8.	<i>David's Resolution.</i>
S.	Ps. 30 : 1-12.	<i>David's Thanksgiving.</i>

LESSON PLAN.

1. Anointed by the People. 2. Reigning and Conquering. 3. Established and Honored.

Time.—B. C. 1048. *Places.*—Hebron and Jerusalem.

INTRODUCTORY.

After the death of Saul, David was made king by the tribe of Judah. The remaining eleven tribes placed Ishbosheth, Saul's eldest surviving son, on the throne. The rival monarchies continued for seven and a half years (B. C. 1056-1048) until the death of Ishbosheth. Then David was crowned over all Israel, as the lesson shows.

LESSON NOTES

I.—V. 1. *Hebron*—David's capital while he was king of Judah alone. It was twenty miles south of Jerusalem, and about the same distance north of Beersheba. *Feed my people*—as a shepherd. Ps. 78 : 70-72; Ezek. 34 : 23. Greek poets, especially Homer, give this name to kings—“shepherds of the people.”

II.—V. 4. *When he began to reign*—over Judah. V. 6. *Jebusites*—a mountain-tribe which had held the region about Jebus (the original name of Jerusalem) until now. *Except thou take away*—a taunting boast of the strength of their fortress; with only the blind and the lame to defend it, David cannot take it. V. 8. *He shall be chief*—Joab gained this honor. V. 9. *Dwell in the fort*—made it his capital. *Built*—fortified. *Millo*—a tower to the north and in the direction of the lower town, where the natural defence was least.

III.—V. 11. *Hiram, king of Tyre*—the friendly intercourse

with this Phœnician prince now begun continued through David's reign into that of Solomon. 1 Kings 5:15. *Cedar trees*—for which Lebanon was noted. *An house*—a royal palace. (See Ps. 30.)

QUESTIONS.

Introductory.

Of which tribe did David become king at the death of Saul? Who became king of the other tribes? Where and how long did Ishbosheth reign? What is the title of this lesson? Golden Text? Lesson Plan? Time? Place? Recite the memory verses. The Catechism.

I. Anointed by the People. vs. 1-3.

Who now came to David? What did they propose to him? What three reasons did they give for this proposal? What followed this proposal of the elders? What did the elders then do? How did the Lord anoint David? To whom else does the Golden Text refer?

II. Reigning and Conquering. vs. 4-9.

What was David's first act as king over all Israel? Who were the Jebusites? How did they boast of the strength of their fortress? What honor did David promise the captain who should take it? 1 Chron. 11:6. Who gained this honor? What did the fort at once become? How did he strengthen its defences? How old was David when he began to reign? How long did he reign at Hebron? At Jerusalem?

III. Established and Honored. vs. 10-12.

What followed the taking of Jerusalem? What king became his early friend? What did Hiram do? What did David now perceive? What proof had he of this? How had the Lord established him? How had he honored him?

QUESTIONS FOR REVIEW.

1. What did the elders of Israel propose to David? *Ans.* That he should become king over all the twelve tribes.
2. What followed this proposal? *Ans.* David made a league with them, and they anointed David king over Israel.
3. What did David then do? *Ans.* He took Jerusalem from the Jebusites and made it his capital.
4. What neighboring king became his friend and ally? *Ans.* Hiram, king of Tyre.
5. What made David prosper? *Ans.* The Lord was with him and exalted his kingdom.

WHAT HAVE I LEARNED?

1. That all God's plans and promises will be accomplished.
2. That we shall prosper if God be with us.
3. That we should see God's hand in all our good.
4. That the Lord rules over all for his people's sake.

July 13, 1884.]

LESSON II.

[2 Sam. 6 : 1-12.]

THE ARK IN THE HOUSE.

COMMIT TO MEMORY VS. 11, 12.

1 Again, Da'vid gathered together all *the* chosen men of Is'ra-el, thirty thousand.

2 And Da'vid arose, and went with all the people that *were* with him from Ba'ale of Ju'dah, to bring up from thence the ark of God, whose name is called by the name of the LORD of hosts that dwelleth *between* the cherubims. [1 Chron. 13 : 5.]

3 And they set the ark of God upon a new cart, and brought it out of the house of A-bin'a-dab that *was* in Gib'e-ah : and Uz'zah and A-hi'o, the sons of A-bin'a-dab, drave the new cart. [Num. 7 : 6, 9.]

4 And they brought it out of the house of A-bin'a-dab which *was* at Gib'e-ah, accompanying the ark of God : and A-hi'o went before the ark.

5 And Da'vid and all the house of Is'ra-el played before the LORD on all manner of *instruments made of* fir wood, even on harps, and on psalteries, and on timbrels, and on cornets, and on cymbals.

6 ¶ And when they came to Na'chon's threshing-floor, Uz'zah put forth *his hand* to the ark of God, and took hold of it ; for the oxen shook *it*. [1 Chron. 13 : 9 ; Num. 4 : 15.]

7 And the anger of the LORD was kindled against Uz'zah ; and God smote him there for *his error* ; and there he died by the ark of God. [1 Sam. 6 : 19.]

8 And Da'vid was displeased, because the LORD had made a breach upon Uz'zah : and he called the name of the place Per'ez-uz'zah to this day.

9 And Da'vid was afraid of the LORD that day, and said, How shall the ark of the LORD come to me ? [Ps. 119 : 120.]

10 So Da'vid would not remove the ark of the LORD unto him into the city of Da'vid : but Da'vid carried it aside into the house of O'bed-e'dom the Git'tite.

11 And the ark of the LORD continued in the house of O'bed-e'dom the Git'tite three months : and the LORD blessed O'bed-e'dom, and all his household.

12 ¶ And it was told King Da'vid, saying, The LORD hath blessed the house of O'bed-e'dom, and all that *pertaineth* unto him, because of the ark of God. So Da'vid went and brought up the ark of God from the house of O'bed-e'dom into the city of Da'vid with gladness.

GOLDEN TEXT.

“ He blesseth the habitation of the just.”—Prov. 3 : 33.

CATECHISM.

Q. 87. *What is repentance unto life?*

A. Repentance unto life is a saving grace, whereby a sinner, out of a true sense of his sin, and apprehension of the mercy of God in Christ, doth, with grief and hatred of his sin, turn from it unto God, with full purpose of, and endeavor after, new obedience.

HOME READINGS.

M. Ex. 40 : 17-38	<i>The Ark in the Tabernacle.</i>
T. Josh. 6 : 8-20	<i>The Ark at Jericho.</i>
W. 1 Sam. 4 : 1-11	<i>The Ark Taken by the Philistines.</i>
Th. 1 Sam. 6 : 1-21	<i>The Ark Sent Back to Israel.</i>
F. 2 Sam. 6 : 1-12	<i>The Ark in the House.</i>
S. 1 Chron. 15 : 1-28	<i>The Ark Brought to Jerusalem.</i>
S. Ps. 132 : 1-18	<i>David's Prayer at its Removal.</i>

LESSON PLAN.

1. Rejoicing around the Ark. 2. Death beside the Ark. 3. A Home Blessed by the Ark.

Time.—B. C. 1045. *Places.*—Baale and the way to Jerusalem.

LESSON NOTES.

I.—V. 1. *Chosen men*—the best of the nation. Religious work requires the best men. V. 2. *From Baale*—rather “to Baale;” another name for Kirjath-jearim, a hill-town a few miles north of Jerusalem. 1 Sam. 6:20, 21; 7:1, 2. V. 3. *Upon a new cart*—for the manner in which they ought to have carried it, see Num. 4:14; 7:9; 18:3. *House of Abinadab*—where it had been for seventy years. *Gibeah*—Gibeah means a hill. Here and in v. 4 it should be translated “on the hill.”

II.—V. 6. *Threshing-floor*—a level place of hardened earth, fifty feet or more in diameter. *Took hold*—see Num. 4:15. He thought it was in danger of being upset. He might have known that God could take care of his own ark. V. 8. *Displeased*—grieved and vexed that his plans were thwarted. 1 Sam. 15:11; Jon. 4:1, 9. *Had made a breach*—had come with sudden vengeance. *Perez-uzzah*—meaning “breach of Uzzah.” V. 9. *Afraid*—of further judgment. Judg. 13:22.

III.—V. 10. *Would not remove the ark*—was afraid to do so after his sudden check. *Obed-edom*—a Levite of the city of Gath-Rimmon in Manasseh. *The Lord blessed Obed-edom*—“God always pays liberally for his lodgings.” (See Rev. 3:20.) V. 12. *So David went*—he gained courage when he finds that

the ark had brought blessing to those that cared for it. *Brought up the ark*—now the law was strictly observed. 1 Chron. 15. We should do everything just as God requires.

QUESTIONS.

Introductory.

How old was David when he became king of all Israel? What city did he make his capital? What is the title of this lesson? Golden Text? Lesson Plan? Time? Place? Recite the memory verses. The Catechism.

I. Rejoicing around the Ark. vs. 1-5.

With how many men did David go for the ark? Why with so many? Where did they find the ark? Upon what did they set it? How did they show their joy?

II. Death beside the Ark. vs. 6-9.

What happened at Nachon's threshing-floor? Why did Uzzah touch the ark? How did the Lord regard this act? How did he punish Uzzah? What command had Uzzah broken? How may we profane sacred things? How did David feel at God's course? What name did he give the place? What question did he ask?

III. A Home Blessed by the Ark. vs. 10-12.

What would David not do? Where did he carry the ark? How long was the ark there? What good came to that home from its presence? What blessings come to us with the presence of Jesus? What was David told? What did he do?

QUESTIONS FOR REVIEW.

1. Where had the ark of God been for many years? *Ans.* In the house of Abinadab at Kirjath-jearim.
2. Who went to remove it? *Ans.* David with thirty thousand chosen men.
3. What sin delayed its being brought to Jerusalem? *Ans.* Uzzah took hold of the ark and was struck dead.
4. Where was it then carried? *Ans.* Into the house of Obed-edom.
5. What was the result to the household? *Ans.* The Lord blessed Obed-edom and all his household.

WHAT HAVE I LEARNED?

1. That we should do exactly as God tells us to do, especially in religious matters.
2. That we should worship the Lord with joy and gladness.
3. That we should treat sacred things with reverence.
4. That the Lord always blesses those who have him in their hearts and lives.
5. That parents and children should worship God together in the family.

July 20, 1884.] LESSON III. [2 Sam. 7 : 1-16.

GOD'S COVENANT WITH DAVID.

COMMIT TO MEMORY VS. 13-16.

1 And it came to pass, when the king sat in his house, and the LORD had given him rest round about from all his enemies; [1 Chron. 17.]

2 That the king said unto Na'than the prophet, See now, I dwell in an house of cedar, but the ark of God dwelleth within curtains. [2 Sam. 5 : 11; Acts 7 : 46.]

3 And Na'than said to the king, Go, do all that is in thine heart; for the LORD is with thee. [1 Kings 8 : 17, 18.]

4 ¶ And it came to pass that night, that the word of the LORD came unto Na'than, saying,

5 Go and tell my servant Da'vid, Thus saith the LORD, Shalt thou build me an house for me to dwell in? [1 Kings 5 : 3; 8 : 19.]

6 Whereas I have not dwelt in *any* house since the time that I brought up the children of Is'ra-el out of E'gypt, even to this day, but have walked in a tent and in a tabernacle. [1 Kings 8 : 16; Ex. 40 : 18, 19, 34.]

7 In all the *places* wherein I have walked with all the children of Is'ra-el spake I a word with any of the tribes of Is'ra-el, whom I commanded to feed my people Is'ra-el, saying, Why build ye not me an house of cedar? [Ps. 78 : 71, 72.]

8 Now therefore so shalt thou say unto my servant Da'vid, Thus saith the LORD of hosts, I took thee from the sheepecote, from following the sheep, to be ruler over my people, over Is'ra-el: [1 Sam. 16 : 11, 12.]

9 And I was with thee whithersoever thou wentest, and have cut off all thine enemies out of thy sight, and have made thee a great name, like unto the name of the great *men* that *are* in the earth. [1 Sam. 18 : 4; Ps. 89 : 23.]

10 Moreover I will appoint a place for my people Is'ra-el, and will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more, as beforetime,

11 And as since the time that I commanded judges *to be* over my people Is'ra-el, and have caused thee to rest from all thine enemies. Also the LORD telleth thee that he will make thee an house. [Judg. 2 : 14; Ps. 106 : 42.]

12 ¶ And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. [1 Kings 2 : 1; 8 : 20; Ps. 132 : 11.]

13 He shall build an house for my name, and I will stablish the throne of his kingdom for ever. [1 Kings 5 : 5.]

14 I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men: [Heb. 1 : 5.]

15 But my mercy shall not depart away from him, as I took it from Saul, whom I put away before thee. [1 Sam. 15 : 23, 28.]

16 And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever. [Ps. 89 : 4, 29, 36, 37.]

GOLDEN TEXT.

“**Thy throne shall be established for ever.**”—
2 Sam. 7 : 16.

CATECHISM.

Q. 88. *What are the outward and ordinary means whereby Christ communicateth to us the benefits of redemption?*

A. The outward and ordinary means whereby Christ communicateth to us the benefits of redemption are, his ordinances, especially the word, sacraments, and prayer; all which are made effectual to the elect for salvation.

HOME READINGS.

- M.* Gen. 12 : 1-8. *God's Covenant with Abraham.*
T. Gen. 28 : 10-22. *God's Covenant with Jacob.*
W. 2 Sam. 7 : 1-16. *God's Covenant with David.*
Th. 2 Sam. 7 : 17-29 *God's Covenant Love Praised.*
F. Ps. 72 : 1-20 *God's Covenant Goodness Foreseen.*
S. Acts 13 : 16-37. *God's Covenant Fulfilled in Christ.*
S. Ps. 45 : 1-17 *Christ and His Kingdom.*

LESSON PLAN.

- 1. The Temple Proposed. 2. The Service Declined.
3. A Covenant Made.**

Time.—B. C. 1042. *Place.*—Jerusalem.

LESSON NOTES.

I.—V. 1. *Sat—dwelt.* *In his house*—the house of cedar. ch. 5 : 11. V. 2. *See now*—he contrasts his own substantial and elegant palace with the humble tent of the ark of God, thus expressing his pious purpose of building a fit temple for the Lord. V. 3. *Nathan said*—not as a prophet, by divine direction, but as a wise and good man.

II.—V. 5. *Shalt thou build*—equivalent to “Thou shalt not build.” (See 1 Chron. 17 : 4.) V. 8. *From the sheepcote*—from the lowliness of shepherd life. V. 9. *Was with thee*—thy guide, guard and strength. V. 10. *Will appoint a place*—giving them a firm, deep-rooted, national life. V. 11. *He will make thee an house*—the Lord will permanently establish the royal authority in thy family.

III.—V. 12. *I will set up thy seed*—this promise was fulfilled first in Solomon, and finally in Christ. V. 13. *He shall build*—Solomon shall do what David was not permitted to do. V. 14. *I will be his father*—this implies love, protection and support. V. 15. *But my mercy*—see Ps. 89 : 31–33. V. 16. *Shall be established for ever*—these prophecies point to Christ, and have their complete fulfillment in him.

QUESTIONS.

Introductory.

How long was the ark in the house of Obed-edom? With what result? Where was it then taken? What is the title of this lesson? Golden Text? Lesson Plan? Time? Place? Recite the memory verses. The Catechism.

I. The Temple Proposed. vs. 1–3.

What had the Lord done for David? Where did he dwell? What did he propose to Nathan? What led him to make this proposal? What did Nathan say in reply to it?

II. The Service Declined. vs. 4–11.

What command did the Lord give Nathan? In what had God dwelt? What had he never commanded? What had he done for David? What did he promise his people? What further favor did he promise David? What are the reasons here given why David should not build the temple? What other reason is given in 1 Chron. 28 : 3.

III. A Covenant Made. vs. 12–16.

What did the Lord promise to do for David's son? What should this son do? What else did the Lord promise? What if the son commit iniquity? How long should David's house and throne endure? In whom is this last promise fulfilled?

QUESTIONS FOR REVIEW.

1. What did David propose to do? *Ans.* To build a temple for the Lord.
2. What did the Lord say to this proposal? *Ans.* That David should not build the temple.
3. What did the Lord promise David? *Ans.* To make a house for him.
4. Who should build the temple? *Ans.* David's son, whom the Lord would establish on the throne.
5. What did the Lord promise respecting his kingdom? *Ans.* That it should endure for ever.

WHAT HAVE I LEARNED?

1. That we should acknowledge the Lord as the giver of every blessing.
2. That his mercies should inspire us with gratitude.

3. That we should be ready to contribute for the support of God's house and worship.

4. That God's promise to David respecting his son has its complete fulfillment in Christ.

5. That Christ shall reign as King over all, and his throne endure for ever.



July 27, 1884.]

LESSON IV.

[2 Sam. 9 : 1-13.]

KINDNESS TO JONATHAN'S SON,

COMMIT TO MEMORY VS. 6, 7.

1 And Da'vid said, Is there yet any that is left of the house of Saul, that I may shew him kindness for Jon'a-than's sake? [1 Sam. 18 : 3 ; 20 : 14-17 ; Prov. 27 : 10.]

2 And *there was* of the house of Saul a servant whose name was Zi'ba. And when they had called him unto Da'vid, the king said unto him, *Art thou* Zi'ba? And he said, Thy servant *is he*.

3 And the king said, *Is there not yet any* of the house of Saul, that I may shew the kindness of God unto him? And Zi'ba said unto the king, Jon'a-than hath yet a son, *which is lame on his feet*. [2 Sam. 4 : 4.]

4 And the king said unto him, *Where is he*? And Zi'ba said unto the king, Behold, he *is* in the house of Ma'chir, the son of Am'mi-el, in Lo-de'bar. [2 Sam. 17 : 27.]

5 Then King Da'vid sent, and fetched him out of the house of Ma'chir, the son of Am'mi-el, from Lo-de'bar.

6 Now when Me-phen'o-sheth, the son of Jon'a-than, the son of Saul, was come unto Da'vid, he fell on his face, and did reverence. And Da'vid said, Me-phen'o-sheth. And he answered, Behold thy servant! [1 Chron. 8 : 34.]

7 ¶ And Da'vid said unto him, Fear not : for I will surely shew thee kindness for Jon'a-than thy father's sake, and will restore thee all the land of Saul thy father; and thou shalt eat bread at my table continually.

8 And he bowed himself, and said, What *is* thy servant, that thou shouldest look upon such a dead dog as I *am*?

9 ¶ Then the king called to Zi'ba, Saul's servant, and said unto him, I have given unto thy master's son all that pertained to Saul and to all his house. [2 Sam. 16 : 4 ; 19 : 29.]

10 Thou therefore, and thy sons, and thy servants, shall till the land for him, and thou shalt bring in *the fruits*, that thy master's son may have food to eat: but Me-phen'o-sheth thy master's son shall eat bread always at my table. Now Zi'ba had fifteen sons and twenty servants. [2 Sam. 19 : 17, 28.]

11 Then said Zi'ba unto the king, According to all that my lord the king hath commanded his servant, so shall thy servant do. As for Me-phen'o-sheth, *said the king*, he shall eat at my table, as one of the king's sons.

12 And Me-phen'o-sheth had a young son, whose name was

Mi'cha. And all that dwelt in the house of Zi'ba were servants unto Me-phib'o-sheth. [1 Chron. 8 : 34.]

13 So Me-phib'o-sheth dwelt in Jerusalem: for he did eat continually at the king's table; and was lame on both his feet.

GOLDEN TEXT.

“Thine own friend, and thy father's friend, forsake not.”—Prov. 27 : 10.

CATECHISM.

Q. 89. *How is the word made effectual to salvation?*

A. The Spirit of God maketh the reading, but especially the preaching, of the word, an effectual means of conviucing and converting sinners, and of building them up in holiness and comfort, through faith unto salvation.

HOME READINGS.

- M. 2 Sam. 9 : 1-13 *Kindness to Jonathan's Son.*
- T. Prov. 27 : 1-12 “*Forsake Not.*”
- W. 1 Sam. 18 : 1-12. *David and Jonathan.*
- Th. 1 Sam. 20 : 1-17. *Jonathan's Love for David.*
- F. 2 Sam. 1 : 17-27. *David's Lament for Jonathan.*
- S. Prov. 17 : 1-17 *Born for Adversity.*
- S. John 15 : 1-16 *His Life for his Friends.*

LESSON PLAN.

1. Jonathan's Friendship Remembered. 2. His Son Honored for his Sake.

Time.—B. C. 1040. *Place.*—Jerusalem.

LESSON NOTES.

I.—V. 1. *For Jonathan's sake*—his covenant with Jonathan (1 Sam. 20 : 15) was now remembered. Jonathan had been dead not less than fifteen years when David made this inquiry. Pity that he did not think of it sooner! V. 3. *The kindness of God*—such as God shows. (See 1 Sam, 20 : 14-16.) *Machir*—afterward a useful friend to David. 2 Sam. 17 : 27. *Lo-debar*—a town in Gilead not far from Mabanaim.

II.—V. 6. *Fell on his face*—in reverence to David as his king. V. 7. *Fear not*—David relieves his fear by promising him kindness and the restoration of the landed property of his grandfather. *Thou shalt eat bread*—he takes his friend's son into his family, adopts him as his own. V. 8. *A dead dog*—contemptibly worthless. V. 9. *Ziba*—he probably lived on the land now restored to Mephibosheth, and David com-

missioned him to cultivate it for him. **V. 10.** *Food*—means to support his family. **V. 13.** *Dwelt in Jerusalem*—in honor as one of David's household. *Lame*—see 2 Sam. 4 : 4.

QUESTIONS.

Introductory.

What plan did David form? Why was he forbidden to execute it? What covenant did God make with him? What is the title of this lesson? Golden Text? Lesson Plan? Time? Place? Recite the memory verses. The Catechism.

I. Jonathan's Friendship Remembered. vs. 1-4.

What inquiry did David make? Who was Jonathan? What do you know about the friendship of David and Jonathan? What covenant did they make? Who was brought to David? What did Ziba tell David? How was Mephibosheth lamed? How do you account for David's not making this inquiry before?

II. His Son Honored for his Sake. vs. 5-13.

What did David now do? Where was Lo-debar? What did Mephibosheth do when he came into the presence of David? What did David say to him? What did he restore to him? How did he honor him? Whom did David appoint to manage the property of Mephibosheth? What command did he give him? What did Ziba promise? How was David's kindness of purpose carried out?

QUESTIONS FOR REVIEW.

1. What inquiry did King David make? *Ans.* Whether there were any of Saul's family left to whom he might show kindness for Jonathan's sake.

2. What was told him? *Ans.* That a son of Jonathan, named Mephibosheth, was living.

3. What did he do? *Ans.* He sent and brought Mephibosheth to Jerusalem.

4. What kindness did he show Mephibosheth? *Ans.* He restored to him the family estate of Saul.

5. How did he honor him? *Ans.* He made him to sit at his table as one of his own sons.

WHAT HAVE I LEARNED?

