Professional Card
$\underset{\substack{\text { Itra } \\ \text { Nos } \\ \text { Noor } \\ \text { Nom }}}{ }$
$\mathrm{de}_{\mathrm{abe}}$


|  |  |
| :---: | :---: |
| Luvisbars, N. C. | Phone So. 136 |
| nккliston hot |  |
| ${ }^{\text {Franklinto }}$ |  |
| Good Liverr io |  |
| Di. c. h. banks |  |

## 

Is It Worth whille?

SUNOAY SCHOOL.
Lesson VI.-Fourth Quarter, For Nov. 5, 1911.
the international series.
Text, of the Lesson, Est. iv, 10 to $\mathrm{v}, 3.3$.
Memery Verses, iv, 13,14 Golden Momory Verses, $\mathrm{V}, 13,14$ Golden
Text, Pes. oxlve 20 Commentary Pre-
pared by Rov. D. M. Stearna. pared by Rov. D. M. Stearna.
As see Lave but one lesson in thls
wencery wraderfu! portion of the BIble. we
must try to get some idea of the whole must try to get some idea of the whole
bool., It ts the story of God watehing:
over and boot. It ts the story of God watehing:
over. and prowidentalaly caring for His
people. and. though He is not men.
tion : toy nume. He is seen working throuki. The book ends mork beaut.
fully nud sugsextively with, these
 the Jews and acceptrd of the multi-
tede of his bretren. seeking the
weeith of bis people and. speaktn.




 berg bas disworered three anclent MNS
in which these acrostic letters nic
written in larger characters nnd in Written in larger claracters nnd in
motc prominent form. The absence of
the the name in any ordinary form sug-
gess the innes: ..Ob, blest ts he to
whom ts given the fnstinct that can Whom is kiren the instinct that can
tell that God is on the feld when He
is most fuvisible" (Faber). "Most hdd. den, yet most manifest ${ }^{\text {a }}$. (Sugustinee.
Some one hinx sald that it is the story of the people of God dellvered from
death by a mediator of the bighest rank. who undertakes the greatest dan
ger and is mysteriously one of them. ger and is mysteriously one of them.
The time of the story 18 supposed to be
bet ween Ez. FI nod ril. between Ez. II nnd ril. The princt
pal truth scems to be that there is a
God fn history will God in bistory working out His good
pleasure through buman lives and or dinary means. As one has sald. .ar
bistory is His story." God and the
dier-1 are aus $\left\lvert\, \begin{aligned} & \text { derfl are seen in connflict from Gen. if } \\ & \text { to Rer. xx. Here it is Haman as the }\end{aligned}\right.$ on the Iord's side.
Thus far tn the story, up to our lesson today, we see the greatness of an
earthly king nand the magnificonce of
hls king dom; wis ill treatment of hls king dom; his il treatment of a
noble womana. put a way, but remem
bered bered: "the chotce of another who re-
quirei nothing but what was appoint-
ed for ter ( $1.19:$ ii. 1,15 ): the fnithfat quired nothing but what was appoint-
ed for ter (d. 19: il. 1. 15 ): the faithtai
and unwavertng interest of her guard and Eardering interest of her guard.
tan. Yordecal: the promotion or B :
man and his plot to kill all the Jown man and his plot to kill all the Jews
Thls brings us to the fintercession of
Esther in the lesson of today in wtis she took the place of deadt to save the
IIves of ther teonle (iv, 11). Our medi Hres of her leople (iv, 111. Our medt
ator actunlly died in our stead to de-
IIver us from the curse of the law iGal IVer us from the curse of the law iGal
il. $13:$ in. 4 . 5 .. The words $\ln$ iv. 14
"Who knowweth whether thou art come to the klagdom for such a time ns
this? manke us think of the words of
the T.ord Jesus, "For this cewee con the Lord Jesus.. "For this cause canes I
unto this hour.: . For this cause came
I into the world" 1 into the world" (Jobn xil. 27, xxill
37 . Hume are redeemed by the pre-
clone bidel clous blood of Clirst we may be cer-
tain that all our life is planned tain that all our life is planned for ux
according to Eph. u. 10, and concerning according to Eph. in. 10, and concerninz
every occasion or opportunity we may
be sure that it has been prepared for us: that in It, by dying to gelf, we may
make mnnifest the life of Jesus II
Cis in Cor. Ir. 10. 11: I I Sam. x, $\bar{x}$ ).
If we ne unwilling cheose
some willing vassal to ie some willing vassal to accomplish his
purpose. and the loss will be ours.
Estber seat word to Mordecal that Estber seat word to Mordecal thut
he and all tie Jews in Shushan should
jofn her and her maidens Join her and her maldens in a three
days' fast and then she would ko into
the presence ${ }^{\circ}$ of the king on belialt of her peepie. even if it. should mean
death to her (iv, 15.17). On the thrd day she went to the king and obtalned
favor in tux sight and the assurance
that he would do for her whatever she asked, even to the half of hls klngdotn
Our Medinter. who s now in the pres.
ence of God for us, has given vs all ence of God for us, bas glven us all
that is His nnd made us Jontit terts
with IImself. He tatea erery truls with Himself. He takea every truly
penitent slaner Into foll partuerslatp
with IImseif blottinz out anl that was
against us nnd putting all His riglt-
nit eousness to our necount. because He
diled for our slns nad rose again the
thitrd day. If nny are perplezed bs the three dass nnd nights of the body of
Jesas Christ In the tomb nnd cnnnnt
work It in bet ineen Friday and the frit day or the week let them tind the key
to the reel meaning of the time in this
story. They were to fast trimee dnys.
night nnd das. and yet on the third