1. That we should search out opportunities of doing good.
2. That we should perform all the duties of friendship.
3. That we should not forget the children of those whom we have loved.
4. That we should show our love by our deeds.
5. That our kindness to others should be ordered according to God's kindness to us.

Aug. 3, 1834.]

LESSON V.

[Ps. 51 : 1-19.]

DAVID'S REPENTANCE.

COMMIT TO MEMORY VS. 9-12.

1 Have mercy upon me, O God, according to thy loving-kindness : according unto the multitude of thy tender mercies blot out my transgressions. [Isa. 43 : 25 ; 44 : 22 ; Col. 2 : 14.]

2 Wash me thoroughly from mine iniquity, and cleanse me from my sin. [Heb. 9 : 14 ; Rev. 1 : 5.]

3 For I acknowledge my transgressions : and my sin *is* ever before me. [Ps. 32 : 5 ; 38 : 18.]

4 Against thee, thee only, have I sinned, and done *this* evil in thy sight : that thou mightest be justified when thou speakest, and be clear when thou judgest. [Rom. 3 : 4.]

5 Behold, I was shapen in iniquity ; and in sin did my mother conceive me. [Ps. 58 : 3 ; Rom. 5 : 12 ; Eph. 2 : 3.]

6 Behold, thou desirest truth in the inward parts : and in the hidden *part* thou shalt make me to know wisdom.

7 Purge me with hyssop, and I shall be clean : wash me, and I shall be whiter than snow. [Lev. 14 : 4-6, 49 ; Heb. 9 : 19.]

8 Make me to hear joy and gladness ; *that* the bones *which* thou hast broken may rejoice. [Matt. 5 : 4.]

9 Hide thy face from my sins, and blot out all mine iniquities. [Jer. 16 : 17 ; v. 1.]

10 Create in me a clean heart, O God ; and renew a right spirit within me. [Acts 15 : 9 ; Eph. 2 : 10.]

11 Cast me not away from thy presence : and take not thy Holy Spirit from me. [Rom. 8 : 9 ; Eph. 4 : 30.]

12 Restore unto me the joy of thy salvation ; and uphold me *with thy* free Spirit. [2 Cor. 3 : 17.]

13 *Then* will I teach transgressors thy ways ; and sinners shall be converted unto thee.

14 Deliver me from blood-guiltiness, O God, thou God of my salvation : *and* my tongue shall sing aloud of thy righteousness. [Ps. 35 : 28.]

15 O Lord, open thou my lips ; and my mouth shall shew forth thy praise.

16 For thou desirest not sacrifice ; else would I give *it* : thou delightest not in burnt-offering. [Ps. 40 : 6 ; 50 : 8 ; Isa. 1 : 11.]

17 The sacrifices of God *are* a broken spirit : a broken and a contrite heart, O God, thou wilt not despise. [Ps. 34 : 18.]

18 Do good in thy good pleasure unto Zion : build thou the walls of Jerusalem.

19 Then shalt thou be pleased with the sacrifices of righteousness, with burnt-offering and whole burnt-offering : then shall they offer bullocks upon thine altar. [Ps. 4 : 3.]

GOLDEN TEXT.

“ My sin is ever before me.”—Ps. 51 : 3.

CATECHISM.

Q. 90. *How is the word to be read and heard, that it may become effectual to salvation?*

A. That the word may become effectual to salvation, we must attend thereunto with diligence, preparation, and prayer; receive it with faith and love, lay it up in our hearts, and practice it in our lives.

HOME READINGS.

M. Ps. 51 : 1-19	<i>The Prayer of the Penitent.</i>
T. Luke 15 : 1-24	<i>The Return of the Penitent.</i>
W. Luke 18 : 9-14	<i>The Pardon of the Penitent.</i>
Th. Ps. 116 : 1-19	<i>The Gratitude of the Penitent.</i>
F. Ps. 6 : 1-10	<i>Mercy Sought.</i>
S. Ps. 38 : 1-22	<i>Supplication in Distress.</i>
S. Ps. 32 : 1-11	<i>The Joy of Forgiveness.</i>

LESSON PLAN.

1. A Cry for Forgiveness. 2. A Prayer for Inward Cleansing. 3. A New Consecration.

Time.—B. C. 1034. *Place.*—Written in Jerusalem by David. (For the historical account, see 2 Sam. 11, 12.)

LESSON NOTES.

I.—V. 1. *Blot out*—sin is here regarded as an account written against the sinner. Jer. 17 : 1. *To blot out* is to remit or pardon it. V. 2. *Wash me thoroughly*—multiply to wash me. “Repeated washings make thorough cleansings.” V. 3. *Ever before me*—gives me no rest. V. 4. *Against thee*—the great guilt of sin is that it is against God.

II.—V. 6. *Truth*—sincerity. *Inward parts*—the heart, the soul. V. 7. An allusion to the purification from leprosy (Lev. 14 : 52) or from the touch of a dead body (Lev. 19 : 19) by the sprinkling of water with a hyssop branch. See also Num. 19 : 18. So our souls must be sprinkled with Christ's atoning blood. V. 12. *Restore*—cause to return. *With thy free Spirit*—rather, with a willing, strong, reliable spirit.

III.—V. 14. *Blood-guiltiness*—murder. David had in effect murdered Uriah. *Thy righteousness*—thy grace and goodness is my pardon. Catechism, Question 33. V. 16. *Not sacrifice*—sacrifices, of themselves, without penitence and faith, had no value. V. 17. *A broken spirit*—heartfelt repentance. Isa. 66 : 1, 2 ; 57 : 15. Catechism, Question 87. V. 18. *Do good*—David feared lest his sin should bring calamity upon Zion.

QUESTIONS.

Introductory.

Who was the author of this psalm? On what occasion was it written? Where do we find the historical account? What is the title of this lesson? Golden Text? Lesson Plan? Time? Place? Recite the memory verses. The Catechism.

I. A Cry for Forgiveness. vs. 1-5.

For what did David pray? How did he enforce his plea? What further did he ask? What did he say of his sin? Meaning of *ever before me*. Against whom had he sinned? What is sin? How is every sin against God? What is repentance unto life? What important truth is here asserted?

II. A Prayer for Inward Cleansing. vs. 6-12.

What does God desire in us? For what does David pray? What was *hysop*, and for what used? Of what was the sprinkling of the unclean, as in Num. 19:18, a type? For what two things does David pray in verse 9? What is justification? What further petition does he offer? What is sanctification? For what does David pray in verses 11, 12?

III. A New Consecration. vs. 13-19.

What does he promise? From what does he pray to be delivered? How does he show his faith in God? To whom does he look for power to praise God? (Compare Isa. 6:5-7.) What sacrifices are most acceptable to God? What prayer is offered for Zion? Why does David here offer this prayer? How is verse 19 to be reconciled with verse 16? When do Christians bring a *whole burnt-offering*?

QUESTIONS FOR REVIEW.

1. How did David confess his sins? *Ans.* I acknowledge my transgressions, and my sin is ever before me.
2. How did he cry for forgiveness? *Ans.* Have mercy upon me, O God, . . . blot out all my transgressions.
3. What was his prayer for inward cleansing? *Ans.* Create in me a clean heart, O God.
4. What new consecration did he make? *Ans.* Then will I teach transgressors thy ways, and sinners shall be converted unto thee.

WHAT HAVE I LEARNED?

1. That we should confess our sins and cry to God for pardon.
2. That we should pray for inward purity as well as for pardon.
3. That the blood of Jesus Christ will cleanse us from the darkest stains of sin.
4. That the joy of pardon should make us earnest to bring others to the Saviour.

Aug. 10, 1884.] LESSON VI. [2 Sam. 15 : 1-14.

ABSALOM'S REBELLION.

COMMIT TO MEMORY VS. 4-6.

1 And it came to pass after this, that Ab'sa-lom prepared him chariots and horses, and fifty men to run before him. [1 Kings 1 : 5; Prov. 11 : 2; 16 : 18.]

2 And Ab'sa-lom rose up early, and stood beside the way of the gate: and it was so, that when any man that had a controversy came to the king for judgment, then Ab'sa-lom called unto him, and said, Of what city *art* thou? And he said, Thy servant *is* of one of the tribes of Is'ra-el.

3 And Ab'sa-lom said unto him, See, thy matters *are* good and right; but *there is* no man *deputed* of the king to hear thee.

4 Ab'sa-lom said moreover, Oh that I were made judge in the land, that every man which hath any suit or cause might come unto me, and I would do him justice!

5 And it was so, that when any man came nigh to *him* to do him obeisance, he put forth his hand, and took him, and kissed him. [Ps. 12 : 2.]

6 And on this manner did Ab'sa-lom to all Is-ra'el that came to the king for judgment: so Ab'sa-lom stole the hearts of the men of Is'ra-el. [Rom. 16 : 18.]

7 ¶ And it came to pass after forty years, that Ab'sa-lom said unto the king, I pray thee, let me go and pay my vow, which I have vowed unto the LORD, in He'bron. [1 Sam. 16 : 1.]

8 For thy servant vowed a vow while I abode at Ge'shur in Syr'i-a, saying, If the LORD shall bring me again indeed to Je-ru'sa-lem, then I will serve the LORD. [2 Sam. 13 : 38.]

9 And the king said unto him, Go in peace. So he arose, and went to He'bron.

10 ¶ But Ab'sa-lom sent spies throughout all the tribes of Is'ra-el, saying, As soon as ye hear the sound of the trumpet, then ye shall say, Ab'sa-lom reigneth in He'bron.

11 And with Ab'sa-lom went two hundred men out of Je-ru'sa-lem, *that were* called; and they went in their simplicity, and they knew not any thing. [Gen. 20 : 5.]

12 And Ab'sa-lom sent for A-hith'o-phel the Gi'lo-nite, Da'vid's counselor, from his city, *even* from Gi'loh, while he offered sacrifices. And the conspiracy was strong; for the people increased continually with Ab'sa-lom. [Ps. 41 : 9.]

13 ¶ And there came a messenger to Da'vid, saying, The hearts of the men of Is'ra-el are after Ab'sa-lom. [Judg. 9 : 3.]

14 And Da'vid said unto all his servants that *were* with him at Je-ru'sa-lem, Arise, and let us flee; for we shall not *else* escape from Ab'sa-lom: make speed to depart, lest he overtake us suddenly, and bring evil upon us, and smite the city with the edge of the sword. [2 Sam. 19 : 9; Ps. 3, Title.]

GOLDEN TEXT.

“Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.”—Ex. 20 : 12.

CATECHISM.

Q. 91. *How do the sacraments become effectual means of salvation?*

A. The sacraments become effectual means of salvation, not from any virtue in them, or in him that doth administer them; but only by the blessing of Christ, and the working of his Spirit in them that by faith receive them.

HOME READINGS.

M.	2 Sam. 13 : 23-39	<i>Absalom's Exile.</i>
T.	2 Sam. 14 : 1-24	<i>Absalom's Recall.</i>
W.	2 Sam. 14 : 25-33	<i>Absalom's Restoration.</i>
Th.	2 Sam. 15 : 1-14	<i>Absalom's Rebellion.</i>
F.	Ps. 3 : 1-8	<i>David's Lament.</i>
S.	Ps. 55 : 1-23	<i>Friends Faithless—God Faithful.</i>
S.	Ps. 143 : 1-12	<i>David's Prayer.</i>

LESSON PLAN.

1. The People's Hearts Stolen. 2. The Conspiracy Ripe. 3. The King's Flight.

Time.—E. C. 1023. *Places.*—Jerusalem and Hebron.

LESSON NOTES.

I.—V. 1. *After this*—the reconciliation of David with Absalom. ch. 14 : 13. *Chariots*—a state carriage, such as was used by kings. 1 Sam. 8 : 11; 1 Kings 1 : 5. *Horses*—then but little used among the Jews. V. 2. *The way of the gate*—the place of justice. (See 1 Sam. 4 : 18.) *A controversy*—a suit. V. 3. *There is no man*—he seeks favor for himself by blaming his father. V. 5. *Put forth his hand*—to meet him as a friend rather than a prince. V. 6. *Stole the hearts*—turned the people's favor from his father to himself.

II.—V. 7. *Forty years*—rather *four years*. *My vow*—a mere pretence to enable him to carry out his conspiracy. *Hebron*—the capital of his father's first kingdom, containing many friends of his youth. V. 10. *Spies*—walkers about, secret messengers. V. 11. *Called*—invited to the festival. *Simplicity*—ignorance of the conspiracy. V. 12. *Ahithophel*—David's most able counsellor. 1 Chron. 27 : 33, 34; Ps. 41 : 9; 55 : 12-14. *Giloh*—in the mountains of Judah, south of Hebron.

III.—V. 13. *Saying*—so secretly had the conspiracy been conducted and so suddenly matured that all seemed lost

before David had any suspicion of it. **V. 14.** *Let us flee*—overwhelmed by the treason of his favorite son, he would not wait the risk of a siege, but fled from the city.

QUESTIONS.

Introductory.

What was the title of our last lesson? How did David confess his sin? For what did he pray? What new consecration did he make? What is the title of this lesson? Golden Text? Lesson Plan? Time? Place? Recite the memory verses. The Catechism.

I. The People's Hearts Stolen. vs. 1-6.

What display did Absalom make? How did he seek popular favor? What did he ask each man? What did he say about the man's claim? How did he blame the king? What else did he do to gain favor? What was the effect? In what respects was Absalom like some politicians of our day?

II. The Conspiracy Ripe. vs. 7-12.

How long did Absalom pursue this course? What request did he then make? With what pretence? What was David's answer? What did Absalom then do? Who went with him to Hebron? What did they know about his plans? For whom did Absalom send? What is said of the conspiracy?

III. The King's Flight. vs. 13, 14.

What word was brought to David? What did he say to his followers? From whom would he flee? What did he fear for his men? What for the city? Why did David so easily lose courage?

QUESTIONS FOR REVIEW.

1. How did Absalom steal the hearts of the people? *Ans.* By flattering words and deceitful promises.
2. On what pretence did he go to Hebron? *Ans.* To pay a vow which he had made to the Lord.
3. For whom did he send? *Ans.* For Ahithophel, David's trusted counselor.
4. What is said of the conspiracy? *Ans.* It was strong, for the people increased continually with Absalom.
5. What did David do? *Ans.* He fled from Jerusalem.

WHAT HAVE I LEARNED?

1. That pride and ambition lead to great crimes.
2. That children who treat their parents with disrespect and injury will not prosper.
3. That men are very apt to lose courage when they have done wrong.
4. That popular favor is very fickle, and easily turned from one favorite to another.

Aug. 17, 1884.] LESSON VII. [2 Sam. 18 : 24-33.

ABSALOM'S DEATH.

COMMIT TO MEMORY VS. 32, 33.

24 And Da'vid sat between the two gates: and the watchman went up to the roof over the gate unto the wall, and lifted up his eyes, and looked, and behold a man running alone. [1 Sam. 4 : 3; 2 Kings 9 : 17; Isa. 21 : 11, 12.]

25 And the watchman cried, and told the king. And the king said, If he be alone, *there is* tidings in his mouth. And he came apace, and drew near.

26 And the watchman saw another man running: and the watchman called unto the porter, and said, Behold, *another* man running alone. And the king said, He also bringeth tidings.

27 And the watchman said, Methinketh the running of the foremost is like the running of A-him'a-az the son of Za'dok. And the king said, He is a good man, and cometh with good tidings. [1 Kings 1 : 42; Ps. 21 : 13; Isa. 52 : 7.]

28 And A-him'a-az called, and said unto the king, All is well. And he fell down to the earth upon his face before the king, and said, Blessed be the LORD thy God, which hath delivered up the men that lifted up their hands against my lord the king. [Ps. 124 : 6; 31 : 8.]

29 And the king said, Is the young man Ab'sa-lom safe? And A-him'a-az answered, When Jo'ab sent the king's servant, and *me* thy servant, I saw a great tumult, but I knew not what *it was*.

30 And the king said *unto him*, Turn aside, and stand here. And he turned aside, and stood still.

31 And, behold, Cu'shi came; and Cu'shi said, Tidings, my lord the king: for the LORD hath avenged thee this day of all them that rose up against thee. [Ps. 27 : 2; 55 : 11; 144 : 7, 10.]

32 And the king said unto Cu'shi, *Is* the young man Ab'sa-lom safe? And Cu'shi answered, The enemies of my lord the king, and all that rise against thee to do *thee* hurt, be as *that young man is*. [Judg. 5 : 31; Ps. 68 : 1, 2.]

33 ¶ And the king was much moved, and went up to the chamber over the gate, and wept: and as he went, thus he said, O my son Ab'sa-lom, my son, my son Ab'sa-lom! would God I had died for thee, O Ab'sa-lom, my son, my son! [cb. 19 : 4.]

GOLDEN TEXT.

“Whoso curseth father or mother, let him die the death.”—Mark 7 : 10.

CATECHISM.

Q. 92. *What is a sacrament?*

A. A sacrament is a holy ordinance instituted by Christ, wherein, by sensible signs, Christ and the benefits of the new covenant are represented, sealed, and applied to believers.

HOME READINGS.

<i>M.</i>	2 Sam. 15 : 16-37	<i>Itai's Fidelity.</i>
<i>T.</i>	2 Sam. 16 : 1-14	<i>Shimei's Hatred.</i>
<i>W.</i>	2 Sam. 17 : 1-29	<i>Absalom's Counselors.</i>
<i>Th.</i>	2 Sam. 18 : 1-18	<i>The Battle and the Victory.</i>
<i>F.</i>	2 Sam. 18 : 24-33	<i>A Father's Love.</i>
<i>S.</i>	Ps. 71 : 1-24	<i>Confidence in God.</i>
<i>S.</i>	Ps. 144 : 1-4	<i>Thanksgiving for Victory.</i>

LESSON PLAN.

1. **Waiting for Tidings.** 2. **The Tidings Brought.**
3. **The Father's Lament.**

Time.—B. C. 1023. *Place.*—Mahanaim.

LESSON NOTES.

I.—Study the Home Readings for the intermediate history.
V. 24. *Between the two gates*—in the space between the outer and inner gates of the thick walls. *The roof*—the tower over the gateway, in which were chambers for the watchmen.
V. 25. *Alone*—messages were not sent in those days by telegraph or express-trains or riders, but by swift-running footmen. His being alone indicated that he was such a messenger. *Apace*—rapidly. **V. 27.** *Ahimaaz . . . a good man*—true to my interests, loves me well. He had been a messenger of good tidings to David. (Compare ch. 15 : 31, 36 and 17 : 14-17.)

II.—**V. 28.** *Fell down*—in token of respect. **V. 29.** *The king's servant*—Cushi, who was close by. He is unwilling to tell of Absalom's death, and so evades the question. **V. 30.** *Turn aside*—wait till I hear from the other. **V. 31.** *Avenge thee*—procured thee justice. (See Rom. 12 : 9.) **V. 32.** *Cushi answered*—a delicate yet plain answer.

III.—**V. 33.** *The chamber*—Hebrew, "the elevation," that is, above the gateway. (See verse 24.) *O my son Absalom*—words of intense grief coming from the depths of the father's heart, showing an affection in character like that of our Saviour when he prayed, "Father, forgive them, they know not what they do," and a type of the greater love of that greater Father who sent his Son to die for us.

QUESTIONS.

Introductory.

What was the subject of our last lesson? Who commanded the rebel forces? Whom did David place over his army? Why did he not command in person? What charge did he

give about Absalom? Where was the battle fought? How did it end? What is the title of this lesson? Golden Text? Lesson Plan? Time? Place? Recite the memory verses. The Catechism.

I. **Waiting for Tidings.** vs. 24-27.

Where did David sit? For what was he waiting? Where was the watchman? What did he see? What did the king conclude from his coming alone? What further did the watchman see? What did he say? What did the king reply? Who was the first messenger? What did the king say of Ahimaaz? For whom was David most anxious? v. 5. How does God regard his people? Ps. 103 : 13. What proof has he given of his love for them? Rom. 5 : 8.

II. **The Tidings Brought.** vs. 28-32.

How did Ahimaaz salute the king? How did he show his reverence? What did he say? What did David ask? How did Ahimaaz reply? Who was the next messenger? What was his report? What anxious question did the king repeat? What was the answer? Meaning of this answer?

III. **The Father's Lament.** v. 33.

How was the king affected? Where did he go to weep? What was his lament? How did Jesus lament over Jerusalem? Luke 13 : 34; 19 : 41. What would David have done to save Absalom? What did Jesus do to save us? Isa. 53 : 5.

QUESTIONS FOR REVIEW.

1. For what did the king wait? *Ans.* For tidings about the battle.
2. For what was he most anxious? *Ans.* For the safety of Absalom.
3. What good news did he receive? *Ans.* That his army had gained a complete victory.
4. What bad news? *Ans.* That Absalom his son was slain.
5. What was the father's lament? *Ans.* O my son Absalom! my son, my son Absalom! would God I had died for thee, O Absalom, my son, my son!

WHAT HAVE I LEARNED?

1. That there is great depth and tenderness in a father's love.
2. That children who dishonor their parents will sooner or later meet with punishment.
3. That in life and in death a wayward, ungodly son is a disgrace to himself and a grief to his parents.
4. That God's love for his sinful children infinitely exceeds David's love for his rebellious son.

Aug. 24, 1884.] LESSON VIII. [2 Sam. 24 : 15-25.

THE PLAGUE STAYED.

COMMIT TO MEMORY VS. 24, 25.

15 ¶ So the LORD sent a pestilence upon Is'ra-el from the morning even to the time appointed: and there died of the people from Dan even to Beer-she'ba seventy thousand men. [Isa. 47 : 6; 1 Chron. 21 : 14; 27 : 24.]

16 And when the angel stretched out his hand upon Je-ru'-sa-lem to destroy it, the LORD repented him of the evil, and said to the angel that destroyed the people, It is enough: stay now thine hand. And the angel of the LORD was by the threshing-place of A-rau'nah the Jeb'u-site. [Ex. 12 : 23; Gen. 6 : 6; 1 Chron. 21 : 15.]

17 And Da'vid spake unto the LORD when he saw the angel that smote the people, and said, Lo, I have sinned, and I have done wickedly: but these sheep, what have they done? let thine hand, I pray thee, be against me, and against my father's house. [1 Chron. 21 : 17.]

18 ¶ And Gad came that day to Da'vid, and said unto him, Go up, rear an altar unto the LORD in the threshing-floor of A-rau'nah the Jeb'u-site. [1 Chron. 21 : 18.]

19 And Da'vid, according to the saying of Gad, went up as the LORD commanded.

20 And A-rau'nah looked, and saw the king and his servants coming on toward him: and A-rau'nah went out, and bowed himself before the king on his face upon the ground.

21 And A-rau'nah said, Wherefore is my lord the king come to his servant? And Da'vid said, To buy the threshing-floor of thee, to build an altar unto the LORD, that the plague may be stayed from the people. [Gen. 23 : 8-16; Num. 16 : 48, 50.]

22 And A-rau'nah said unto Da'vid, Let my lord the king take and offer up what *seemeth* good unto him: behold, *here be* oxen for burnt-sacrifice, and threshing instruments and *other* instruments of the oxen for wood.

23 All these *things* did A-rau'nah, *as* a king, give unto the king. And A-rau'nah said unto the king, The LORD thy God accept thee. [Ezek. 20 : 40, 41.]

24 And the king said unto A-rau'nah, Nay; but I will surely buy *it* of thee at a price: neither will I offer burnt-offerings unto the LORD my God of that which doth cost me nothing. So Da'vid bought the threshing-floor and the oxen for fifty shekels of silver. [1 Chron. 21 : 24, 25.]

25 And Da'vid built there an altar unto the LORD, and offered burnt-offerings and peace-offerings. So the LORD was entreated for the land, and the plague was stayed from Is'ra-el.

GOLDEN TEXT.

“So the Lord was entreated for the land, and the plague was stayed from Israel.”—2 Sam. 24 : 25.

CATECHISM.

Q. 93. *Which are the sacraments of the New Testament?*

A. The sacraments of the New Testament are, Baptism, and the Lord's Supper.

HOME READINGS.

M.	2 Sam. 19 : 1-30.	.....	<i>The King's Return.</i>
T.	Ps. 20 : 1-9.	.....	<i>The King's Thanksgiving.</i>
W.	2 Sam. 20 : 1-14.	.....	<i>Three Years' Famine.</i>
Th.	2 Sam. 24 : 1-14	.....	<i>David's Sin.</i>
F.	2 Sam. 24 : 15-25	.....	<i>The Plague Stayed.</i>
S.	Ps. 18 : 31-50.	.....	<i>Mercies Recounted.</i>
S.	2 Sam. 23 : 1-7	.....	<i>Last Words.</i>

LESSON PLAN.

1. Wrath against Sin. 2. Repentance and Atonement. 3. Mercy and Deliverance.

Time.—B. C. 1017. *Place.*—Jerusalem.

LESSON NOTES.

I.—V. 15. *The morning*—of the day on which the prophet came to David. *From Dan*—the most northern extremity of the land. *Beer-sheba*—the most southern point. V. 16. *Stretched out his hand*—God had sent him to destroy Jerusalem. 1 Chron. 21 : 15. *Threshing-floor of Araunah*—on Mount Moriah, north-east of Zion, and then without the city.

II.—V. 17. *David spake*—see the more full account in 1 Chron. 21 : 16, 17. *I have sinned*—Compare 1 Chron. 21 : 17. His intercession prevailed, and the Lord said to the angel, “Stay thy hand.” V. 18. *God came to David*—by command of the angel of the Lord. 1 Chron. 21 : 18. *Rear an altar*—an assurance that his repentance and prayer were accepted.

III.—V. 21. *To buy the threshing-floor*—Araunah was willing to give it, but David would not worship God with what cost him nothing. V. 24. *Fifty shekels of silver*—about thirty dollars. In 1 Chron. 21 : 25 we read that David “gave for the place six hundred shekels of gold by weight”—about five thousand dollars. Perhaps the price here named was for the threshing-floor alone, and the larger price in 1 Chronicles for the entire landed property of Araunah. V. 25. *Built there an altar*—according to the Lord's command. (See 1 Chron. 21 : 26.) In due time the temple was built there.

QUESTIONS.

Introductory.

What sin did David commit? What choice of punishment did the Lord give him? What was David's choice? What is the title of this lesson? Golden Text? Lesson Plan? Time? Place? Recite the memory verses. The Catechism.

I. Wrath against Sin. vs. 15, 16.

What did the Lord send upon Israel? How far did the pestilence extend? How many of the people died? Who was the executioner of this judgment? To what place had he now come? What was he about to do? What did the Lord say to him?

II. Repentance and Atonement. vs. 17-19.

By whom was the destroying angel seen? What did David and the elders do? What evidence of repentance did they give? What is repentance? How did David confess his sin? What was his prayer? Who came to him? What atonement was he commanded to make? What must we do to be saved from our sins? What atonement has been made for us?

III. Mercy and Deliverance. vs. 20-25.

To whom did David go? What purchase did David propose? What did Araunah offer? Why did David refuse his offer? For what price did he buy the threshing-floor? How do you explain the largesum mentioned in 1 Chron. 21 : 25? What did David then do? How did the Lord show his acceptance of his offerings?

QUESTIONS FOR REVIEW.

1. How did the Lord punish the sins of David and his people? *Ans.* By sending a pestilence upon the people.
2. What did David do? *Ans.* He confessed his sin and prayed for the removal of the pestilence.
3. What did the Lord do? *Ans.* He stayed the pestilence when the destroying angel came to Jerusalem.
4. Where did David build an altar by divine command? *Ans.* On the threshing-floor of Araunah on Mount Moriah, where the hand of the destroying angel was stayed.
5. How did the Lord show his acceptance of David's offerings? *Ans.* By consuming them with fire from heaven.

WHAT HAVE I LEARNED?

1. That God sometimes sends judgments upon rulers and nations in punishment of their sins.
2. That the true penitent acknowledges his guilt and casts himself on the mercy of God.
3. That God will answer the prayer of the penitent.
4. That it is a sad thought to the true penitent that his sin and folly have brought evil upon others.
5. That God has shown his acceptance of Christ as a sin-offering for us by exalting him to heaven.

Aug. 31, 1884.] LESSON IX. [Ps. 19 : 1-14.

GOD'S WORKS AND WORD.

COMMIT TO MEMORY VS. 7-11.

1 The heavens declare the glory of God; and the firmament sheweth his handy work. [Gen. 1 : 6 ; Rom. 1 : 19, 20.]

2 Day unto day uttereth speech, and night unto night sheweth knowledge.

3 *There is* no speech nor language, *where* their voice is not heard.

4 Their line is gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun, [Rom. 10 : 18.]

5 Which *is* as a bridegroom coming out of his chamber, *and* rejoiceth as a strong man to run a race. [Eccles. 1 : 5.]

6 His going forth *is* from the end of heaven, and his circuit unto the ends of it; and there is nothing hid from the heat thereof.

7 The law of the LORD *is* perfect, converting the soul: the testimony of the LORD *is* sure, making wise the simple.

8 The statutes of the LORD *are* right, rejoicing the heart; the commandment of the LORD *is* pure, enlightening the eyes. [Ps. 12 : 6 ; 13 : 3.]

9 The fear of the LORD *is* clean, enduring for ever: the judgments of the LORD *are* true *and* righteous altogether. [Ps. 119 : 72.]

10 More to be desired *are they* than gold, yea than much fine gold: sweeter also than honey and the honey-comb.

11 Moreover by them is thy servant warned: *and* in keeping of them *there is* great reward. [Prov. 29 : 18.]

12 Who can understand *his* errors? cleanse thou me from secret *faults*. [Ps. 90 : 8.]

13 Keep back thy servant also from presumptuous *sins*; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression.

14 Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O LORD, my strength and my redeemer. [Ps. 57 : 15 ; Isa. 43 : 14.]

GOLDEN TEXT.

“Thou hast magnified thy word above all thy name.”—Ps. 138 : 2.

CATECHISM.

Q. 94. *What is Baptism?*

A. Baptism is a sacrament, wherein the washing with water, in the name of the Father, and of the Son, and of the Holy Ghost, doth signify and seal our ingrafting into Christ, and partaking of the benefits of the covenant of grace, and our engagement to be the Lord's.

HOME READINGS.

M.	Ps. 19 : 1-14	<i>God's Works and Word.</i>
T.	Ps. 138 : 1-8	<i>God's Word Magnified.</i>
W.	Ps. 8 : 1-9	<i>Glory Above the Heavens.</i>
Th.	Rom. 1 : 18-25	" <i>Clearly Seen.</i> "
F.	Ps. 111 : 1-10	<i>His Commandments Sure.</i>
S.	Ps. 119 : 129-144	" <i>Teach me Thy Statutes.</i> "
S.	Col. 3 : 1-17	<i>Richly in all Wisdom.</i>

LESSON PLAN.

1. The Works of God. 2. The Word of God.

LESSON NOTES.

I.—V. 1. *The heavens*—the region of the sun, moon and stars. *The glory*—the wisdom, power, skill and majesty. V. 2. *Day unto day*—each successive day. *Uttereth speech*—imparts instruction. V. 3. *No speech*—no mouths have sun, moon and stars with which to speak. *Nor language*—no sounds do they utter. Yet, V. 4, *Their words*—the witnesses which they silently bear to God's wisdom and power go to *the ends of the world*—speak to all mankind. *A tabernacle*—tent, dwelling-place. (Compare Hab. 3 : 11.) V. 5. *Coming out of his chamber*—the sun seems to rise from a night of repose strong, cheerful and active. V. 6. *His going forth*—the race he has to run is from the east to the west, the whole sweep of the heavens. *There is nothing hid*—everything that lives feels his quickening influence. Thus the sun illustrates the glory of God and shows forth the divine perfections.

II.—V. 7. *The law*—marginal reading, "doctrine," revealed truth. Six words are here used to describe it, with a corresponding statement of its effect. *Converting*—turning from the ways of sin to holiness. *The testimony*—the truth to which he bears witness. V. 8. *Right*—just, proper. *Enlightening the eyes*—giving light and knowledge. V. 9. *The fear of the Lord*—the precepts of piety or religion. V. 10. *Sweeter also*—more grateful to the heart than the greatest luxury to the palate. V. 11. *Warned*—admonished, instructed. (Compare Prov. 6 : 22, 23; 1 Tim. 4 : 8.) V. 12. *Secret faults*—faults unknown to the one who committed them as well as to the world. V. 13. *Presumptuous sins*—sins proceeding from self-confidence and pride. *The great transgression*—the great guilt of unchecked indulgence of secret faults and of open sins. V. 14. *Redeemer*—deliverer from sin.

QUESTIONS.

Introductory.

What was the title of the last lesson? What sin did David commit? How was it punished? What did the Lord do on David's repentance? Who is the author of this psalm? What is the title of this lesson? The Golden Text? Lesson Plan? Time? Place? Recite the memory verses. The Catechism.

I. The Works of God. vs. 1-6.

What is meant by *the heavens*? By *firmament*? What does the Psalmist say of them? How do they do this? How do they repeat this testimony? How far does it extend? To what does *in them* refer? How do you explain the figure here used? Of what use is the sun in his course? What do you learn about God from his works?

II. The Word of God. vs. 7-14.

In what other way has God revealed himself? By what names is the word of God here described? What is said of each of them? What do you understand by these terms? What is meant by *the fear of the Lord*? How should we esteem the word of God? What prayer does the Psalmist offer? Meaning of *secret faults*? What was the Jewish law respecting sins of ignorance? What atoning provision was made for them? From what other sins does the Psalmist pray to be preserved? With what prayer does the psalm end?

QUESTIONS FOR REVIEW.

1. What are we taught by the works of God? *Ans.* The heavens declare the glory of God, and the firmament showeth his handiwork.

2. When and where do they show these things? *Ans.* Daily and through all the earth.

3. How has God more clearly revealed himself to us? *Ans.* In the Bible, which is the word of God.

4. How should we regard the word of God? *Ans.* We should love it more than everything else.

5. What should be our daily prayer? *Ans.* Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my Strength, and my Redeemer.

WHAT HAVE I LEARNED?

1. That the works of God make known to us his power, wisdom and glory.

2. That the word of God reveals his will and our duty.

3. That the commandments of God are holy, just and good.

4. That it is our interest as well as our duty to keep them.

5. That we should seek to be kept from secret as well as open sins.

Sept. 7, 1884.]

LESSON X.

[Ps. 27 : 1-14.]

CONFIDENCE IN GOD.

COMMIT TO MEMORY vs. 4, 5.

1 The LORD is my light and my salvation; whom shall I fear? the LORD is the strength of my life; of whom shall I be afraid? [Ps. 84 : 11; Mic. 7 : 7, 8.]

2 When the wicked, *even* mine enemies and my foes, came upon me to eat up my flesh, they stumbled and fell. [Ps. 14 : 4.]

3 Though an host should encamp against me, my heart shall not fear: though war should rise up against me, in this will I be confident. [Ps. 3 : 6.]

4 *One thing* have I desired of the LORD, that will I seek after: that I may dwell in the house of the LORD all the days of my life, to behold the beauty of the LORD, and to inquire in his temple. [Ps. 65 : 4; 83 : 2.]

5 For in the time of trouble he shall hide me in his pavilion: in the secret of his tabernacle shall he hide me; he shall set me up upon a rock. [Isa. 4 : 5, 6.]

6 And now shall mine head be lifted up above mine enemies round about me: therefore will I offer in his tabernacle sacrifices of joy; I will sing, yea, I will sing praises unto the LORD. [Ps. 3 : 3.]

7 Hear, O LORD, *when* I cry with my voice: have mercy also upon me, and answer me.

8 *When thou saidst*, Seek ye my face; my heart said unto thee, Thy face, LORD, will I seek. [Ps. 24 : 6; 105 : 4.]

9 Hide not thy face *far* from me; put not thy servant away in anger: thou hast been my help: leave me not, neither forsake me, O God of my salvation. [Ps. 69 : 17; 143 : 7.]

10 When my father and my mother forsake me, then the LORD will take me up. [Isa. 40 : 11.]

11 Teach me thy way, O Lord, and lead me in a plain path, because of mine enemies. [Ps. 5 : 8.]

12 Deliver me not over unto the will of mine enemies: for false witnesses are risen up against me, and such as breathe out cruelty.

13 *I had fainted*, unless I had believed to see the goodness of the LORD in the land of the living. [Ps. 118 : 17, 18.]

14 Wait on the LORD: be of good courage, and he shall strengthen thine heart: wait, I say, on the LORD. [Isa. 40 : 31.]

GOLDEN TEXT.

“The Lord is my light and my salvation; whom shall I fear?”—Ps. 27 : 1.

CATECHISM.

Q. 95. *To whom is Baptism to be administered?*

A. Baptism is not to be administered to any that are out of the visible church, till they profess their faith in Christ, and obedience to him: but the infants of such as are members of the visible church, are to be baptized.

HOME READINGS.

<i>M.</i> Ps. 27 : 1-14	<i>Confidence in God.</i>
<i>T.</i> Ps. 31 : 1-24	<i>Trust in the Lord.</i>
<i>W.</i> Ps. 124 : 1-8	<i>The Lord on our Side.</i>
<i>Th.</i> Ps. 121 : 1-8	<i>The Lord thy Keeper.</i>
<i>F.</i> 1 Pet. 1 : 1-9	<i>The Trial of Faith.</i>
<i>S.</i> Isa. 41 : 8-20	<i>"I Will Help Thee."</i>
<i>S.</i> Rom. 8 : 28-39	<i>Confidence and Security.</i>

LESSON PLAN.

- 1. Light and Salvation. 2. Refuge and Strength.
3. Safety amid Enemies.**

LESSON NOTES.

I.—V. 1. *My light*—darkness is the emblem of doubt, distress, trouble and sorrow; light, of the opposite of these. John 8 : 12; 12 : 46. *Strength*—affording security against violence. *Of whom shall I be afraid*—compare Rom. 8 : 31, 33, 34. V. 2. *To eat up my flesh*—like ravening wolves or lions. (Compare Job 19 : 22; Ps. 14 : 4.) V. 3. *In this*—in such an extremity I will calmly trust in God.

II.—V. 4. *One thing*—one main object. *Dwell*—All God's children love their Father's house. *The beauty of the Lord*—Ps. 110 : 3; Zech. 9 : 17. *To inquire*—seek instruction. V. 5. *Hide*—defend, protect, in his own abode and in the most retired and private part of it. There I am safe. Ps. 31 : 20, 61 : 4. *Upon a rock*—in Palestine towers for defence were built on high rocks. Ps. 61 : 2. V. 7. *Hear, O Lord*—thus far the Psalmist has used only the language of faith. Now, as he thinks of his own weakness, he turns to prayer for help. V. 8. *Thy face*—thy favor. Ps. 105 : 4.

III.—V. 9. *Hide not thy face*—turn not away in displeasure. (Compare Ps. 4 : 6; 22 : 24.) V. 10. *Will take me up*—God is a surer and better Friend than earthly parents are or can be. V. 11. *Thy way*—of providence. Ps. 25 : 4, 5. *A plain path*—teach me how to act so as to escape from my foes. V. 12. *Breathe out cruelty*—compare Acts 9 : i. V. 13. *Unless I had believed*—but for his faith in God he would have lost all courage. V. 14. *Wait*—Isa. 40 : 31.

QUESTIONS.

Introductory.

What was the title of the last lesson? What do we learn about God from his works? From his word? Who is the author of this psalm? What is the title of this lesson?

Golden Text? Lesson Plan? Time? Place? Recite the memory verses. The Catechism.

I. Light and Salvation. vs. 1-3.

What does the Psalmist say of the Lord? Who besides David may use this language? What did John say of Christ? John 1:4-9. What does Christ become to every believer? 1 Cor. 1:30. How had David been saved from his enemies? What confidence did this give him? What enemies have we to meet? How may we be saved from them? What may be our confidence? Rom. 8:31; Heb. 7:25.

II. Refuge and Strength. vs. 4-8.

What was David's supreme desire? Why did he desire this? How is the beauty of the Lord beheld in his house? How did David elsewhere express his love for the house of the Lord? Ps. 84:10. What is secured to him by dwelling there? How is the Lord the Refuge and Strength of his people? What does Isaiah foretell of the Saviour? Isa. 32:2. How does the Psalmist express his confidence for the future? What grateful return does he promise? What prayer does David offer? How does he respond to God's call?

III. Safety amid Enemies. vs. 9-14.

What prayer does he now offer? What does he plead as a reason for future safety? What assurance does he express? How does he pray for direction? For safety from enemies? What does he declare of himself? What is his resource in all his troubles?

QUESTIONS FOR REVIEW.

1. How did the Psalmist express his confidence in the Lord? *Ans.* The Lord is my light and my salvation; whom shall I fear?

2. What was his great desire? *Ans.* To dwell in the house of the Lord for ever.

3. Of what was he assured? *Ans.* That the Lord would give him refuge and safety from his enemies.

4. How would he show his gratitude? *Ans.* By sacrifices of joy and songs of praise.

5. What important counsel does he give? *Ans.* Wait on the Lord; be of good courage, and he shall strengthen thine heart.

WHAT HAVE I LEARNED?

1. That the Lord is the Light of his people, to direct them in doubt and to comfort them in sorrow.

2. That he is a stronghold and protection to them that trust in him, their shelter and their salvation.

3. That he will cause them to triumph over their enemies.

4. That they should love his house and offer him "sacrifices of joy."

5. That past mercies and deliverances should encourage them to expect future blessings.

Sept. 14, 1884.]

LESSON XI.

[Ps. 40 : 1-17.]

WAITING FOR THE LORD.

COMMIT TO MEMORY VS. 1-4.

1 I waited patiently for the LORD: and he inclined unto me, and heard my cry. [Ps. 27 : 14; 37 : 7.]

2 He brought me up also out of a horrible pit, out of the miry clay, and set my feet upon a rock, *and* established my goings. [Ps. 69 : 2, 14; 27 : 5; 37 : 23.]

3 And he hath put a new song in my mouth, *even* praise unto our God: many shall see *it*, and fear, and shall trust in the LORD. [Ps. 33 : 3; 52 : 6.]

4 Blessed *is* that man that maketh the LORD his trust, and respecteth not the proud, nor such as turn aside to lies.

5 Many, O LORD my God, *are* thy wonderful works *which* thou hast done, and thy thoughts *which are* to us-ward: they cannot be reckoned up in order unto thee: *if* I would declare and speak *of them*, they are more than can be numbered.

6 Sacrifice and offering thou didst not desire; mine ears hast thou opened: burnt-offering and sin-offering hast thou not required. [1 Sam. 15 : 22; Ps. 50 : 8; Luke 24 : 44.]

7 Then said I, Lo, I come: in the volume of the book *it is* written of me,

8 I delight to do thy will, O my God: yea, thy law *is* within my heart. [John 4 : 34; Heb. 10 : 5.]

9 I have preached righteousness in the great congregation: lo, I have not refrained my lips, O LORD, thou knowest.

10 I have not hid thy righteousness within my heart; I have declared thy faithfulness and thy salvation: I have not concealed thy loving-kindness and thy truth from the great congregation. [Acts 20 : 20, 27.]

11 Withhold not thou thy tender mercies from me, O LORD: let thy loving-kindness and thy truth continually preserve me. [Ps. 43 : 3; 57 : 3.]

12 For innumerable evils have compassed me about: mine iniquities have taken hold upon me, so that I am not able to look up; they are more than the hairs of mine head: therefore my heart faileth me. [Ps. 38 : 4; 73 : 26.]

13 Be pleased, O LORD, to deliver me: O LORD, make haste to help me. [Ps. 70 : 1.]

14 Let them be ashamed and confounded together that seek after my soul to destroy it; let them be driven backward and put to shame that wish me evil. [Ps. 35 : 4, 26.]

15 Let them be desolate for a reward of their shame that say unto me, Aha, aha. [Ps. 73 : 19.]

16 Let all those that seek thee rejoice and be glad in thee: let such as love thy salvation say continually, The LORD be magnified. [Ps. 70 : 4.]

17 But I *am* poor and needy; *yet* the LORD thinketh upon me: thou *art* my help and my deliverer; make no tarrying, O my God. [Ps. 70 : 5; 1 Pet. 5 : 7.]

GOLDEN TEXT.

“I delight to do thy will, O my God.”—Ps. 40 : 8.

CATECHISM.

Q. 96. *What is the Lord's Supper ?*

A. The Lord's Supper is a sacrament, wherein, by giving and receiving bread and wine, according to Christ's appointment, his death is showed forth; and the worthy receivers are, not after a corporal and carnal manner, but by faith, made partakers of his body and blood, with all his benefits, to their spiritual nourishment and growth in grace.

HOME READINGS.

- M.* Ps. 40 : 1-17 . . . *The Waiting Sufferer Delivered.*
T. Ps. 22 : 1-31 . . . *Christ's Complaint and Triumph.*
W. Heb. 10 : 1-14 . . . *The One Offering.*
Th. Heb. 5 : 1-10 . . . *Heard in that he Feared.*
F. Isa. 53 : 1-12 . . . *The Suffering Saviour.*
S. Ps. 16 : 1-11 . . . *Christ's Sufferings, Resurrection and Glory.*
S. Heb. 12 : 1-13. . . *“Lest ye be Wearied.”*

LESSON PLAN.

- 1. Mercy Remembered. 2. Obedience Promised.
 3. Confidence in Danger.**

Time, Place and Occasion unknown.—Written by David in the name of the Messiah, of whom he was a type.

LESSON NOTES.

I.—V. 1. *I waited patiently*—“In waiting I waited”—an expression of patience and trust in distress. V. 2. *Horrible pit . . . miry clay*—compare Jer. 38 : 6-12. Christ's endurance of suffering, his earnest prayer for deliverance, and his Father's answer to his prayer in bringing him up from the grave and exalting him to joy and glory, are here described. V. 3. *Our God*—thus identifying himself with his people. *To us-ward*—here the use of the plural again shows the union of Christ and his people in suffering and in triumph. Rom. 8 : 17; Phil. 1 : 29; 2 Tim. 2 : 11, 12.

II.—V. 6. *Sacrifice*—a bloody offering. *Offering*—without blood, as a peace-offering. *Burnt-offering*—one wholly consumed by fire. *Sin-offering*—one made to atone for sin. These four embrace all the kinds of sacrifices known to the Jewish law. V. 7. *Lo, I come*—only Christ could possibly use this language. Since legal sacrifices availed not to put away sin, he came to do the will of God by meeting the demand of the law by his obedience unto death. Phil. 2 : 8. (Compare Heb. 10 : 7.)

III.—V. 11. *Withhold not*—a prayer of Christ that God would give him support and deliverance in his sufferings. V. 12. *Evils*—sufferings in Gethsemane, in the judgment-hall, on the cross to save men. *Mine iniquities*—punishment laid on me—a frequent meaning of the word. (See Ps. 31 : 10; 38 : 4; Isa. 53 : 11.) V. 13. *Deliver me*—see Matt. 26 : 39; also Ps. 22 : 19. V. 17. *Make no tarrying*—do not delay in coming to my assistance. Thus the psalm ends with the suffering Saviour afflicted, crushed, forsaken, yet confident in God, and assured that he will not leave him in his sufferings.

QUESTIONS.

Introductory.

What was the title of the last lesson? How did the Psalmist declare his confidence in God? What was his supreme desire? Who was the author of this psalm? What is the title of this lesson? Golden Text? Lesson Plan? Time? Place? Recite the memory verses. The Catechism.

I. Mercy Remembered. vs. 1-5.

Who is the speaker in this psalm? What is meant by *I waited patiently*? What did God do for him? What will be the effect of this deliverance? Who is pronounced blessed? What further is said of God's power and mercy? How does this all apply to our Saviour? How may Christians use the same language? Wherein consists the humiliation of Christ? His exaltation?

II. Obedience Promised. vs. 6-10.

What is said of *sacrifice* and *offering*? Meaning of this? Of *mine ears hast thou opened*? What does Christ offer as more acceptable than sacrifices? What is meant by *the volume of the book*? What part of the Old Testament was then written? What did it contain about Christ? What does he say he has made known? To whom? How had Christ done this?

III. Confidence in Danger. vs. 11-17.

What prayer is now offered? In view of what does Christ offer this prayer? With what is he now overwhelmed? For what does he pray? What does he predict about his enemies? What does he ask for those who seek God? How does he describe himself? How does he express his confidence in God? What is the closing petition?

QUESTIONS FOR REVIEW.

1. What did the Psalmist do in trouble? *Ans.* He waited patiently for the Lord.

2. With what result did he wait? *Ans.* The Lord heard and delivered him.

3. Who is here pronounced blessed? *Ans.* The man that maketh the Lord his trust.

4. What is said of the offering of sacrifices? *Ans.* No sacrifice that we can offer will atone for our sins.

5. What is our only hope of salvation? *Ans.* The sacrifice which Christ has offered of himself by his obedience unto death.

WHAT HAVE I LEARNED?

1. That God will hear the cry of those in distress.

2. That his mercies should be acknowledged and remembered with gratitude and praise.

3. That we cannot be saved by our own obedience or offerings.

4. That Christ by his obedience unto death has purchased full salvation for us.

5. That the mercy of God in the gift of Christ should fill our hearts with joy and faith.



Sept. 21, 1884.]

LESSON XII.

[Ps. 103 : 1-22.]

A SONG OF PRAISE.

COMMIT TO MEMORY VS. 1-5.

1 Bless the LORD, O my soul : and all that is within me, *bless* his holy name. [Ps. 146 : 1.]

2 Bless the LORD, O my soul, and forget not all his benefits :

3 Who forgiveth all thine iniquities ; who healeth all thy diseases : [Isa. 33 : 24 ; Luke 7 : 47.]

4 Who redeemeth thy life from destruction : who crowneth thee with loving-kindness and tender mercies ;

5 Who satisfieth thy mouth with good *things* : so that thy youth is renewed like the eagle's. [Isa. 40 : 31.]

6 The LORD executeth righteousness and judgment for all that are oppressed. [Ps. 146 : 7.]

7 He made known his ways unto Mo'ses, his acts unto the children of Is'ra-el. [Ps. 147 : 19.]

8 The LORD *is* merciful and gracious, slow to anger and plenteous in mercy. [Ex. 34 : 6, 7 ; Deut. 5 : 10.]

9 He will not always chide ; neither will he keep *his anger* for ever. [Isa. 57 : 16.]

10 He hath not dealt with us after our sins ; nor rewarded us according to our iniquities. [Ezra 9 : 13.]

11 For as the heaven is high above the earth, so great is his mercy toward them that fear him. [Eph. 3 : 18.]

12 As far as the east is from the west, so far hath he removed our transgressions from us. [Isa. 43 : 25.]

13 Like as a father pitieth *his* children, so the LORD pitieth them that fear him. [Mal. 3 : 17.]

14 For he knoweth our frame; he remembereth that we *are* dust. [Gen. 3 : 19; Eccles. 12 : 7.]

15 *As for* man, his days *are* as grass: as a flower of the field, so he flourisheth. [Ps. 90 : 5, 6; 1 Pet. 1 : 24.]

16 For the wind passeth over it, and it is gone; and the place thereof shall know it no more. [Job 7 : 10.]

17 But the mercy of the LORD *is* from everlasting to everlasting upon them that fear him, and his righteousness unto children's children; [Ex. 20 : 6.]

18 To such as keep his covenant, and to those that remember his commandments to do them. [Deut. 7 : 9.]

19 The LORD hath prepared his throne in the heavens; and his kingdom ruleth over all. [Ps. 11 : 4; Dan. 4 : 25, 34, 35.]

20 Bless the LORD, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word. [Ps. 148 : 2; Matt. 6 : 10.]

21 Bless ye the LORD, all *ye* his hosts; *ye* ministers of his that do his pleasure. [Gen. 32 : 2; Heb. 1 : 14.]

22 Bless the LORD, all his works in all places of his dominion: bless the LORD, O my soul. [Ps. 145 : 10.]

GOLDEN TEXT.

“Bless the Lord, O my soul, and forget not all his benefits.”—Ps. 103 : 2.

CATECHISM.

Q. 97. *What is required to the worthy receiving of the Lord's Supper?*

A. It is required of them that would worthily partake of the Lord's Supper, that they examine themselves, of their knowledge to discern the Lord's body, of their faith to feed upon him, of their repentance, love, and new obedience; lest, coming unworthily, they eat and drink judgment to themselves.

HOME READINGS.

M.	Ps. 103 : 1-22	<i>A Song of Praise.</i>
T.	Ps. 104 : 1-35	<i>Perpetual Praise.</i>
W.	Ps. 145 : 1-21	<i>Greatly to be Praised.</i>
Th.	Luke 1 : 46-55.	<i>Mary's Song.</i>
F.	Luke 1 : 67-79.	<i>Zachariah's Song.</i>
S.	Rev. 5 : 1-14	<i>The New Song.</i>
S.	Rev. 7 : 9-17	<i>The Song of Saints and Angels.</i>

LESSON PLAN.

1. Remembering God's Benefits. 2. Recounting God's Goodness. 3. Calling to Praise.

Time and Place, uncertain. Written by David on his recovery from dangerous sickness.

LESSON NOTES.

I.—V. 1. *All that is within me*—all my powers and affections. Deut. 6 : 5. V. 3. *Diseases*—God cured the sickness of his body and forgave his spiritual diseases, his sins, and helped him to overcome them. V. 4. *Redeemeth*—delivereth. *Crowneth*—adorneth. Ps. 65 : 14. V. 5. “So completely does God’s bounty feed thy strength that even in old age thou growest young again and soarest like an eagle.” Thus far, his reasons for praise are drawn from personal experiences. With these all our grateful exercises must begin. V. 6. From private causes of thanksgiving he now turns to more general views of God’s providence. He is not only merciful to me, but to *all* his people. V. 7. *His ways*—his modes of dealing with his people. (See Ex. 33 : 13. Compare Ps. 24 : 4 ; 67 : 2.)

II.—V. 8. *Merciful*—compare Ex. 34 : 6. V. 9. *Will not always chide*—as soon as the sinner repents God will pardon. V. 12. *Removed*—put far from us, as no longer having anything to do with us. V. 13. *Like as a father*—always ready to receive an erring son. Luke 15 : 11-24. V. 14. *Our frame*—our make, our build. *We are dust*—made of it and tending to it. Gen. 2 : 7 ; Ps. 90 : 3. Vs. 15, 16. So short and frail is life that a breath may destroy it. V. 17. In marked contrast with man’s frailty is God’s everlasting mercy. Ps. 90 : 6 ; 102 : 27, 28. *His righteousness*—his faithfulness to his covenant of mercy. V. 18. To the children of those that fear him the covenant promise avails nothing unless they are faithful to the covenant and obey his laws. V. 19. *Prepared*—established. *Over all*—Ps. 14 : 3.

III.—V. 20. The Psalmist now calls upon all God’s creatures to render him praise. *Hearkening*—listening intently for the faintest intimation of his will. Deut. 26 : 17. V. 21. *His hosts*—his armies. It denotes both power and multitude. *Ministers*—Heb. 1 : 14. V. 22. *All his works*—all that he has made ; creatures of every sort everywhere. *Bless the Lord, O my soul*—he thus returns to himself, and ends as he began.

QUESTIONS.

Introductory.

What is the title of this lesson? Golden Text? Lesson Plan? Who was the author of this psalm? On what occasion was it written? Recite the memory verses. The Catechism.

I. Remembering God's Benefits. vs. 1-7.

What does the Psalmist call upon himself to do? For what personal benefits does he praise the Lord? How is sin here considered? Mention other places in which sin is spoken of as a disease. What did Christ's healing diseases prove? How has God crowned us with *loving-kindness*? Meaning of verse 5? What besides God's goodness to himself does the Psalmist acknowledge? What example of it does he mention? How did God make his ways known to Moses?

II. Recounting God's Goodness. vs. 8-19.

What attributes of God are mentioned as grounds of praise? What is said of God's anger? Of his chastisement of our sins? How is God's forgiving mercy described? How his fatherly love? Meaning of *he knoweth our frame*? How is our frailty described? With what does the Psalmist contrast man's frailty? To whom does God show this mercy? How does the Psalmist show God's power to fulfill his promises?

III. Calling to Praise. vs. 20-22.

Whom does the Psalmist call to praise? Who are *his hosts*? How are angels *his ministers*? What is said of them in Heb. 1:14? Give instances in which angels were ministers of good to men? Of punishment? What further call to praise is given? How do God's works praise him? How does the psalm end?

QUESTIONS FOR REVIEW.

1. What does the Psalmist call upon himself to do? *Ans.* Bless the Lord, O my soul, and forget not all his benefits.
2. What benefits does the Lord bestow upon us? *Ans.* The pardon of our sins and all the blessings of life.
3. How has he made himself known to us? *Ans.* As merciful and gracious, slow to anger, and plenteous in mercy.
4. How does he show his love for his children? *Ans.* Like as a father pitieth his children, so the Lord pitieth them that fear him.
5. How does the psalm end? *Ans.* Bless the Lord, all his works in all places of his dominion: bless the Lord, O my soul.

WHAT HAVE I LEARNED?

1. That God is the giver of all my mercies and blessings.
2. That God's goodness calls upon me for gratitude and praise.
3. That God is ever ready to pardon the penitent sinner.
4. That his love for his children exceeds that of the most tender and loving father.
5. That he will crown with everlasting glory all who "fear him" and "keep his covenant" and "do his commandments."

"BLESS THE LORD, O MY SOUL."

Sept. 28, 1884.] LESSON XIII.

REVIEW.

GOLDEN TEXT.

“Come and hear, all ye that fear God, and I will declare what he hath done for my soul.”—Ps. 66: 16.

HOME READINGS.

M. Lesson I.

T. Lessons II., III.

W. Lessons IV., V.

Th. Lessons VI., VII.

F. Lesson VIII.

S. Lessons IX., X.

S. Lessons XI., XII.

Singing.—Westminster S.-S. Hymnal, No. 29.

Lesson I. *Superintendent.*—How was David made king over all Israel?

School.—All the elders of Israel came to the king to Hebron; and King David made a league with them in Hebron before the Lord; and they anointed David king over Israel.

Supt.—What did David perceive?

School.—David perceived that the Lord had established him king over Israel.

II. *Supt.*—How was Uzzah punished for touching the ark?

School.—The anger of the Lord was kindled against Uzzah; and God smote him there for his error; and there he died by the ark of God.

Supt.—How long was the ark in the house of Obed-Edom?

School.—The ark of the Lord continued in the house of Obed-Edom the Gittite three months; and the LORD blessed Obed-Edom and all his house.

III. *Supt.*—What did the Lord promise David respecting his son?

School.—I will establish his kingdom. He shall build an house for my name, and I will establish the throne of his kingdom for ever.

IV. *Supt.*—What kindness did David promise Mephibosheth?

School.—I will surely show thee kindness for Jonathan thy father's sake, and will restore thee all the land of Saul thy father; and thou shalt eat bread at my table continually.

Singing.—Westminster S.-S. Hymnal, No. 200.

V. *Supt.*—How did David confess his sin?

School.—Against thee, thee only, have I sinned, and done this evil in thy sight: that thou mightest be justified when thou speakest, and be clear when thou judgest.

VI. *Supt.*—What word was brought to David about Absalom's rebellion?

School.—There came a messenger to David, saying, The hearts of the men of Israel are after Absalom.

Supt.—What did David say to his servants?

School.—Arise, and let us flee; for we shall not else escape from Absalom: make speed to depart, lest he overtake us suddenly, and bring evil upon us, and smite the city with the edge of the sword.

VII. *Supt.*—How was David affected when he heard of Absalom's death?

School.—The king was much moved, and went up to the chamber over the gate, and wept: and as he went, thus he said, O my son Absalom! my son, my son Absalom! Would God I had died for thee, O Absalom, my son, my son!

VIII. *Supt.*—How did David pray for the staying of the pestilence?

School.—Lo, I have sinned, and I have done wickedly: but these sheep, what have they done? Let thine hand, I pray thee, be against me, and against my father's house.

Singing.—*Westminster S.-S. Hymnal*, No. 47.

IX. *Supt.*—What do God's works testify concerning him?

School.—The heavens declare the glory of God, and the firmament sheweth his handywork.

Supt.—What does the Psalmist say of God's word?

School.—The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple.

X. *Supt.*—What was David's great desire?

School.—One thing have I desired of the Lord, that I will seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple.

XI. *Supt.*—How is God's goodness here celebrated?

School.—I waited patiently for the Lord; and he inclined unto me and heard my cry. He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings.

Supt.—How does the Messiah declare his readiness to undertake the work of redemption?

School.—Lo, I come; in the volume of the book it is written of me, I delight to do thy will, O my God; yea, thy law is written within my heart.

XII. *Supt.*—What does the Psalmist say of God's forgiving mercy?

School.—The Lord is merciful and gracious, slow to anger, and plenteous in mercy. He will not always chide: neither will he keep his anger for ever.

Supt.—What is the closing call to praise?

School.—Bless the Lord, all his works in all places of his dominion: bless the Lord, O my soul.

Singing.—*Westminster S.-S. Hymnal*, No. 228.

Review-drill on titles, Golden Texts, Lesson Plans, etc.

Singing.—*Westminster S.-S. Hymnal*, No. 250.

INTRODUCTORY QUESTIONS.

Who was the first king of Israel? How was he chosen? What was his first military exploit? What effect had it on the people? Give some of the events in the life of Saul. For what sin was he rejected? Who was anointed to be king in his place? Give an account of the first noted event in David's life. What caused the envy and hatred of Saul? Who was David's friend? What do you know about their friendship?

How did David show his forbearance toward Saul? Give an account of the death of Saul and his sons. How did the Philistines treat their bodies? What finally became of them? How long did Saul reign?

Of which tribe did David become king at the death of Saul? Who became king of the other tribes? Where and how long did Ishbosheth reign? How did his reign end? What was David's first capital? How long did he reign there? What is the Golden Text of this lesson?

QUESTIONS ON THE LESSONS.

I.—What is the title of the first lesson? Golden Text? Lesson Plan? What did the elders of Israel propose to David? What followed this proposal? What did David then do? What neighboring king became his friend and ally? What made David prosper?

II.—What is the title of the second lesson? Golden Text? Lesson Plan? Where had the ark been for many years? Who went to remove it? What sin delayed its being brought to Jerusalem? Where was it then carried? What was the result to the household?

III.—What is the title of the third lesson? Golden Text? Lesson Plan? What did David propose to do? What did the Lord say to this proposal? What did the Lord promise David? Who should build the temple? What did the Lord promise respecting his kingdom?

IV.—What is the title of the fourth lesson? Golden Text? Lesson Plan? What inquiry did King David make? What was told him? What did he do? What kindness did he show Mephibosheth? How did he honor him?

V.—What is the title of the fifth lesson? Golden Text? Lesson Plan? How did David confess his sins? How did he cry for forgiveness? What was his prayer for inward cleansing? What new consecration did he make?

VI.—What is the title of the sixth lesson? Golden Text? Lesson Plan? How did Absalom steal the hearts of the peo-

ple? On what pretence did he go to Hebron? For whom did he send? What is said of the conspiracy? What did David do?

VII.—What is the title of the seventh lesson? Golden Text? Lesson Plan? For what did the king wait? For what was he most anxious? What good news did he receive? What bad news? What was the father's lament?

VIII.—What is the title of the eighth lesson? Golden Text? Lesson Plan? How did the Lord punish the sins of David and his people? What did David do? What did the Lord do? Where did David build an altar by divine command? How did the Lord show his acceptance of David's offerings?

IX.—What is the title of the ninth lesson? Golden Text? Lesson Plan? What are we taught by the works of God? When and where do they show these things? How has God more clearly revealed himself to us? How should we regard the word of God? What should be our daily prayer?

X.—What is the title of the tenth lesson? Golden Text? Lesson Plan? How did the Psalmist express his confidence in the Lord? What was his great desire? Of what was he assured? How would he show his gratitude? What important counsel does he give?

XI.—What is the title of the eleventh lesson? Golden Text? Lesson Plan? What did the Psalmist do in trouble? With what result did he wait? Who is here pronounced blessed? What is said of the offering of sacrifices? What is our only hope of salvation?

XII.—What is the title of the twelfth lesson? Golden Text? Lesson Plan? What does the Psalmist call upon himself to do? What benefits does the Lord bestow upon us? How has he made himself known to us? How does he show his love for his children? How does the psalm end?

CATECHISM QUESTIONS.

86. What is faith in Jesus Christ? 87. What is repentance unto life? 88. What are the outward and ordinary means whereby Christ communicateth to us the benefits of redemption? 89. How is the word made effectual to salvation? 90. How is the word to be read and heard, that it may become effectual to salvation? 91. How do the sacraments become effectual means of salvation? 92. What is a sacrament? 93. Which are the sacraments of the New Testament? 94. What is baptism? 95. To whom is baptism to be administered? 96. What is the Lord's Supper? 97. What is required to the worthy receiving of the Lord's Supper?

REVIEW CHART.—Third Quarter.

LESSON PASSAGES.	TITLE.	GOLDEN TEXT.	LESSON PLAN.
1.—2 Sam. 5 : 1-12.	David King over all Israel.	I have found David my servant—Ps. 89 : 20.	1. Anointed by the people. 2. Reigning and conquering. 3. Established and honored.
2.—6 : 1-12.	The Ark in the House.	He blesseth the habitation —Prov. 3 : 33.	1. Rejoicing around the ark. 2. Death beside the ark. 3. A home blessed by the ark.
3.—7 : 1-16.	God's Covenant with David.	Thy throne shall be—2 Sam. 7 : 16.	1. The temple proposed. 2. The service declined. 3. A covenant made.
4.—9 : 1-13.	Kindness to Jonathan's Son.	Thine own friend, and thy—Prov. 27 : 10.	1. Jonathan's friendship remembered. 2. His son honored for his sake.
5.—Ps. 51 : 1-19.	David's Repentance.	My sin is ever before me.—Ps. 51 : 3.	1. A cry for forgiveness. 2. A prayer for inward cleansing. 3. A new consecration.
6.—2 Sam. 15 : 1-14.	Absalom's Rebellion.	Honor thy father and thy mother—Ex. 20 : 12.	1. The people's hearts stoen. 2. The conspiracy ripe. 3. The king's flight.
7.—18 : 24-33.	Absalom's Death.	Whoso curseth father or mother—Mark 7 : 10.	1. Waiting for tidings. 2. The tidings brought. 3. The father's lament.
8.—24 : 15-25.	The Plague Stayed.	So the Lord was entreated—2 Sam. 24 : 25.	1. Wrath against sin. 2. Repentance and atonement. 3. Mercy and deliverance.
9.—Ps. 19 : 1-14.	God's Works and Word.	Thou hast magnified thy word—Ps. 138 : 2.	1. The works of God. 2. The word of God.
10.—27 : 1-14.	Confidence in God.	The Lord is my light and my—Ps. 27 : 1.	1. Light and salvation. 2. Refuge and strength. 3. Safety amid enemies.
11.—40 : 1-17.	Waiting for the Lord.	I delight to do thy will,—Ps. 40 : 8.	1. Mercy remembered. 2. Obedience promised. 3. Confidence in danger.
12.—103 : 1-22.	A Song of Praise.	Bless the Lord, O my soul, and forget not—Ps. 103 : 2.	1. Remembering God's benefits. 2. Recounting God's goodness. 3. Calling to praise.
13.—	Review.	Come and hear, all ye—Ps. 66 : 16.	

FOURTH QUARTER.

Oct. 5, 1884.] LESSON I. [1 Kings 1 : 22-35.

SOLOMON'S SUCCEEDING DAVID.

COMMIT TO MEMORY VS. 28-30.

22 ¶ And, lo, while she yet talked with the king, Na'than the prophet also came in. [2 Sam. 7 : 2, 3, 17; 12 : 1-12.]

23 And they told the king, saying, Behold Na'than the prophet. And when he was come in before the king, he bowed himself before the king with his face to the ground.

24 And Na'than said, My lord, O king, hast thou said, A-do-ni'jah shall reign after me, and he shall sit upon my throne? [2 Sam. 3 : 4.]

25 For he is gone down this day, and hath slain oxen and fat cattle and sheep in abundance, and hath called all the king's sons, and the captains of the host, and A-bi'a-thar the priest; and, behold, they eat and drink before him, and say, God save King A-do-ni'jah. [v. 19; 1 Sam. 10 : 24.]

26 But me, *even* me thy servant, and Za'dok the priest, and Ben-a-i'ah the son of Je-hoi'a-da, and thy servant Sol'o-mon, hath he not called. [2 Sam. 8 : 17, 18.]

27 Is this thing done by my lord the king, and thou hast not shewed it unto thy servant, who should sit on the throne of my lord the king after him?

28 ¶ Then King Da'vid answered and said, Call me Bath-she-ba. And she came into the king's presence, and stood before the king.

29 And the king sware, and said, *As* the LORD liveth, that hath redeemed my soul out of all distress. [2 Sam. 4 : 9.]

30 Even as I sware unto thee by the LORD God of Is'ra-el, saying, Assuredly Sol'o-mon thy son shall reign after me, and he shall sit upon my throne in my stead; even so will I certainly do this day. [v. 17.]

31 Then Bath-she'ba bowed with *her* face to the earth, and did reverence to the king, and said, Let my lord King Da'vid live for ever. [Neh. 2 : 3.]

32 ¶ And King Da'vid said, Call me Za'dok the priest, and Na'than the prophet, and Ben-a-i'ah the son of Je-ho-i'a-da. And they came before the king.

33 The king also said unto them, Take with you the servants of your lord, and cause Sol'o-mon my son to ride upon mine own mule, and bring him down to Gi'hon. [Esth. 6 : 8; 2 Chron. 32 : 30.]

34 And let Za'dok the priest and Na'than the prophet anoint him there king over Is'ra-el: and blow ye with the trumpet, and say, God save King Sol'o-mon. [1 Sam. 10 : 1.]

35 Then ye shall come up after him, that he may come and sit upon my throne; for he shall be king in my stead: and I have appointed him to be ruler over Is'ra-el and over Ju'dah.

GOLDEN TEXT.

“And thou, Solomon, my son, know thou the God of thy father, and serve him with a perfect heart, and with a willing mind.”—1 Chron. 28 : 9.

CATECHISM.

Q. 98. *What is prayer?*

A. Prayer is an offering up of our desires unto God, for things agreeable to his will, in the name of Christ, with confession of our sins, and thankful acknowledgment of his mercies.

HOME READINGS.

M.	1 Kings 1 : 5-21	<i>Adonijah's Usurpation.</i>
T.	1 Kings 1 : 22-35	<i>Solomon Declared King.</i>
W.	1 Kings 1 : 36-53	<i>Solomon Anointed King.</i>
Th.	1 Chron. 28 : 1-10	<i>David's Charge.</i>
F.	Ps. 125 : 1-5.	<i>Peace upon Israel.</i>
S.	Acts 2 : 22-36	<i>David's Greater Son.</i>
S.	Ps. 92 : 1-15.	<i>The Righteous shall Flourish.</i>

LESSON PLAN.

1. Adonijah Claims the Throne. 2. David Declares Solomon King. 3. Solomon Anointed King.

Time.—B. C. 1015. *Place.*—Jerusalem.

LESSON NOTES.

I.—V. 24. *Hast thou said*—the transactions at En-Rogel were so public (see vs. 5-9), that they had the appearance of being sanctioned by the king. V. 25. The persons here named were known to be in favor of the succession of Solomon. V. 27. *Thou hast not shewed it*—Nathan's entire address was intended to rouse the king from the apathy and neglect which age had brought upon him.

II.—V. 28. *Call me Bath-sheba*—she had withdrawn on the entrance of Nathan. V. 30. *As I swear unto thee*—probably after Absalom's rebellion. Nathan knew of this promise, and also of the Lord's designation of Solomon to be his father's successor. 2 Sam. 7 : 12; 1 Chron. 22 : 9.

III.—V. 32. *Zadok*—he had been high priest in the tabernacle at Gibeon under Saul (1 Chron. 16 : 39), and was now associated with Abiathar as equal in the exercise of priestly functions. 2 Sam. 8 : 17; 15 : 24, 29, 35. *Benaiah*—captain of David's body-guard (2 Sam. 8 : 18; 20 : 23; 1 Chron. 18 : 17). V. 33. *Mine own mule*—this was a public declaration in his favor as the future king. *Gihon*—a pool or fountain on the west of Jerusalem (2 Chron. 32 : 30). V. 35. *Sit upon my throne*

—associated with me in kingly power and recognized as my successor. David's commands were promptly executed; the people hailed the new king with joyful enthusiasm.

QUESTIONS.

Introductory.

Who was Adonijah? What did he do? Who aided him in his usurpation? What did Nathan advise Bath-sheba to do? Of what did she remind David? What is the title of this lesson? Golden Text? Lesson Plan? Time? Place? Recite the memory verses. The Catechism.

I. Adonijah Claims the Throne. vs. 22-27.

Who came in while Bath-sheba was talking with David? What inquiry did he make? What reason did he give for this inquiry? Whom had the Lord appointed to succeed David? What further did Nathan ask? Why did he make this inquiry?

II. David Declares Solomon King. vs. 28-31.

What did David say to Bath-sheba? How did he confirm his promise? When had David thus sworn to her before? How did she receive this renewed promise?

III. Solomon Anointed King. vs. 32-35.

Whom did David now call? What did he command them to do? Where was Gihon? Who were to anoint Solomon? What were they then to do? Why was Solomon to be immediately placed on the throne? How were the king's orders executed?

QUESTIONS FOR REVIEW.

1. Who now claimed the throne? *Ans.* Adonijah, David's eldest son.
2. Who favored his claims? *Ans.* Joab the chief captain and Abiathar the high priest.
3. Who informed David of the plot? *Ans.* Bath-sheba and Nathan the prophet.
4. What did David do? *Ans.* He commanded that Solomon should be at once anointed and proclaimed king.
5. How did the people receive the proclamation? *Ans.* With great joy, shouting, "God save King Solomon!"

WHAT HAVE I LEARNED?

1. That it is an act of meanness for a son to take advantage of a father's age and weakness.
2. That they are bad advisers who would lead children to treat their parents with disrespect.
3. That those who have given proof of their regard for right are not likely to be asked to do what is wrong.
4. That men should make a proper arrangement of their worldly affairs while they are yet in health.

Oct. 12, 1884.]

LESSON II.

[1 Chron. 22 : 6-19.

DAVID'S CHARGE TO SOLOMON.

COMMIT TO MEMORY VS. 17-19.

6 ¶ Then he called for Sol'o-mon his son, and charged him to build a house for the LORD God of Is'ra-el.

7 And Da'vid said to Sol'omon, My son, as for me, it was in my mind to build a house unto the name of the LORD my God: [2 Sam. 7 : 2; 1 Kings 8 : 17; Ps. 132 : 2-5.]

8 But the word of the LORD came to me, saying, Thou hast shed blood abundantly, and hast made great wars: thou shalt not build a house unto my name, because thou hast shed much blood upon the earth in my sight. [1 Kings 5 : 3.]

9 Behold, a son shall be born to thee, who shall be a man of rest; and I will give him rest from all his enemies round about: for his name shall be Sol'o-mon, and I will give peace and quietness unto Is'ra-el in his days. [1 Kings 4 : 25.]

10 He shall build a house for my name; and he shall be my son, and I *will be* his Father; and I will establish the throne of his kingdom over Is'ra-el for ever. [1 Kings 5 : 5.]

11 Now, my son, the LORD be with thee; and prosper thou, and build the house of the LORD thy God, as he has said of thee.

12 Only the LORD give thee wisdom and understanding, and give thee charge concerning Is'ra-el, that thou mayest keep the law of the LORD thy God. [Ps. 72 : 1.]

13 Then shalt thou prosper, if thou takest heed to fulfill the statutes and judgments which the LORD charged Mo'ses with concerning Is'ra-el: be strong, and of good courage; dread not, nor be dismayed. [Josh. 1 : 7, 8.]

14 Now, behold in my trouble I have prepared for the house of the LORD a hundred thousand talents of gold, and a thousand thousand talents of silver; and of brass and iron without weight: for it is in abundance: timber also and stone have I prepared; and thou mayest add thereto. [v. 3.]

15 Moreover, *there are* workmen with thee in abundance, hewers and workers of stone and timber, and all manner of cunning men for every manner of work.

16 Of the gold, the silver, and the brass, and the iron, *there is* no number. Arise *therefore*, and be doing, and the LORD be with thee.

17 ¶ Da'vid also commanded all the princes of Is'ra-el to help Sol'omon his son, *saying*,

18 *Is not the LORD your God with you? and hath he not given you rest on every side? for he hath given the inhabitants of the land into mine hand; and the land is subdued before the LORD, and before his people.* [Josh. 22 : 4.]

19 Now set your heart and your soul to seek the LORD your God; arise *therefore*, and build ye the sanctuary of the LORD God, to bring the ark of the covenant of the LORD, and the holy vessels of God, into the house that is to be built to the name of the LORD. [1 Kings 5 : 3.]

GOLDEN TEXT.

“Arise, therefore, and be doing, and the Lord be with you.”—1 Chron. 22 : 16.

CATECHISM.

Q. 99. *What rule hath God given for our direction in prayer?*

A, The whole word of God is of use to direct us in prayer; but the special rule of direction is that form of prayer, which Christ taught his disciples, commonly called, *The Lord's Prayer*.

HOME READINGS.

- M. 1 Kings 1 : 36-53 *The Conspiracy Defeated.*
- T. 1 Chron. 22 : 1-17 *David's Charge to Solomon.*
- W. Ps. 122 : 1-9 *The House of the Lord.*
- Th. 1 Chron. 29 : 20-30 *David's Death.*
- F. Ps. 89 : 1-14 *God's Covenant with His Chosen.*
- S. Ps. 96 : 1-13 *Declare His Glory.*
- S. John 4 : 5-24 *Spiritual Worshipers.*

LESSON PLAN.

- 1. Solomon's Work. 2. David's Preparations.
- 3. The Princes' Part.

Time.—B. C. 1015. *Place.*—Jerusalem.

LESSON NOTES.

I.—V. 6. *He called for Solomon*—not long before his death. V. 8. *Thou hast shed blood*—it was not fitting that he who had been a man of strife and war should build a house for God's mercy-seat. V. 9. *A man of rest*—whose reign should be a time of peace. *Solomon*—the name means peaceful. (See 1 Kings 5 : 4.) V. 10. *He shall build*—see 2 Sam. 7 : 13, 14, and Lesson III. of last quarter. V. 12. *The Lord give thee wisdom*—our next lesson will tell us how this prayer was answered.

II.—V. 14. *In my trouble*—in the midst of wars and troubles from his foes and his children. *A hundred thousand talents of gold*—this talent of gold is estimated at \$26,280. *A thousand thousand talents of silver*—\$1,600,000. *Brass*—copper or bronze. V. 16. *No number*—an unlimited supply. *Arise, therefore*—the means are provided and God will work with you.

III.—V. 17. *The princes of Israel*—the leading men of the kingdom. V. 18. *Rest on every side*—God had given them victory, peace, a good land. V. 19. *Set your hearts*—make it your great concern to serve the Lord in all respects, as well as to build the temple. If the *heart* is engaged for the Lord, the head, the hand, all, will be employed for him.

QUESTIONS.

Introductory.

What was the title of the last lesson? What did Adonijah attempt? How was his attempt defeated? What is the title of this lesson? Golden Text? Lesson Plan? Time? Place? Recite the memory verses. The Catechism.

I. Solomon's Work. vs. 6-13.

What charge did David give to Solomon? What had he himself planned? What hindered him from carrying out his plan? Whom did the Lord choose for this work? What did he promise respecting him? What did David urge Solomon to do? What did he need? On what did his prosperity depend? Why had he no cause for fear?

II. David's Preparations. vs. 14-16.

What had David prepared for the building? What else had he provided? How had he made this large provision? What was Solomon to do? How did David urge him to promptness in this work?

III. The Princes' Part. vs 17-19.

Who are meant by *the princes of Israel*? What did David charge them to do? What had God done for them? What return should they make? What has God done for us? How should we show our gratitude? Rom. 12 : 1.

QUESTIONS FOR REVIEW.

1. What did David charge Solomon to do? *Ans.* To build a house for the Lord God of Israel.
2. Why had David not built the temple himself? *Ans.* The Lord would not permit it because he had shed much blood.
3. What had the Lord promised respecting Solomon? *Ans.* That his reign should be peaceful and that he should build the temple.
4. What had David provided? *Ans.* A great amount of gold, silver and other materials for the building.
5. What charge did he give to the princes of Israel? *Ans.* That they should help Solomon in the work.

WHAT HAVE I LEARNED?

1. That God selects his servants for the special work he would have them do.
2. That he opens their way before them and helps them in their work.
3. That his promised presence should give us strength and courage for our work.
4. That we should be ready both to pray and work, and also to give, for God's service.
5. That the more God has done for us the more we should do for him.

Oct. 19, 1884.]

LESSON III. [1 Kings 3 : 5-15.

SOLOMON'S CHOICE.

COMMIT TO MEMORY VS. 9, 10.

5 ¶ In Gib'e-on the LORD appeared to Sol'o-mon in a dream by night: and God said, Ask what I shall give thee.

6 And Sol'o-mon said, Thou hast shewed unto thy servant Da'vid my father great mercy, according as he walked before thee in truth, and in righteousness, and in uprightness of heart with thee; and thou hast kept for him this great kindness, that thou hast given him a son to sit on his throne, as it is this day. [2 Chron. 1 : 8; 2 Kings 20 : 3; Ps. 15 : 2.]

7 And now, O LORD my God, thou hast made thy servant king instead of Da'vid my father: and I am but a little child: I know not how to go out or come in. [1 Chron. 20 : 1.]

8 And thy servant is in the midst of thy people which thou hast chosen, a great people, that cannot be numbered nor counted for multitude. [Deut. 7 : 6; Gen. 13 : 16.]

9 Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad: for who is able to judge this thy so great a people? [2 Chron. 1 : 10; Prov. 2 : 3-9; Ps. 72 : 1, 2; Heb. 5 : 14.]

10 And the speech pleased the Lord, that Sol'o-mon had asked this thing.

11 And God said unto him, Because thou hast asked this thing, and hast not asked for thyself long life; neither hast asked riches for thyself, nor hast asked the life of thine enemies; but hast asked for thyself understanding to discern judgment; [James 4 : 3.]

12 Behold, I have done according to thy word: lo I have given thee a wise and an understanding heart; so that there was none like thee before thee, neither after thee shall any arise like unto thee. [1 John 5 : 14, 15; Eccles. 1 : 16.]

13 And I have also given thee that which thou hast not asked, both riches, and honor: so that there shall not be any among the kings like unto thee all thy days. [Matt. 6 : 33.]

14 And if thou wilt walk in my ways, to keep my statutes and my commandments, as thy father Da'vid did walk, then I will lengthen thy days. [1 Kings 15 : 5; Prov. 3 : 2.]

15 And Sol'o-mon awoke; and, behold, it was a dream. And he came to Je-ru'sa-lem, and stood before the ark of the covenant of the LORD, and offered up burnt-offerings, and offered peace-offerings, and made a feast to all his servants.

GOLDEN TEXT.

"Wisdom is the principal thing, therefore get wisdom."—Prov. 4 : 7.

CATECHISM.

Q. 100. What doth the preface of the Lord's Prayer teach us?

A. The preface of the Lord's Prayer, which is, *Our Father*

which art in heaven, teacheth us to draw near to God, with all holy reverence and confidence, as children to a father, able and ready to help us; and that we should pray with and for others.

HOME READINGS.

<i>M.</i> 1 Kings 3 : 1-15	<i>Solomon's Choice.</i>
<i>T.</i> 1 Kings 3 : 16-28	<i>Solomon's Wisdom.</i>
<i>W.</i> Prov. 4 : 1-13	<i>Wisdom the Principal Thing.</i>
<i>Th.</i> James 1 : 1-12	<i>Prayer for Wisdom.</i>
<i>F.</i> Prov. 9 : 1-12	<i>The Call of Wisdom.</i>
<i>S.</i> Job 28 : 12-28	<i>Where and What is Wisdom?</i>
<i>S.</i> Prov. 2 : 1-15	<i>The Lord Giveth Wisdom.</i>

LESSON PLAN.

- 1. The Choice Made. 2. The Choice Approved. 3. The Choice Exceeded.**

Time.—B. C. 1015. *Places.*—Gibeon, Jerusalem.

LESSON NOTES.

I.—V. 5. *Gibeon*—a town about six miles north-east of Jerusalem, where the old tabernacle and altar still remained. *Ask what I shall give thee*—thus graciously signifying his acceptance of Solomon's offering. V. 6. *Solomon said*—he first acknowledged God's goodness to David his father, and then confessed his own insufficiency for the work laid upon him. V. 7. *But a little child*—not absolutely in years, but in experience and skill for government. V. 9. *An understanding heart*—practical sagacity, that he might rule wisely. (See Prov. 2 : 6; James 1 : 5.) The desire to be wise is an evidence of wisdom. *Who is able*—the best prepared often feel their insufficiency the most. (Compare 2 Cor. 2 : 16.)

II.—V. 10. *Pleased the Lord*—Solomon had chosen well, and God granted him his desire.

III.—V. 13. *That which thou hast not asked*—God always exceeds men's requests. Matt. 6 : 33; Eph. 3 : 20. To wisdom was added an absolute promise of riches and honor, and a conditional promise of long life. V. 14. *If thou wilt walk in my ways*—Solomon failed to fulfill these conditions, and therefore, though he had riches and honor, his life was not prolonged, as it otherwise would have been.

QUESTIONS.

Introductory.

What was the title of the last lesson? What charge did David give Solomon? What preparation had David made?

What were the princes of Israel to do? What is the title of this lesson? Golden Text? Lesson Plan? Time? Place? Recite the memory verses. The Catechism.

I. The Choice Made. vs. 5-9.

When did the Lord appear to Solomon? For what purpose had Solomon gone to Gibeon? What did the Lord say to him? What did Solomon answer? For what did he ask? How should we value wisdom? Prov. 3:14, 15. Who alone giveth wisdom? Prov. 2:6; James 1:5. What is always the beginning of wisdom?

II. The Choice Approved. vs. 10-12.

What did the Lord think of Solomon's choice? What did the Lord give him? Because of what did he give him this? How would Solomon's wisdom compare with that of other men?

III. The Choice Exceeded. vs. 13-15.

What things did God mention for which Solomon had not asked? What did God promise? On what condition would he give him long life? Which gift to Solomon ought we most to desire? (Golden Text.) What is our hope of having everything else that we need? Matt. 6:33. What did Solomon do when he awoke?

QUESTIONS FOR REVIEW.

1. How did the Lord appear to Solomon? *Ans.* In a dream by night, at Gibeon.
2. What did he say to him? *Ans.* Ask what I shall give thee.
3. For what did Solomon ask? *Ans.* For wisdom to rule the people.
4. What did the Lord think of his request? *Ans.* He was well pleased with it, and granted it.
5. What more did he promise him? *Ans.* Long life and riches and honor.

WHAT HAVE I LEARNED?

1. That wisdom is more to be desired than riches or honor.
2. That the Lord delights to give great blessings.
3. That he often gives us more than we ask.
4. That children should be thankful for God's mercies to their parents.
5. That answers to prayer should be acknowledged with thanksgiving.

Oct. 26, 1884.]

LESSON IV.

[1 Kings 6 : 1-14.]

THE TEMPLE BUILT.

COMMIT TO MEMORY VS. 11-13.

1 And it came to pass in the four hundred and eightieth year after the children of Is'ra-el were come out of the land of E'gypt, in the fourth year of Sol'o-mon's reign over Is'ra-el, in the month Zib, which is the second month, that he began to build the house of the LORD. [Acts 7 : 47.]

2 And the house which King Sol'o-mon built for the LORD, the length thereof was threescore cubits, and the breadth thereof twenty cubits, and the height thereof thirty cubits, [Ezek. 41.]

3 And the porch before the temple of the house, twenty cubits was the length thereof, according to the breadth of the house; and ten cubits was the breadth thereof before the house. [Ezek. 40 : 16 ; 41 : 16.]

4 And for the house he made windows of narrow lights.

5 ¶ And against the wall of the house he built chambers round about, against the walls of the house round about, both of the temple and of the oracle: and he made chambers round about. [Ezek. 41 : 6 ; vs. 16, 19-21.]

6 The nethermost chamber was five cubits broad, and the middle was six cubits broad, and the third was seven cubits broad: for without in the wall of the house he made narrowed rests round about, that the beams should not be fastened in the walls of the house.

7 And the house, when it was in building, was built of stone made ready before it was brought thither: so that there was neither hammer nor axe nor any tool of iron heard in the house, while it was in building. [Deut. 27 : 5, 6 ; ch. 5 : 18.]

8 The door for the middle chamber was in the right side of the house: and they went up with winding stairs into the middle chamber, and out of the middle into the third.

9 So he built the house, and finished it; and covered the house with beams and boards of cedar.

10 And then he built chambers against all the house, five cubits high: and they rested on the house with timber of cedar.

11 ¶ And the word of the LORD came to Sol'o-mon, saying.

12 Concerning this house which thou art in building, if thou wilt walk in my statutes, and execute my judgments, and keep all my commandments to walk in them: then will I perform my word with thee, which I spake unto Da'vid thy father: [ch. 2 : 4 ; 9 : 4 ; 2 Sam. 7 : 13.]

13 And I will dwell among the children of Is'ra-el, and will not forsake my people Is'ra-el. [Ex. 25 : 8 ; Lev. 26 : 11 ; 2 Cor. 6 : 16 ; Rev. 21 : 3.]

14 So Sol'o-mon built the house, and finished it.

GOLDEN TEXT.

“**Mine house shall be called an house of prayer.**”
—Isa. 56 : 7.

CATECHISM.

Q. 101. *What do we pray for in the first petition ?*

A. In the first petition, which is, *Hallowed be thy name*, we pray, that God would enable us, and others, to glorify him in all that whereby he maketh himself known, and that he would dispose all things to his own glory.

HOME READINGS.

M. Ex. 26 : 1-37	<i>The Tabernacle.</i>
T. 1 Kings 5 : 1-18.	<i>Solomon and Hiram.</i>
W. 1 Kings 6 : 1-14.	<i>The Temple Begun.</i>
Th. 1 Kings 6 : 15-38	<i>The Temple Finished.</i>
F. Heb. 9 : 1-28	<i>A More Perfect Tabernacle.</i>
S. Ps. 84 : 1-12	<i>Longing for God's House.</i>
S. Rev. 21 : 10-27	<i>The New Jerusalem.</i>

LESSON PLAN.

1. The Building. 2. God's Promise.

Time.—B. C. 1012. *Place.*—Jerusalem.

LESSON NOTES.

I.—V. 1. *Zib*—corresponding to our April and May. V. 2. *Threescore cubits*—sixty cubits. The different parts of the building were *the house* (v. 2), *the porch* (v. 2), and *the chambers round about* (v. 5). The *house* was the temple proper, to which the other parts were attached. V. 3. *The porch*—at the eastern end. Vs. 5, 6. *Chambers round the house*—the two side-walls of the porch standing free. These chambers were in three stories, each story being wider than the one below it. V. 7. *Neither hammer nor axe*—there is a subterranean quarry under Jerusalem whence the temple-stones were probably hewn. *The door*—the side-chambers had but one door, on the right or south side. From the lower story there was a winding staircase leading to the middle and upper stories. V. 10. *Five cubits*—this was the height of each of the stories. *Rested on the house*—thus making it a complete whole.

II.—V. 11. *Came to Solomon*—probably by a prophet. V. 12. *Walk in my statutes*—Solomon and his people must, on their part, fulfill the condition of the covenant. V. 13. *I will dwell among the children of Israel*—giving them visible tokens of my presence and of my care over them as my people. V. 14. *So Solomon built the house*—the rest of the chapter describes the interior of the house and its adornments.

QUESTIONS.

Introductory.

What was the title of the last lesson? What did Solomon ask of the Lord? How did the Lord exceed his choice? What is the title of this lesson? Golden Text? Lesson Plan? Time? Place? Recite the memory verses. The Catechism.

I. The Building. vs. 1-10.

When did Solomon begin to build the temple? Where was it built? 2 Chron. 3:1. What were the dimensions of the *house*? How was it divided? (Into two apartments, the holy and most holy place.) What was built on the eastern front? Describe it. Describe the side-chambers. Of what material was the temple built? With what was it covered? Describe the holy place. The most holy place. How were they separated? When was this veil rent in twain? Matt. 27:51. What was the great use of the temple? How are our privileges in these respects greater than those of the Jews? (See Heb. 9:11-24.)

II. God's Promise. vs. 11-14.

What new revelation was made to Solomon? Why was this word sent to him? What did God promise Solomon? On what condition would he dwell among the children of Israel? What is meant by this promise? On what condition does God promise us his presence and favor? How should this encourage us? How should it warn us?

QUESTIONS FOR REVIEW.

1. When did Solomon begin to build the temple? *Ans.* In the fourth year of his reign.
2. Of what parts did the building consist? *Ans.* The *house*, or temple proper, the *porch*, and the *chambers*.
3. Of what was the *house* built? *Ans.* Of stone, made ready before it was brought thither.
4. What were its dimensions? *Ans.* Sixty cubits in length, twenty in breadth and thirty in height.
5. How did the Lord encourage Solomon in his work? *Ans.* By renewing with him the covenant he had made with his father David.

WHAT HAVE I LEARNED?

1. That offerings to the Lord should be in proportion to what he has given us.
2. That the house of the Lord should not be inferior to the dwellings of his people.
3. That God's house is to him the place where he will give rather than receive.
4. That the glory of God's house is his presence in it.
5. That we should be like temples, pure and fitted for the indwelling of the Holy Spirit.

Nov. 2, 1884.]

LESSON V. [1 Kings 8 : 22-36.]

THE TEMPLE DEDICATED.

COMMIT TO MEMORY VS. 22-24.

22 ¶ And Sol'o-mon stood before the altar of the LORD in the presence of all the congregation of Is'ra-el, and spread forth his hands toward heaven : [Ex. 9 : 33.]

23 And he said, LORD God of Is'ra-el, *there is* no God like thee, in heaven above, or on earth beneath, who keep-est covenant and mercy with thy servants that walk before thee with all their heart : [Ex. 15 : 11 ; Neh. 1 : 5 ; Gen. 17 : 1.]

24 Who hast kept with thy servant Da'vid my father that thou promisedst him : thou spakest also with thy mouth, and hast fulfilled it with thine hand, as *it is* this day.

25 Therefore now, LORD God of Is'ra-el, keep with thy servant Da'vid my father that thou promisedst him, saying, There shall not fail thee a man in my sight to sit on the throne of Is'ra-el ; so that thy children take heed to their way, that they walk before me as thou hast walked before me. [Ps. 132 : 12.]

26 And now, O God of Is'ra-el, let thy word, I pray thee, be verified, which thou spakest unto thy servant Da'vid my father. [2 Sam. 7 : 25 ; Ps. 119 : 49.]

27 But will God indeed dwell on the earth ? behold, the heaven and heaven of heavens cannot contain thee ; how much less this house that I have builded ? [Acts 17 : 24.]

28 Yet have thou respect unto the prayer of thy servant, and to his supplication, O LORD my God, to hearken unto the cry and to the prayer, which thy servant prayeth before thee to-day : [Phil. 4 : 6.]

29 That thine eyes may be open toward this house night and day, *even* toward the place of which thou hast said, My name shall be there : that thou mayest hearken unto the prayer which thy servant shall make toward this place. [Deut. 12 : 11.]

30 And hearken thou to the supplication of thy servant, and of thy people Is'ra-el, when they shall pray toward this place : and hear thou in heaven thy dwelling-place : and when thou hearest, forgive. [Dan. 6 : 10 ; 1 John 1 : 9.]

31 ¶ If any man trespass against his neighbor, and an oath be laid upon him to cause him to swear, and the oath come before thine altar in this house : [Lev. 5 : 1.]

32 Then hear thou in heaven, and do, and judge thy servants, condemning the wicked, to bring his way upon his head ; and justifying the righteous, to give him according to his righteousness. [Deut. 25 : 1.]

33 ¶ When thy people Is'ra-el be smitten down before the enemy, because they have sinned against thee, and shall turn again to thee, and confess thy name, and pray, and make supplication unto thee in this house : [Lev. 26 : 17.]

34 Then hear thou in heaven, and forgive the sin of thy

people Is'ra-el, and bring them again unto the land which thou gavest unto their fathers.

35 ¶ When heaven is shut up, and there is no rain, because they have sinned against thee; if they pray toward this place, and confess thy name, and turn from their sin, when thou afflictest them: [Lev. 26 : 19; Deut. 28 : 23.]

36 Then hear thou in heaven, and forgive the sin of thy servants, and of thy people Is'ra-el, that thou teach them the good way wherein they should walk, and give rain upon thy land, which thou hast given to thy people for an inheritance. [Ps. 25 : 4; 27 : 11; 1 Sam. 12 : 23.]

GOLDEN TEXT.

“Behold, the heaven and heaven of heavens cannot contain thee.”—1 Kings 8 : 27.

CATECHISM.

Q. 102. *What do we pray for in the second petition?*

A. In the second petition, which is, *Thy kingdom come*, we pray, that Satan's kingdom may be destroyed, and that the kingdom of grace may be advanced, ourselves and others brought into it, and kept in it, and that the kingdom of glory may be hastened.

HOME READINGS.

M.	1 Kings 8 : 1-21	<i>The Temple Dedicated.</i>
T.	1 Kings 8 : 22-35	<i>Solomon's Prayer.</i>
W.	1 Kings 8 : 36-66	<i>The Dedication Complete.</i>
Th.	2 Chron. 7 : 12-22	<i>Solomon's Vision.</i>
F.	Isa. 56 : 1-8	<i>God's House for All.</i>
S.	Ps. 118 : 1-29	<i>Psalm of Thanksgiving.</i>
S.	Ps. 100 : 1-5	<i>Glad Service.</i>

LESSON PLAN.

1. God's Promise Recalled. 2. God's Presence Sought. 3. God's Help Invoked.

Time.—B. C. 1004. *Place.*—The temple in Jerusalem.

LESSON NOTES.

I.—V. 22. *Solomon stood before the altar*—on a bronze platform fronting the altar of burnt-offering. 2 Chron. 6 : 13. *Spread forth his hands*—and then kneeled down and offered the prayer. (See v. 54 and 2 Chron. 6 : 12, 13.) V. 23. *Who keepeth covenant*—compare Deut. 7 : 8. V. 24. *Hast kept*—see 2 Sam. 7 : 13. The temple being completed, this promise was literally fulfilled. V. 25. *So that*—only if, in case that; the enjoyment of God's mercies is conditioned on faithfulness in his service.

II.—V. 27. *Heaven of heavens*—all worlds and all space. *How much less*—God was not to be localized by the house; he is everywhere. And yet he condescends to dwell in the contrite

heart. Isa. 57:15. V. 29. *My name*—my presence. (See Deut. 12:5, 11, 21.) V. 30. *Hearken*—hear with favor, answer.

III.—Solomon now invokes Jehovah's help in seven specific petitions, three of which are contained in this lesson: (1) vs. 31, 32, that the Lord would regard the oath made at the altar as pledged in his presence, and require its fulfillment; (2) vs. 33, 34, that he would maintain the cause of Israel against their enemies when they shall plead it in that place; (3) vs. 35, 36, that he would hear their prayer for rain to nourish the land and make it fruitful.

QUESTIONS.

Introductory.

When was the temple finished? What sacrifice did Solomon offer? What did the priests bring into its place in the temple? How did God show his presence in the temple? What is the title of this lesson? Golden Text? Lesson Plan? Time? Place? Recite the memory verses. The Catechism.

I. God's Promise Recalled. vs. 22-26.

Who offered the prayer of dedication? Where did he stand? What posture did he take? How did he begin his prayer? With whom does God keep covenant? To whom had he promised good? How had he fulfilled his promise? How should we acknowledge his mercies? Eph. 5:20. What promise to David did Solomon ask God to fulfill?

II. God's Presence Sought. vs. 27-30.

What question did Solomon ask of God? What does this teach us? To what did he ask God to have respect? How did he pray for his presence? What had God said of that place? Whose prayers did he ask God to hear? What great blessing was asked in answer to their prayers?

III. God's Help Invoked. vs. 31-36.

For what did Solomon now pray? What is the first petition? What is the second? The third? What instance can you give of answer to prayer for rain? What is the fourth petition? What answers to such prayers do you remember? What is the fifth petition? Where is God's house spoken of as a house of prayer for all people? What is the sixth petition? The seventh?

QUESTIONS FOR REVIEW.

1. Who offered the prayer of dedication? *Ans.* King Solomon.
2. With whom does God keep covenant? *Ans.* "With his servants who walk before him with all their heart."
3. How had God kept his promise to David? *Ans.* By placing Solomon on the throne and permitting him to build the temple.

4. Whose prayers did Solomon ask God to hear? *Ans.* Of his people Israel, and also of strangers.

5. What blessings did he ask in answer to prayer? *Ans.* The forgiveness of their sins and their deliverance from enemies and national evils.

WHAT HAVE I LEARNED?

1. That God's house is a place for prayer.
2. That God will hear and answer the prayers which are there offered.
3. That past mercies encourage us to ask for the supply of present and future needs.
4. That all our wants, temporal as well as spiritual, are proper subjects of prayer.
5. That we should reverence and love the house of God.



Nov. 9, 1884.] LESSON VI. [1 Kings 10 : 1-13.]

THE WISDOM OF SOLOMON.

COMMIT TO MEMORY VS. 8, 9.

1 And when the queen of She'ba heard of the fame of Sol'o-mon concerning the name of the LORD, she came to prove him with hard questions. [2 Chron. 9 : 1; Luke 11 : 31; Judg. 14 : 12.]

2 And she came to Je-ru'sa-lem with a very great train, with camels that bare spices, and very much gold, and precious stones: and when she was come to Sol'o-mon, she communed with him of all that was in her heart.

3 And Sol'o-mon told her all her questions: there was not *any* thing hid from the king, which he told her not. [Isa. 50 : 4.]

4 And when the queen of She'ba had seen all Sol'o-mon's wisdom, and the house that he had built,

5 And the meat of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel, and his cupbearers, and his ascent by which he went up unto the house of the LORD; there was no more spirit in her.

6 And she said to the king, It was a true report that I heard in mine own land of thy acts and of thy wisdom.

7 Howbeit, I believed not the words, until I came, and mine eyes had seen *it*: and behold, the half was not told me: thy wisdom and prosperity exceedeth the fame which I heard.

8 Happy *are* thy men, happy *are* these thy servants, which stand continually before thee, *and* that hear thy wisdom. [Prov. 8 : 34.]

9 Blessed be the LORD thy God, which delighted in thee, to set thee on the throne of Is'ra-el: because the LORD loved Is'ra-el for ever, therefore made he thee klug, to do judgment and justice. [Dan. 2 : 21; 2 Sam. 8 : 15.]

10 And she gave the king an hundred and twenty talents of gold, and of spices very great store, and precious stones: there came no more such abundance of spices as these which the queen of She'ba gave to King Sol'o-mon. [Ps. 72 : 10.]

11 And the navy also of Hi'ram, that brought gold from O'phir, brought in from O'phir great plenty of almug trees, and precious stones. [1 Kings 9 : 27.]

12 And the king made of the almug trees pillars for the house of the LORD and for the king's house, harps also and psalteries for singers: there came no such almug trees, nor were seen unto this day. [2 Chron. 9 : 10, 11.]

13 And King Sol'o-mon gave unto the queen of She'ba all her desire, whatsoever she asked, besides *that* which Sol'o-mon gave her of his royal bounty. So she turned and went to her own country, she and her servants.

GOLDEN TEXT.

“Behold, a greater than Solomon is here.”—Matt. 12 : 42.

CATECHISM.

Q. 103. *What do we pray for in the third petition?*

A. In the third petition, which is, “*Thy will be done in earth, as it is in heaven,*” we pray, that God, by his grace, would make us able and willing to know, obey, and submit to his will in all things, as the angels do in heaven.

HOME READINGS.

- M. 1 Kings 9 : 10-28 *Solomon's Allies.*
 T. 1 Kings 10 : 1-10 *Solomon's Wisdom.*
 W. 1 Kings 10 : 11-29 *Solomon's Wealth.*
 Th. Matt. 12 : 28-50 *The Queen of the South.*
 F. Deut. 28 : 1-14 *Prosperity to the Obedient.*
 S. Prov. 2 : 1-15 *The Lord Giveth Wisdom.*
 S. Ps. 33 : 1-22 *The Nation whose God is the Lord.*

LESSON PLAN.

1. The Queen's Visit. 2. The Queen's Amazement.
 3. The Queen's Presents.

Time.—B. C. 992. *Place.*—Jerusalem.

INTRODUCTORY.

After finishing the temple, Solomon built a magnificent palace for himself (1 Kings 9 : 10, 24), with an addition known, probably from its material, as the House of the Forest of Lebanon (1 Kings 7 : 2-8); and adjacent to it a residence for the queen (1 Kings 7 : 9-12). He also strengthened the fortifications of Jerusalem, and built towers of defence at various points in the kingdom. He opened up lines of commerce by which the wealth of other countries was made to enrich his kingdom. Nor was he more celebrated for his wealth than

his wisdom, the fame of which was widely extended. In our lesson we have a striking proof of the grandeur of his court and the impression it made on a contemporary queen, herself familiar with all the splendors of an Oriental monarchy.

LESSON NOTES.

I.—V. 1. *Sheba*—a country of Arabia Felix. *Fame of*—not political, but religious *fame*, concerning God and the things of God, morals, etc. *Hard questions*—puzzling inquiries. Sometimes, though not always, about serious and practical matters. V. 2. *A very great train*—men and camels laden with the products of her country. V. 3. *Told her all her questions*—gave her light on all the subjects of her inquiry, and doubtless removed much of her perplexity. *Not any thing hid*—God had given him such wisdom that nothing was too difficult for him. If Solomon could thus help and instruct an inquirer, how much more can Jesus, whose wisdom is so much greater!

II.—V. 4. *The house*—his palace. V. 5. *His ascent*—probably a private way from his palace to the temple. *No more spirit in her*—overwhelmed with wonder and admiration. V. 9. *Blessed be the Lord thy God*—yet it is not clear that she saw more in Jehovah than the local god of the Jews, but she may have received fuller instruction. Compare the more full confession of Hiram (2 Chron. 2 : 12), and Cyrus (Ez. 1 : 13). Jewish writers say that she was converted to the worship of the true God. Certainly Solomon honored God, or she would not thus have given him glory.

III.—V. 10. *A hundred and twenty talents of gold*—at a medium estimate about three million dollars. (Compare Ps. 72 : 15.) *Spices*—Arabia Felix was famous for its spices. It is said that their fragrance was borne to sea on the wind and scented by sailors before they saw the land. *Precious stones*—anciently the amethyst and sardonyx were found in Arabia, and the onyx and emerald are common in that country now. Vs. 11, 12. A parenthesis telling us that such articles had been introduced into Jerusalem by commerce. *Ophir*—a country rich in the articles here mentioned; whether a part of Arabia or Africa or India is undecided. *Almug trees*—probably the red sandal-wood. V. 14. *All her desire*—all the information she wanted, and also an ample return for the presents she had brought.

QUESTIONS.

Introductory.

What was the title of the last lesson? Who offered the dedicatory prayer? How did God show his acceptance of the dedication? What is the title of this lesson? Golden Text? Lesson Plan? Time? Place? Recite the memory verses. The Catechism.

I. The Queen's Visit. vs. 1-3.

Who came to see Solomon? Where was Sheba? For what did she come? Who accompanied her? What did she bring with her? Who came to prove Jesus with hard questions? Mark 12: 13. How many of the queen's questions did Solomon answer?

II. The Queen's Amazement. vs. 4-9.

What did Solomon's answers show the queen? What did she see? How did all this affect her? What did she say of the report she had heard? Who did she say were happy? Why? What similar testimony was borne to Jesus? John 7: 45, 46. To whom did the queen give praise? Why? Why had the Lord set Solomon on the throne of Israel? What had he shown by his gifts to Solomon? Who alone was wiser than Solomon? What may be said of his servants?

III. The Queen's Presents. vs. 10-13.

What presents did the queen give to Solomon? Where had these presents been foretold? Who brought similar gifts to Jesus? What gifts should we bring to him? What return did Solomon make to the queen for her bounty? Do you think she was converted to the worship of the true God? What more than the confession of the mouth does God require?

QUESTIONS FOR REVIEW.

1. For what purpose did the queen of Sheba visit Solomon?
Ans. To prove him with hard questions.
2. How many of her questions did Solomon answer? *Ans.* He told her all she asked.
3. What did she say of what she saw and heard? *Ans.* Behold, the half was not told me.
4. What presents did she give to Solomon? *Ans.* A great amount of gold, spices and precious stones.
5. What does the Golden Text say of Jesus? *Ans.* Behold, a greater than Solomon is here.

WHAT HAVE I LEARNED?

1. That wise rulers are a blessing to a people.
2. That wise rulers are a proof of God's favor to a nation.
3. That wisdom is better than riches and honor.
4. That wisdom is needed for the right use of riches and honor.
5. That we should seek true wisdom from Christ, who is the "Wisdom of God."

Nov. 16, 1884.]

LESSON VII.

[1 Kings 11 : 4-13.]

SOLOMON'S SIN.

COMMIT TO MEMORY VS. 9, 10.

4 For it came to pass, when Sol'o-mon was old, *that* his wives turned away his heart after other gods: and his heart was not perfect with the LORD his God, as *was* the heart of Da'vid his father. [Deut. 17 : 17; Neh. 13 : 26.]

5 For Sol'o-mon went after Ash'tor-eth the goddess of the Zi-do'ni-ans, and after Mil'com the abomination of the Am'mon-ites. [Judg. 2 : 13; 2 Kings 23 : 13.]

6 And Sol'o-mon did evil in the sight of the LORD, and went not fully after the LORD, as *did* Da'vid his father. [Num. 14 : 24.]

7 Then did Sol'o-mon build a high place for Che'mosh, the abomination of Mo'ab, in the hill that *is* before Je-ru'sa-lem, and for Mo'lech, the abomination of the children of Am'mon. [Num. 33 : 52.]

8 And likewise did he for all his strange wives, which burnt incense and sacrificed unto their gods.

9 ¶ And the LORD was angry with Sol'o-mon, because his heart was turned from the LORD God of Is'ra-el, which had appeared unto him twice. [ch. 3 : 5; 9 : 2.]

10 And had commanded him concerning this thing, that he should not go after other gods: but he kept not that which the LORD commanded. [ch. 6 : 12; 9 : 6.]

11 Wherefore the LORD said unto Sol'o-mon, Forasmuch as this is done of thee, and thou hast not kept my covenant and my statutes, which I have commanded thee, I will surely rend the kingdom from thee, and will give it to thy servant. [ch. 12 : 15, 16.]

12 Notwithstanding, in thy days I will not do it for Da'vid thy father's sake: *but* I will rend it out of the hand of thy son.

13 Howbeit I will not rend away all the kingdom; *but* will give one tribe to thy son for Da'vid my servant's sake, and for Je-ru'sa-lem's sake which I have chosen. [2 Sam. 7 : 15; Ps. 89 : 33; Deut. 12 : 11.]

GOLDEN TEXT.

“Keep thy heart with all diligence; for out of it are the issues of life.”—Prov. 4 : 23.

CATECHISM.

Q. 104. *What do we pray for in the fourth petition?*

A. In the fourth petition, which is, *Give us this day our daily bread*, we pray, that of God's free gift, we may receive a competent portion of the good things of this life, and enjoy his blessing with them.

HOME READINGS.

- M.* 1 Kings 11 : 4-13 *Solomon's Sin.*
T. Prov. 4 : 14-27 " *Keep thy Heart.*"
W. 1 Kings 11 : 14-25 *Solomon's Adversaries.*
Th. 1 Kings 11 : 26-43 *Solomon's Death.*
F. Isa. 40 : 18-31 " *To Whom will ye Liken God.*"
S. Isa. 45 : 18-25 " *No God beside Me.*"
S. Ps. 97 : 1-12 " *High Above all the Earth.*"

LESSON PLAN.

1. Solomon Turning from the Lord. 2. The Lord Turning from Solomon.

Time.—B. C. 984. *Place.*—Jerusalem.

INTRODUCTORY.

In our last lesson we saw Solomon in the glory and prosperity which the Lord gave him because of his obedience to his covenant. In to-day's lesson we have a different picture. We see him turning away from the Lord and worshipping senseless idols—all his wisdom changed to folly. As we look upon the picture let us remember the admonition of the apostle. Heb. 3 : 12.

LESSON NOTES.

I.—V. 4. *Old*—from fifty to fifty-five years old. He died at sixty. *His wives*—idolaters from the surrounding nations. *The heart of David*—David grievously sinned, but he never departed from the worship of Jehovah. **V. 5.** *Went after*—worshiped. *Ashtoreth*—the great female deity of the Canaanitish nations, of whose worship Zidon was the principal seat. *Milcom*—the same as Molech or *Moloch*, the sun-god of the Ammonites, a tribe descended from Lot, whose territory lay east of the Jordan, between the rivers Jabbok and Arnon. **V. 6.** *Went not fully*—he did not entirely forsake the outward worship of Jehovah, but added to it the worship of heathen gods. *Chemosh*—the war and fire-god of the Moabites. *Moab*—a people descended from Lot, whose country lay east of the Dead Sea and south of the Arnon. *The hill*—Mount of Olives, called in 2 Kings 23 : 13 "the mount of corruption," on account of the idolatrous rites there practiced. **V. 8.** *Strange*—from heathen nations. Such marriages were forbidden by the Jewish law.

II.—V. 9. *Which had appeared unto him twice*—see ch. 3 : 5 and 9 : 2. **V. 10.** *This thing*—the worship of idols. **V. 11.** *The Lord said*—probably by a prophet. *Thy servant*—Jeroboam.

V. 12. *In thy days*—there is mercy in the midst of judgment.

V. 13. *One tribe*—Judah. Benjamin was so connected with Judah that they were but as one tribe, and therefore it is not here particularly mentioned.

QUESTIONS.

Introductory.

What was the title of the last lesson? For what purpose did the queen of Sheba visit Solomon? What did she say of what she saw and heard? What is the title of this lesson? Golden Text? Lesson Plan? Time? Place? Recite the memory verses. The Catechism.

I. Solomon Turning from the Lord. vs. 4-8.

What happened when Solomon was old? What false gods did he worship? For whom did he build altars to idols? What made his thus turning from the Lord the more criminal? Which is the first commandment? The second?

II. The Lord Turning from Solomon. vs. 9-13.

How did the Lord regard Solomon's idolatry? When had the Lord appeared to him? What special command had he given him? What did the Lord now say to Solomon? Why should this not be done in Solomon's time? What part of the kingdom should be given to his son? What are the reasons annexed to the second commandment?

QUESTIONS FOR REVIEW.

1. What happened when Solomon was old? *Ans.* His wives turned away his heart from God.

2. What did he worship? *Ans.* The idol gods of the heathen.

3. How did the Lord regard Solomon? *Ans.* The Lord was angry with him.

4. What made Solomon's conduct the more wicked? *Ans.* The Lord had twice appeared to him, and had given him commandment about this very thing.

5. What punishment did the Lord foretell? *Ans.* The kingdom should be divided, and only one tribe be given to Solomon's son.

WHAT HAVE I LEARNED?

1. That it is a fearful sin to turn away from the Lord.

2. That the Lord will not turn away from us unless we first turn away from him.

3. That special favors received from the Lord make our departure from him the more heinous.

4. That God will certainly punish those that turn from him.

5. That even in the midst of wrath he remembers mercy to the penitent.

Nov. 23, 1884.] LESSON VIII. [Prov. 1 : 1-16.

PROVERBS OF SOLOMON.

COMMIT TO MEMORY vs. 8-10.

1 The proverbs of Sol'o-mon the son of Da'vid, king of Is'ra-el; [1 Kings 4 : 32.]

2 To know wisdom and instruction; to perceive the words of understanding;

3 To receive the instruction of wisdom, justice, and judgment, and equity; [ch. 2 : 1, 9.]

4 To give subtilty to the simple, to the young man knowledge and discretion. [ch. 9 : 4.]

5 A wise man will hear, and will increase learning; and a man of understanding shall attain unto wise counsels; [ch. 9 : 9.]

6 To understand a proverb, and the interpretation: the words of the wise, and their dark sayings. [Ps. 78 : 2.]

7 ¶ The fear of the LORD is the beginning of knowledge: but fools despise wisdom and instruction. [Job 28 : 28; Ps. 111 : 10.]

8 My son, hear the instruction of thy father, and forsake not the law of thy mother: [ch. 4 : 1; 6 : 20.]

9 For they shall be an ornament of grace unto thy head, and chains about thy neck.

10 ¶ My son, if sinners entice thee, consent thou not. [Ps. 1 : 1; Eph. 5 : 11.]

11 If they say, Come with us, let us lay wait for blood, let us lurk privily for the innocent without cause: [Jer. 5 : 26.]

12 Let us swallow them up alive as the grave; and whole, as those that go down into the pit: [Ps. 28 : 1; 143 : 7.]

13 We shall find all precious substance, we shall fill our houses with spoil:

14 Cast in thy lot among us; let us all have one purse:

15 My son, walk not thou in the way with them; refrain thy foot from their path: [Ps. 119 : 101.]

16 For their feet run to evil, and make haste to shed blood. [Isa. 59 : 7; Rom. 3 : 15.]

GOLDEN TEXT.

“The fear of the Lord is the beginning of knowledge.”—Prov. 1 : 7.

CATECHISM.

Q. 105. *What do we pray for in the fifth petition?*

A. In the fifth petition, which is, *And forgive us our debts, as we forgive our debtors*, we pray that God, for Christ's sake, would freely pardon all our sins; which we are the rather encouraged to ask, because by his grace we are enabled from the heart to forgive others.

HOME READINGS.

<i>M.</i> Prov. 1 : 1-16	<i>The Proverbs of Solomon.</i>
<i>T.</i> Prov. 1 : 17-33	<i>Counsels of Wisdom.</i>
<i>W.</i> Prov. 9 : 1-12	<i>The Fear of the Lord.</i>
<i>Th.</i> Prov. 25 : 1-22	<i>The Secret of the Lord.</i>
<i>F.</i> Ps. 36 : 1-12	"No Fear of God."
<i>S.</i> Ps. 37 : 1-15	<i>Evil-doers Cut Off.</i>
<i>S.</i> Ps. 34 : 1-10	"No Want to them that Fear Him."

LESSON PLAN.

1. The Counsel of Wisdom. 2. The Counsel of Folly.

Time.—about B. C. 1000. *Place.*—Written at Jerusalem, by Solomon.

INTRODUCTORY.

The book of Proverbs is universally ascribed to Solomon. It is probable that he himself selected and edited the first twenty-four chapters, and the remaining chapters were added by other hands—all under direct inspiration—at a later period. The book is a treasure-house of wisdom, containing plain and practical rules for guidance in almost every duty and relation of life.

LESSON NOTES.

I.—V. 2. *To know*—for knowing. The object of this book is stated in the first four verses. *Wisdom*—the use of the best means for the best ends; true piety. *To perceive*—for perceiving. **V. 3.** *Justice and judgment*—the characteristics of one upright in all his relations to God and man. **V. 4.** *Knowledge and discretion*—to escape evil and find good. **Vs. 5, 6.** The one who pursues right ends by right means will prize such writings. *To understand*—so as to understand. *Dark sayings*—compare Ps. 49 : 4; John 16 : 25. **V. 7.** *The fear of the Lord*—the principle of true piety. Job 28 : 28; Ps. 34 : 11; Acts 9 : 31. *Beginning*—first part, foundation. *Fools*—the wicked. *Hear*—listen to and obey. (Compare ch. 6 : 20; Eph. 6 : 2, 3.) **V. 9.** *An ornament of grace*—compare Gen. 41 : 42; Cant. 1 : 10; 4 : 9.

II.—V. 10. *Consent thou not*—the sin is in yielding to temptation, not in being tempted. vs. 11-14. Murder and robbery are given as particular illustrations. **V. 11.** *Lurk privily*—conceal our plans and acts. *Innocent without cause*—with bad

men the innocence of their victim is no cause why they should not molest him, if only he has what they want. V. 12. *Swallow them up*—completely destroy the victim and traces of the crime. Ps. 55 : 15. V. 13. *Walk not thou*—the way or the path of the wicked is dangerous. Keep out of their company. Avoid the beginnings of sin. Prov. 4 : 14 ; Ps. 1 : 1 ; 119 : 101.

QUESTIONS.

Introductory.

What is a proverb? Who wrote the book of Proverbs? Of what is it a collection? What is the title of this lesson? Golden Text? Lesson Plan? Time? Place? Recite the memory verses. The Catechism.

I. The Counsel of Wisdom. vs. 1-9.

For what purpose were these proverbs written? What will the wise man do? What is meant by wisdom? What is the beginning of wisdom? How do fools differ from the wise? What is the counsel of wisdom? What will be the reward of those that follow this counsel?

II. The Counsel of Folly. vs. 10-16.

What must we do when tempted? What is the counsel of folly? What particular temptations are here noted? What rewards are promised? What advice does the wise man give? Why should we avoid the company of the wicked? What is said in Prov. 13 : 20?

QUESTIONS FOR REVIEW.

1. What is the beginning of wisdom? *Ans.* The fear of the Lord is the beginning of knowledge.
2. What is the counsel of wisdom? *Ans.* Hear the instruction of thy father, and forsake not the law of thy mother.
3. What must we do when tempted? *Ans.* If sinners entice thee, consent thou not.
4. What good advice does the wise man give? *Ans.* Keep out of bad company.
5. Why should we follow this advice? *Ans.* If we associate with the bad we will become like them, and perish with them.

WHAT HAVE I LEARNED?

1. That those who serve the Lord are truly wise.
2. That we cannot begin this service too young.
3. That we should honor and obey our parents.
4. That we should resist every temptation to do wrong.
5. That we should keep out of bad company.

Nov. 30, 1884.]

LESSON IX.

[Prov. 8 : 1-17.]

TRUE WISDOM.

COMMIT TO MEMORY VS. 10, 11.

1 Doth not wisdom cry? and understanding put forth her voice? [ch. 1 : 20; 2 : 3.]

2 She standeth in the top of high places, by the way in the places of the paths.

3 She crieth at the gates, at the entry of the city, at the coming in at the doors:

4 Unto you, O men, I call; and my voice is to the sons of man.

5 O ye simple, understand wisdom: and ye fools, be ye of an understanding heart.

6 Hear; for I will speak of excellent things; and the opening of my lips *shall be* right things. [ch. 22 : 20.]

7 For my mouth shall speak truth: and wickedness is an abomination to my lips.

8 All the words of my mouth *are* in righteousness; *there is* nothing froward or perverse in them.

9 They *are* all plain to him that understandeth, and right to them that find knowledge.

10 Receive my instruction, and not silver; and knowledge rather than choice gold.

11 For wisdom *is* better than rubies; and all the things that may be desired *are not* to be compared to it. [Job 28 : 15; Ps. 19 : 10; 119 : 127.]

12 I Wisdom dwell with prudence, and find out knowledge of witty inventions.

13 The fear of the LORD *is* to hate evil: pride, and arrogancy, and the evil way, and the froward mouth, do I hate. [ch. 16 : 6; 6 : 17; 4 : 24.]

14 Counsel *is* mine, and sound wisdom: I *am* understanding; I have strength. [Eccles. 7 : 19.]

15 By me kings reign, and princes decree justice. [Dan. 2 : 21; Rom. 13 : 1.]

16 By me princes rule, and nobles, *even* all the judges of the earth.

17 I love them that love me: and those that seek me early shall find me. [1 Sam. 2 : 30; Ps. 91 : 14; James 1 : 5.]

GOLDEN TEXT.

“I love them that love me; and those that seek me early shall find me.”—Prov. 8 : 17.

CATECHISM.

Q. 106. *What do we pray for in the sixth petition?*

A. In the sixth petition, which is, *And lead us not into temp-*

tation, but deliver us from evil, we pray, that God would either keep us from being tempted to sin, or support and deliver us when we are tempted.

HOME READINGS.

<i>M.</i> Prov. 8 : 1-17	<i>The Call of Wisdom.</i>
<i>T.</i> Prov. 8 : 18-36	<i>The Value of Wisdom.</i>
<i>W.</i> Prov. 3 : 1-18	<i>The Counsels of Wisdom.</i>
<i>Th.</i> Prov. 2 : 1-9	<i>The Promise of Wisdom.</i>
<i>F.</i> Job 28 : 1-28	<i>The Giver of Wisdom.</i>
<i>S.</i> Matt. 13 : 44-58	<i>The Price of Wisdom.</i>
<i>S.</i> Rev. 3 : 14-22	<i>The Reward of Wisdom.</i>

LESSON PLAN.

1. The Call of Wisdom. 2. The Promise of Wisdom. 3. The Value of Wisdom.

Time.—About B. C. 1000. *Place.*—Written by Solomon at Jerusalem.

INTRODUCTORY.

In this lesson, true wisdom, the wisdom that is from above, is personified, and represented as calling to men and giving them counsel. Many suppose that by wisdom in this passage the Lord Jesus Christ, who is called "the Wisdom of God," is meant, and that it is his voice that is here addressed to us.

LESSON NOTES.

I.—V. 1. *Doth not wisdom cry*—loudly and persuasively. V. 2. *In the top of high places*—where passers-by may be observed. V. 3. *At the gates*—in all places of public concourse where men are accustomed to assemble, and where she may hope to reach their ears, wisdom lifts up her voice, inviting their attention. V. 4. *Unto you, O men*—the call is public, open, universal, plain. With heart full of love and sympathy for men, with blessings most precious to bestow, she offers her counsels and longs to gain their ear and their heart that she may bless them. V. 5. *Simple . . . fools*—here used in their usual Bible sense; not with reference to weak minds, but unconverted hearts. ch. 1 : 4.

II.—V. 6. *Excellent things*—things of value, worth having. *Right things*—the truth, as opposed to deception. V. 8. *Froward*—twisted, deceitful, contrary to truth. Her instructions give no needless pain, impose no needless restraint; there is no insincerity in her invitations, no unfaithfulness in her promises, no wickedness in her precepts. V. 9. *Plain*—easy

to comprehend. *That find*—that have. The entrance of God's word gives understanding to the simple.

III.—V. 10. *Receive my instruction*—as better than silver or gold. V. 11. *Wisdom is better than rubies*—the fear of the Lord, piety, is true *wisdom*—more to be desired than the most valuable earthly treasures. V. 12. *Witty*—practical, skillful, sagacious. V. 13. *The fear of the Lord*—not a dread of his wrath, but a loving, filial, reverential regard for his will. True piety and true wisdom are here spoken of as having common marks of like and dislike. *To hate evil*—man may fear punishment, and yet love sin. The fear of the Lord leads men to hate everything which he hates. So that he that doth not hate sin feareth not God. V. 14. *Counsel*—good direction and essential aid. There is no *sound wisdom* but in Christ, or from Him who is the Fountain and Author of human reason. He is the true Light that lighteth every man that cometh into the world. *Counsel* is his, for he is the Wonderful Counselor; *wisdom* is his; he is Understanding. V. 15. *By me kings reign*—only as they rule in wisdom can they maintain their authority. V. 17. *I love them*—their love to me makes it possible for me to pour my richest blessings upon them. *Seek me early*—literally, “at dawn,” and so in early life. The same word elsewhere in this book means diligently, earnestly. Prov. 1 : 28 : 7 : 15 ; 11 : 27. The fact that wisdom directs her appeal so generally to the young, favors the sense early in life. A hearty earnestness is no doubt implied. What a precious encouragement is thus promised to the young to begin at once a life of piety!

QUESTIONS.

Introductory.

Who wrote the book of Proverbs? What is meant by *wisdom* in this book? What is the title of this lesson? Golden Text? Lesson Plan? Time? Place? Recite the memory verses. The Catechism.

I. The Call of Wisdom. vs. 1-5.

Whom does wisdom call? How? Where? Who are meant by the *simple*? By *fools*? What does wisdom say to them? What is meant by *an understanding heart*?

II. The Promise of Wisdom. vs. 6-9.

What does wisdom promise? What will all her words be? How may we understand her instructions? How is Christ

the wisdom of God? How doth Christ execute the office of a prophet?

III. The Value of Wisdom. vs. 10-17.

Why should we receive the instructions of wisdom? How is heavenly wisdom described in James 3:17? Why is this wisdom better than wealth? What wise choice did Solomon make? How are the young encouraged to seek wisdom or true piety?

QUESTIONS FOR REVIEW.

1. Whom does wisdom call? *Ans.* Unto you, O men, I call, and my voice is to the sons of man.
2. What does she say? *Ans.* O ye simple, understand wisdom.
3. What does she promise? *Ans.* I will speak excellent things.
4. What is the value of wisdom? *Ans.* All the things that may be desired are not to be compared to it.
5. What is wisdom's call to the young? *Ans.* (Golden Text). I love them that love me; and those that seek me early shall find me.

WHAT HAVE I LEARNED?

1. That God calls upon all to seek true heavenly wisdom.
2. That this call should be regarded and obeyed at once.
3. That true religion is more desirable than any earthly good.
4. That without it, however much of worldly wealth we may possess, we will be found poor at last.
5. That the young have very great encouragement to seek true heavenly wisdom.

Dec. 7, 1884.]

LESSON X.

[Prov. 23: 29-35.]

DRUNKENNESS.

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? [Isa. 5: 11, 23; Gen. 49: 12.]

30 They that tarry long at the wine; they that go to seek mixed wine. [Eph. 5: 18; Ps. 75: 8.]

31 Look not thou upon the wine when it is red, when it giveth his color 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. [ch. 37 : 22; Jer. 5 : 3; Eph. 4 : 19; Isa. 56 : 12.]

GOLDEN TEXT.

“**Be not among winebibbers.**”—Prov. 23 : 20.

CATECHISM.

Q. 107. *What doth the conclusion of the Lord's Prayer teach us?*

A. The conclusion of the Lord's Prayer, which is, *For thine is the kingdom, and the power, and the glory, for ever, Amen*, teacheth us to take our encouragement in prayer from God only, and in our prayers to praise him, ascribing kingdom, power, and glory to him: and in testimony of our desire and assurance to be heard, we say, *Amen*.

HOME READINGS.

M.	Prov. 23 : 29-35	<i>Drunkenness.</i>
T.	Prov. 23 : 12-23	<i>Be not among Winebibbers.</i>
W.	Dan. 1 : 1-21	<i>A Total-Abstinence Boy.</i>
Th.	Jer. 35 : 1-19	<i>A Total-Abstinence Family.</i>
F.	Isa. 28 : 1-16	<i>The Drunkards of Ephraim.</i>
S.	Isa. 5 : 11-25	<i>Judgments Denounced.</i>
S.	Heb. 2 : 12-20	<i>Woe to the Drunkard-Maker!</i>

LESSON PLAN.

1. The Deceitfulness of the Cup. 2. The Curse of the Cup.

Time.—About B. C. 1000. *Place.*—Written by Solomon at Jerusalem.

INTRODUCTORY.

The part of the book of Proverbs from which this lesson is taken begins with chapter 22 : 17. It is there entitled *The Words of the Wise*, as if containing the utterances of many wise men. It was probably compiled from various sources by Solomon. It comes to us not only with his authority, but also with that of God himself, by whom it was inspired. Our lesson-passage is just as important now as it was in the days of Solomon. It shows us the deadly effects of drunkenness, and points out the only way to avoid them.

LESSON NOTES.

I.—V. 29. *Who hath woe?*—a very vivid picture of the effects of drunkenness, but no picture can be as vivid as the reality;

such *woe*—such *sorrow*—*who hath it?* *Contentions*—brawls and disputes. *Babbling*—“anxious care.” *Wounds without cause*—such as come from drunken brawls—often to brutal murder. *Redness of eyes*—the disgusting evidence of excessive drinking. **V. 30.** *Mixed wine*—mixed with drugs and spices to make it stronger. **V. 31.** *Look not*—avoid the allurements of sin; “touch not, taste not, handle not,” do not even *look* at it. *When it is red*—its very color, its sparkling transparency in the cup, the relish with which *it moveth itself aright*, or “goes down smoothly,” all tend to excite the debasing appetite. For, whatever be its present zest, at the last it *biteth like a serpent and stingeth like an adder*. Did it bite first, who would touch it? If poison were seen in the cup, who would taste it? Is the poison less deadly because it is unseen? Is the cup less dangerous because it is deceitful? The adder’s sting is concealed, yet fatal. There is death in the cup. If the strong language of Solomon was true of the wines of his time, how much more applicable is it to the vile and poisonous liquids that are measured out in the drinking-saloons that abound in our days!

II.—V. 33. Drunkenness leads to impurity. *Perverse things*—filthy, foolish utterances that seem wit to the man turned into a brute. **V. 34.** *In the midst of the sea*—giddy and reeling like a rolling vessel. *Upon the top of the mast*—unconscious of danger. This infatuation is the most awful part of the curse. **V. 35.** Even the senses seem to be stupefied. *Stricken* and *beaten* he may be, but he thanks his drunkenness that he *feels it not*. Therefore the fool returns to his folly. *I will seek it yet again*—lost to shame and more senseless than the brute, he gives himself up to his debasing, destroying sin. Woe to the drunkard! Drinking is like sliding down hill on a sled—the farther you go the faster you go, and the more difficult it is to stop. It hurts the body, the mind, the character, the reputation, the comfort of life, the peace of society and the good order of the world. It hardens men in wickedness, and issues in misery both here and hereafter. No drunkard shall inherit eternal life. We lose nothing by total abstinence; we avoid danger for ourselves, and our example may be the salvation of others. Let every one who studies this lesson solemnly pledge himself never to taste the intoxicating cup.

QUESTIONS.

Introductory.

What was the title of the last lesson? What is the call of wisdom? The promise of wisdom? The value of wisdom? What is the title of this lesson? Golden Text? Lesson Plan? Time? Place? Recite the memory verses. The Catechism.

I. The Deceitfulness of the Cup. vs. 29-32.

How is the drunkard described in v. 30? What is *mixed wine*? What warning is given in v. 31? How do these things deceive and tempt to drunkenness? How do gay companions often exert the same influence? What effect may our example have on others? How does the intoxicating cup deceive its votaries?

II. The Curse of the Cup. vs. 33-35.

What curses of the cup are enumerated in this lesson? (vs. 29, 32.) With what other sin is drunkenness connected? How is it connected with *contentions*? With *babbling*? With murder? With impurity? With blasphemy and ribaldry? What are its effects upon health? Upon intellect? Upon fortune? Character and reputation? Friends and family? Society? Describe further its debasing and enslaving effects. Can the drunkard enter heaven? (See 1 Cor. 6:10.) How are all these curses of the cup to be avoided? What is your duty in this matter?

QUESTIONS FOR REVIEW.

1. What evils of drunkenness are mentioned in v. 29? *Ans.* Sorrow, contentions, babbling, wounds and redness of eyes.
2. What counsel is given in v. 31? *Ans.* Look not thou upon the wine when it is red.
3. What does it do at the last? *Ans.* It biteth like a serpent, and stingeth like an adder.
4. How may we avoid the danger of drunkenness? *Ans.* By never tasting a drop of intoxicating drink.
5. What should we do to check the evils of intemperance? *Ans.* Everything in our power to stop the sale and use of intoxicating drinks.

WHAT HAVE I LEARNED?

1. That drunkenness is a most fearful evil and sin.
2. That there is danger in the use of intoxicating drinks.
3. That we should abstain entirely from their use.
4. That we should do all we can to discourage their use by others.
5. That we should discountenance their sale as a beverage.

Dec. 14, 1884.] LESSON XI. [Eccles. 2 : 1-13.

VANITY OF WORLDLY PLEASURE.

COMMIT TO MEMORY VS. 10, 11.

1 I said in mine heart, Go to now, I will prove thee with mirth; therefore enjoy pleasure: and behold, this also *is* vanity. [Luke 12 : 19; Isa. 50 : 11.]

2 I said of laughter, *It is* mad: and of mirth, What doeth it? [Prov. 14 : 13.]

3 I sought in mine heart to give myself unto wine, yet acquainting mine heart with wisdom; and to lay hold on folly, till I might see what *was* that good for the sons of men, which they should do under the heaven all the days of their life. [ch. 1 : 17.]

4 I made me great works; I builded me houses; I planted me vineyards: [1 Kings 7 : 1-12.]

5 I made me gardens and orchards, and I planted trees in them of all *kinds* of fruits:

6 I made me pools of water, to water therewith the wood that bringeth forth trees:

7 I got *me* servants and maidens, and had servants born in my house; also I had great possessions of great and small cattle above all that were in Je-ru'sa-lem before me;

8 I gathered me also silver and gold, and the peculiar treasure of kings, and of the provinces; I gat me men-singers and women-singers, and the delights of the sons of men, *as* musical instruments, and that of all sorts. [1 Kings 9 : 28; 10 : 10, 14, 21.]

9 So I was great and increased more than all that were before me in Je-ru'sa-lem: also my wisdom remained with me. [ch. 1 : 16.]

10 And whatsoever mine eyes desired I kept not from them, I withheld not my heart from any joy: for my heart rejoiced in all my labor: and this was my portion of all my labor. [ch. 3 : 22; 5 : 18; 9 : 9.]

11 Then I looked on all the works that my hands had wrought, and on the labor that I had labored to do: and behold, all *was* vanity and vexation of spirit, and *there was* no profit under the sun. [ch. 1 : 3, 14; 7 : 25.]

12 ¶ And I turned myself to behold wisdom, and madness, and folly: for what *can* the man *do* that cometh after the king? *even* that which hath been already done.

13 Then I saw that wisdom excelleth folly, as far as light excelleth darkness.

GOLDEN TEXT.

“Wisdom excelleth folly, as far as light excelleth darkness.”—Eccles. 2 : 13.

CATECHISM.

Q. 1. *What is the chief end of man?*

A. Man's chief end is to glorify God, and to enjoy him for ever.

HOME READINGS.

- M. Eccles. 1 : 1-18. . *Worldly Wisdom Tested.*
 T. Eccles. 2 : 1-11. . *Worldly Pleasures Tested.*
 W. Eccles. 2 : 12-26 . *Human Wisdom and Labor Vain.*
 Th. Eccles. 6 : 1-12. . " *What is Man the Better ?*"
 F. Luke 12 : 13-21 . *The Rich Fool.*
 S. Luke 16 : 19-31 . *Worldly and Heavenly Portions Contrasted.*
 S. Eccles. 12 : 1-14 . *The Conclusion of the Whole Matter.*

LESSON PLAN.

1. The World's Pleasures Tested. 2. The Result of the Test.

Time.—About B. C. 977. *Place.*—Written at Jerusalem by Solomon, after his repentance and restoration from idolatry.

INTRODUCTORY.

The book of Ecclesiastes was probably written by Solomon near the close of his life, when he had repented of his sin and folly, and was convinced of the vanity of everything except piety toward God. The word *Ecclesiastes* means Preacher, and by this name the author is designated throughout the book. Our lesson-passage gives us the confession of one who had tried worldly pleasures and found them wanting.

LESSON NOTES.

I.—V. 1. *I will prove thee*—will test whether thou canst find solid good in pleasure. *Mirth*—the self-indulgence that excites mirth; gay, merry society. V. 2. *Mad*—puts men beside themselves, out of their own control. V. 3. *Unto wine*—the pleasures of the table, rich feasting and abundant drinking. *Acquainting*—not abandoning himself to indulgence, but carefully observing its effects upon him—a dangerous experiment to which he became a victim. V. 4. *Great works*—from the lusts of the flesh he now passes to the lust of the eye and that pride of life which seeks and delights in outward splendor. *Horses*—see 1 Kings 7 : 1-12. *Gardens and orchards*—parks of beautiful trees, with fruit trees. V. 6. *Pools of water*—the remains of these pools or reservoirs are still seen a few miles south-west from Jerusalem. V. 7. *Got*—bought or procured. *Born in my house*—these from their natural faithfulness were, on this account, esteemed of special

value. V. 8. *Silver and gold*—see the account of Solomon's riches in 1 Kings 10 : 14-29. *Peculiar treasure*—rare and curious things highly esteemed. V. 10. *Whatsoever mine eyes desired*—he had no wish ungratified.

II.—V. 11. *Then I took*—he took a careful survey of the whole, and found that all he had gained was not worth the labor. *No profit*—no permanent, satisfying portion. Life with its highest joys is profitless without a higher end—without another life. V. 12. *What can the man do*—no other man could possibly have the power to make the trial of these things as he had. V. 13. *Wisdom excelleth folly*—worldly wisdom, not heavenly or true piety, is here meant. It exceeds folly as much as light exceeds darkness. But it does not yield the solid, permanent good that man craves. All worldly things are unsatisfying. The wisdom that is from above, the hope of a blessed life beyond the grave, is the only satisfying good.

QUESTIONS.

Introductory.

Who was the author of the book of Ecclesiastes? When was it probably written? What was its leading object? What is the title of this lesson? Golden Text? Lesson Plan? Time? Place? Recite the memory verses. The Catechism.

I. The World's Pleasures Tested. vs. 1-10.

What did Solomon say to himself? What did he seek? How did he limit his indulgence? Meaning of *yet acquainting mine heart with wisdom*? What was his object in doing this? What second source of worldly pleasure did he test? How did he make the test? What wealth did he gain? What honor? How were his desires for pleasure, wealth, honor gratified?

II. The Result of the Test. vs. 11-13.

Upon what did he then look? What did he find as the result of the test? What great advantages had he for testing these things? What was his decision? What is meant by *wisdom* in v. 13? How does it surpass other sources of worldly pleasure? What was the result of the test with regard to it? (See vs. 14-16).

QUESTIONS FOR REVIEW.

1. What did Solomon first test? *Ans.* The pleasures of mirth and sensual indulgence. vs. 1-3.

2. From what did he next seek enjoyment? *Ans.* From works of luxury and splendor.

3. What other sources of worldly pleasure did he test? *Ans.* The enjoyment of wealth and honor.

4. What source of worldly pleasure did he pronounce the greatest? *Ans.* Wisdom excelleth folly, as far as light excelleth darkness.

5. Did it stand the test? *Ans.* "I said in my heart, that this also is vanity." v. 15.

WHAT HAVE I LEARNED?

1. That sensual pleasures are unsatisfying and debasing.
2. That wealth and luxury cannot afford real enjoyment.
3. That worldly honors can give no enduring joy.
4. That worldly wisdom and learning yield but temporary satisfaction.
5. That we should set our affection on things above, not on things on the earth. Col. 3 : 2.



Dec. 21, 1884.] LESSON XII. [Eccles. 12 : 1-14.]

THE CREATOR REMEMBERED.

COMMIT TO MEMORY VS. 13, 14.

1 Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them; [Isa. 26 : 8; 2 Sam. 19 : 35.]

2 While the sun, or the light, or the moon, or the stars, be not darkened, nor the clouds return after the rain :

3 In the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few, and those that look out of the windows be darkened, [2 Cor. 5 : 1; Gen. 27 : 1.]

4 And the doors shall be shut in the streets, when the sound of the grinding is low, and he shall rise up at the voice of the bird, and all the daughters of music shall be brought low;

5 Also *when* they shall be afraid of *that which is high*, and fears *shall be* in the way, and the almond tree shall flourish, and the grasshopper shall be a burden, and desire shall fail : because man goeth to his long home, and the mourners go about the streets : [Lev. 19 : 32; Job 16 : 22.]

6 Or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern.

7 Then shall the dust return to the earth as it was : and the

spirit shall return unto God who gave it. [Gen. 3 : 19; Ps. 146 : 4; Eccles. 3 : 21.]

8 ¶ Vanity of vanities, saith the Preacher; all *is* vanity.

9 And moreover, because the Preacher was wise, he still taught the people knowledge; yea, he gave good heed, and sought out, *and* set in order many proverbs.

10 The Preacher sought to find out acceptable words: and *that which was* written *was* upright, *even* words of truth.

11 The words of the wise *are* as goads, and as nails fastened *by* the masters of assemblies, *which* are given from one shepherd.

12 And further, by these, my son, be admonished: of making many books *there is* no end; and much study is a weariness of the flesh.

13 ¶ Let us hear the conclusion of the whole matter: Fear God, and keep his commandments; for this *is* the whole *duty* of man. [Deut. 10 : 12.]

14 For God shall bring every work into judgment, with every secret thing, whether *it be* good, or whether *it be* evil. [Matt. 12 : 36; 2 Cor. 5 : 10.]

GOLDEN TEXT.

“Remember now thy Creator in the days of thy youth.”—Eccles. 12 : 1.

CATECHISM.

Q. 39. *What is the duty which God requireth of man?*

A. The duty which God requireth of man is, obedience to his revealed will.

HOME READINGS.

M. Eccles. 12 : 1-14. *The Creator Remembered.*

T. Matt. 6 : 16-23 *The Heavenly Treasure.*

W. 1 John 2 : 14-29 *Counsels for the Young.*

Th. 1 Sam. 3 : 1-21 *A Young Prophet.*

F. 2 Chron. 34 : 1-22 *A Young King.*

S. Ps. 37 : 23-40 *The Righteous Never Forsaken.*

S. 2 Pet. 3 : 1-14 *The Day of the Lord.*

LESSON PLAN.

1. The Time for Remembering. 2. The Reason for Remembering.

Time.—About B. C. 977. *Place.*—Written by Solomon at Jerusalem.

INTRODUCTORY.

In this chapter the royal preacher gives the conclusion of his discourse upon the chief good, and urges the young to seek it in the service of their Creator. The infirmities of age are strikingly set forth under the emblem of an old, decaying house, and youth are urged to begin a life of piety before the coming of these days of sorrow and infirmity.

LESSON NOTES.

I.—V. 1. *The days of thy youth*—the best days, not the dregs of them. Prov. 8 : 17 ; 22 : 6. *Evil days*—of old age, as contrasted with youth. V. 2. *While the sun*—while prosperity continues. *Nor the clouds return*—as in old age, breaking the short intervals of joy. If youth is spent in sin, age will bring sorrow. V. 3. *Keepers of the house*—the house is the body, the keepers are the hands and arms ; the strong men, the feet and legs ; the grinders, the teeth ; and those that look out, the eyes. V. 4. *The doors*—the lips. *The sound of the grinding is low*—the old cannot eat their food with satisfaction. *Rise up at the voice of the bird*—the old rise early because they are sleepless. *Daughters of music*—their musical powers are weakened, they care very little for song. V. 5. *That which is high*—high hills, steep places. *The almond tree shall flourish*—the white almond-blossoms resemble the silvery hair of age. *The grasshopper shall be a burden*—the least weight oppresses. *His long home*—Hebrew, “the house of his eternity.” Job 16 : 22. V. 6. *Or ever*—before ; in close connection with the first clause of verse 1. *The silver cord*—the thread of life. This verse may refer to the spinal cord, the brain, the heart and lungs ; or, in general, to the mainsprings of life. V. 7. The body is material, and returns to the dust ; the soul is immaterial and immortal, and returns to God.

II.—V. 8. *All is vanity*—the world as a source of happiness is an utter failure. V. 11. *As goads*—like sharpened sticks, urging men to duty. *Masters of assemblies*—inspired teachers. *From one shepherd*—God the great Shepherd of Israel. V. 12. *By these*—these inspired words. Books may be multiplied, but heavenly wisdom only is deserving of our earnest, untiring pursuit. The word of God is the Book of books evermore. V. 13. *The conclusion of the whole matter*—the fitting close, the grand inference of the whole book. *This is the whole duty of man*—literally, “the whole man ;” the whole profit, interest, duty of man. V. 14. The solemn day, the day of judgment will come. We are not like the beasts that perish, but rational, accountable beings, destined to live for ever.

QUESTIONS.

Introductory.

What was the title of the last lesson ? How did Solomon test worldly pleasures ? What was the result of the test ?

What is the title of this lesson? Golden Text? Lesson Plan? Time? Place? Recite the memory verses. The Catechism.

I. The Times for Remembering. vs. 1-7.

With what counsel does the lesson begin? Meaning of *remember*? Why *in the days of thy youth*? Meaning of *evil days*? What change takes place in old age? v. 2. Meaning of this verse? How is old age further described? v. 3. Meaning of *keepers of the house*? Of *strong men*? Of *grinders*? Of *those that look out of the house*? How is the description continued? vs. 4-6. Meaning of v. 6? What shall the end be? v. 7. What becomes of the soul after the death of the body? If old age has so many disadvantages, when should we remember our Creator? What other passages teach the same duty? What examples of early piety are found in the Bible? Why is youth the best time for beginning a life of piety?

II. The Reasons for Remembering. vs. 8-14.

What does the preacher again declare? What had he done? vs. 9, 10. To what are the words of the wise compared? What closing admonition is given? How is this admonition enforced? What reasons does this lesson give for remembering our Creator? What is your duty?

QUESTIONS FOR REVIEW.

1. With what counsel does this lesson begin? *Ans.* Remember now thy Creator in the days of thy youth.
2. Why should we begin a life of piety in youth? *Ans.* That we may give God the service of our best and most active days.
3. What becomes of us at death? *Ans.* The body returns to the earth from which it came, and the spirit to God who gave it.
4. What is the whole duty of man? *Ans.* To fear God and keep his commandments.
5. How is this duty enforced? *Ans.* For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.

WHAT HAVE I LEARNED?

1. That we should begin to serve God while we are young.
2. That we must expect peculiar trials in old age.
3. That old age is an unfavorable time to seek religion.
4. That we should serve the Lord with gladness at all times.
5. That we must certainly give account to God for all our opportunities.

Dec. 28, 1884.] LESSON XIII.

REVIEW.

GOLDEN TEXT.

“Blessed is every one that feareth the Lord : that walketh in his ways.”—Ps. 128 : 1.

HOME READINGS.

M. Lessons I., II.

T. Lesson III.

W. Lessons IV., V.

Th. Lessons VI., VII.

F. Lessons VIII., IX.

S. Lessons X., XI.

S. Lesson XII.

Singing.—*Westminster S.-S. Hymnal*, No. 5.

Lesson I. Superintendent.—What did Nathan ask David ?

School.—My lord, O king, hast thou said, Adonijah shall reign after me, and he shall sit upon my throne ?

Supt.—What did David say to Bath-sheba ?

School.—Even as I swear unto thee by the Lord God of Israel, saying, Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne in my stead ; even so will I certainly do this day.

II. Supt.—What charge did David give to Solomon ?

School.—Now, my son, the Lord be with thee ; and prosper thou, and build the house of the Lord thy God as he hath said of thee.

III. Supt.—What did the Lord say to Solomon in Gibeon ?

School.—Ask what I shall give thee.

Supt.—What was Solomon's request ?

School.—Give thy servant an understanding heart to judge thy people, that I may discern between good and bad : for who is able to judge this thy so great a people ?

IV. Supt.—What were the dimensions of Solomon's temple ?

School.—The length thereof was threescore cubits, and the breadth thereof twenty cubits, and the height thereof thirty cubits.

Supt.—Of what was it built ?

School.—The house, when it was in building, was built of stone made ready before it was brought thither ; so that there was neither hammer nor axe, nor any tool of iron, heard in the house while it was building.

Singing.—*Westminster S.-S. Hymnal*, No. 209.

V. Supt.—How did Solomon begin the prayer of dedication ?

School.—Lord God of Israel, there is no God like thee, in heaven above, or on earth beneath, who keepest covenant and mercy with thy servants that walk before thee with all their heart.

VI. *Supt.*—What did the queen of Sheba say of the wealth and wisdom of Solomon?

School.—Behold the half was not told me; thy wisdom and prosperity exceedeth the fame which I heard.

Supt.—How did she bless the God of Israel?

School.—Blessed be the Lord thy God, which delighteth in thee, to set thee on the throne of Israel: because the Lord loveth Israel for ever, therefore made he thee king, to do judgment and justice.

VII. *Supt.*—What happened when Solomon was old?

School.—His wives turned away his heart after other gods, and his heart was not perfect with the Lord his God.

Supt.—What punishment did the Lord threaten?

School.—I will surely rend the kingdom from thee and give it to thy servant.

VIII. *Supt.*—What wise counsel does Solomon give?

School.—My son, hear the instruction of thy father, and forsake not the law of thy mother: for they shall be an ornament of grace unto thy head, and chains about thy neck.

Singing.—*Westminster S.-S. Hymnal*, No. 25.

IX. *Supt.*—What is the value of wisdom?

School.—Wisdom is better than rubies; and all the things that may be desired are not to be compared to it.

X. *Supt.*—Who hath woe? Who hath sorrow? Who hath babbling? Who hath wounds without cause? Who hath redness of eyes?

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

Supt.—What counsel and warning are given?

School.—Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder.

Singing.—*Westminster S.-S. Hymnal*, No. 126.

XI. *Supt.*—What did Solomon say after he had tested the value of worldly pleasure?

School.—I looked on all the works that my hands had wrought, and on the labor that I had labored to do; and behold, all was vanity and vexation of spirit.

XII. *Supt.*—With what counsel does this lesson begin?

School.—Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them.

Supt.—How does the lesson close?

School.—Let us hear the conclusion of the whole matter: Fear God and keep his commandments, for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.

Singing.—*Westminster S.-S. Hymnal*, No. 91.

Review-drill on titles, Golden Texts, Lesson Plans, etc.

Singing.—*Westminster S.-S. Hymnal*, No. 237.

INTRODUCTORY QUESTIONS.

Who was the first king of Israel? How was he chosen to that office? How long did he reign? What were the principal events of his reign? Of what sin was he guilty? How was he punished? Give an account of his death.

Whom did the Lord choose to succeed Saul? From whom was David descended? When and by whom was he first anointed king? For what purpose was he first brought to the court of Saul? What was his first great exploit? Why did Saul become his enemy? What were the leading events in his life before the death of Saul?

By which of the tribes was David then made king? What city was his capital? How long did he reign in Hebron? Who was made king by the other tribes? How did his reign end? What did all the tribes then do? What city did David make his capital? How long did he reign in Jerusalem? What were the leading events of his reign? What part of the Bible did he write?

QUESTIONS ON THE LESSONS.

I.—What is the title of the first lesson? Golden Text? Lesson Plan? Who now claimed the throne? Who favored his claims? Who informed David of the plot? What did David do? How did the people receive the proclamation?

II.—What is the title of the second lesson? Golden Text? Lesson Plan? What did David charge Solomon to do? Why had David not built the temple himself? What had the Lord promised respecting Solomon? What had David provided? What charge did he give to the princes of Israel?

III.—What is the title of the third lesson? Golden Text? Lesson Plan? How did the Lord appear to Solomon? What did he say to him? For what did Solomon ask? What did the Lord think of his request? What more did he promise him?

IV.—What is the title of the fourth lesson? Golden Text? Lesson Plan? When did Solomon begin to build the temple? Of what parts did the building consist? Of what was *the house* built? What were its dimensions? How did the Lord encourage Solomon in his work?

V.—What is the title of the fifth lesson? Golden Text? Lesson Plan? Who offered the prayer of dedication? With whom did he say God keeps covenant? How had God kept his promise to David? Whose prayers did Solomon ask God to hear? What blessings did he ask in answer to prayer?

VI.—What is the title of the sixth lesson? Golden Text? Lesson Plan? For what purpose did the queen of Sheba visit Solomon? How many of her questions did Solomon answer?

What did she say of what she saw and heard? What presents did she give to Solomon? What does the Golden Text say of Jesus?

VII.—What is the title of the seventh lesson? Golden Text? Lesson Plan? What happened when Solomon was old? What did he worship? How did the Lord regard Solomon? What made Solomon's conduct the more wicked? What punishment did the Lord foretell?

VIII.—What is the title of the eighth lesson? Golden Text? Lesson Plan? What is the beginning of wisdom? What is the counsel of wisdom? What must we do when tempted? What good advice does the wise man give? Why should we follow this advice?

IX.—What is the title of the ninth lesson? Golden Text? Lesson Plan? Whom does wisdom call? What does she say? What does she promise? What is the value of wisdom? What is wisdom's call to the young?

X.—What is the title of the tenth lesson? Golden Text? Lesson Plan? What evils of drunkenness are mentioned in verse 29? What counsel is given in verse 31? What does it do at the last? How may we avoid the danger of drunkenness? What should we do to check the evils of intemperance?

XI.—What is the title of the eleventh lesson? Golden Text? Lesson Plan? What did Solomon first test? From what did he next seek enjoyment? What other sources of worldly pleasure did he test? What source of worldly pleasure did he pronounce the greatest? Did it stand the test?

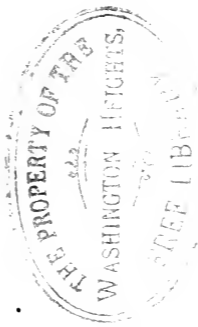
XII.—What is the title of the twelfth lesson? Golden Text? Lesson Plan? With what counsel does this lesson begin? Why should we begin a life of piety in youth? What becomes of us at death? What is the whole duty of man? How is this duty enforced?

CATECHISM QUESTIONS.

98. What is prayer? 99. What rule hath God given us for our direction in prayer? 100. What doth the preface of the Lord's Prayer teach us? 101. What do we pray for in the first petition? 102. What do we pray for in the second petition? 103. What do we pray for in the third petition? 104. What do we pray for in the fourth petition? 105. What do we pray for in the fifth petition? 106. What do we pray for in the sixth petition? 107. What doth the conclusion of the Lord's Prayer teach us? 1. What is the chief end of man? 39. What is the duty which God requireth of man?

REVIEW CHART.—Fourth Quarter.

LESSON PASSAGES.	TITLE.	GOLDEN TEXT.	LESSON PLAN.
1.—1 Kings 1: 22-35.	Solomon's Succeeding David.	And thou, Solomon, my son—1 Chron. 28 : 9.	1. Adonijah claims the throne. 2. David declares Solomon king. 3. Solomon anointed king.
2.—1 Chron. 22 : 6-19.	David's Charge to Solomon.	Arise, therefore—1 Chron. 22 : 16.	1. Solomon's work. 2. David's preparation. 3. The princes' part.
3.—1 Kings 3 : 3-15.	Solomon's Choice.	Wisdom is the principal thing—Prov. 4 : 7.	1. The choice made. 2. The choice approved. 3. The choice exceeded.
4.—6 : 1-14.	The Temple Built.	Mine house shall be called—Isa. 56 : 7.	1. The building. 2. God's promise.
5.—8 : 22-36.	The Temple Dedicated.	Behold, the heaven—1 Kings 8 : 27.	1. God's promise recalled. 2. God's presence sought. 3. God's help invoked.
6.—10 : 1-13.	The Wisdom of Solomon.	Behold, a greater than—Matt. 12 : 42.	1. The queen's visit. 2. The queen's amazement. 3. The queen's presents.
7.—11 : 4-13.	Solomon's Sin.	Keep thy heart with all—Prov. 4 : 23.	1. Solomon turning from the Lord. 2. The Lord turning from Solomon.
8.—Prov. 1 : 1-16.	Proverbs of Solomon.	The fear of the Lord—Prov. 1 : 7.	1. The counsel of wisdom. 2. The counsel of folly.
9.—8 : 1-17.	True Wisdom.	I love them that—Prov. 8 : 17.	1. The call of wisdom. 2. The promise of wisdom. 3. The value of wisdom.
10.—23 : 29-35.	Drunkenness.	Be not among winebibbers.—Prov. 23 : 20.	1. The deceitfulness of the cup. 2. The curse of the cup.
11.—Eccles. 2 : 1-13.	Vanity of Worldly Pleasure.	Wisdom excelleth folly—Eccles. 2 : 13.	1. The world's pleasures tested. 2. The result of the test.
12.—12 : 1-14.	The Creator Remembered.	Remember now thy Creator—Eccles. 12 : 1.	1. The time for remembering. 2. The reason for remembering.
13.—	Review.	Blessed is every one—Ps. 128 : 1.	



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