

Wanted—A Boy.

Mr. A, the rector, is dying to-day
With the hope of heaven on his face,
He'll be missed in the pulpit and home,
When we pray
Wanted a boy for his place

Mr. B., the judge, is dying to-day,
With the lines of true life on his face,
He'll be missed on the bench for many
a day.
Wanted—a boy for his place.

Mr. C., the doctor, is dying to-day,
And a sympathy beams on his face;
He'll be missed in the homes, when dis-
ease comes to stay.
Wanted—a boy for his place.

Mr. D., the drunkard, is dying to-day,
Oh! the marks of sin on his face!
He'll be missed at the club, in saloon,
In the fray.
Wanted—a boy for his place

LESSON NOTES.

THIRD QUARTER.

STUDIES IN THE OLD TESTAMENT.

**LESSON XII—SEPTEMBER 17
POWER THROUGH THE SPIRIT.**

Zech. 4. 1-14. Memory verses, 8-10.

GOLDEN TEXT.

Not by might, nor by power, but by

There are gleams of brightness, beauty, and power in his utterances. His prophecies of the Messiah are clear and emphatic. He foretold the siege of Babylon by Darius, and it is probable that the Jews took advantage of his warning notes. The vision of the lesson is a remarkable one.

LESSON HELPS.

1. "The angel"—God's messenger. "That talked with me"—The prophet. "As a man that is wakened out of his sleep" Divine communications came sometimes through waking visions, in which the person was in a trance-like state, or absorbed sometimes in dreams.
2. "What seest thou"—Not asked by the angel for information, but to direct the attention of the prophet. "A candlestick all of gold"—Formed partly after that of the sanctuary (Exod. 25. 31, 32), but with certain features necessary to make clear the truth. The "candlestick" was of pure gold and flaming with lights, and was an emblem of the pure service of God and the light and cheer it gives. Some interpretations of this vision are fanciful. The "seven lamps"—Seven, because the perfect number.
3. "Two olive trees"—To supply oil to the bowl, which oil ran through the pipes and gave a flame to the lamps.
4. "What are these?"—A proper question. A wise man prefers to ask a question rather than to remain in ignorance.
5. "Unto Zerubbabel"—The ruler was in a difficult situation. He needed a promise to strengthen him, and it came.

HOME READINGS.

- M. Power through the Spirit.—Zech. 4
- Tu. Not by might.—2 Chron. 20. 6-18
- W. The arm of the Lord.—2 Chron. 32. 1-8.
- Th. Spirit of the Lord.—Isa. 59. 16-21
- F. Wrought by the Spirit.—Rom. 15. 13-21.
- S. Power in weakness.—1 Cor. 1. 18-31.
- Su. Life by the Spirit.—2 Cor. 3.

QUESTIONS FOR HOME STUDY.

1. Vision, v. 1-5.
 - Who came to the prophet Zechariah?
 - What did the angel do?
 - What question did he ask?
 - What was the first object seen?
 - What stood on each side the candlestick?
 - What question did the prophet ask?
 - What was the reply?
 - What do the olive trees represent?
- Verse 14, and Rev. 11. 3, 4.
2. Interpretation, v. 6-14.
 - To whom was this vision a message?
 - What did it say about power? Golden Text.
 - What about a mountain?
 - What does Jesus say about removing a mountain? Matt. 21. 21.
 - Who began the temple?
 - Who should finish it?
 - What question is asked about small things?
 - What would the people see?
 - Where are the eyes of the Lord?
 - Why does the Lord thus search the earth? 1 Chron. 16. 9.
 - What can be hidden from his gaze? Heb. 4. 13.



TEMPLE OF SERAPIS.

curving branches on each side. Each lamp had a pipe leading to it, and there were two larger golden pipes to empty oil into the separate pipes to fill the lamps. On each side of the candlestick stood an olive tree; these trees gave out an oil of beautiful colour that poured itself into the golden pipes and filled the lamps. As the olive oil poured itself into the golden pipes and filled the lamps that burned so God's Spirit would fill the hearts of his people, who, like the lamps, were set to give light, and all the power would be from him.

No angel visits us now, but instead the gracious Spirit makes known to us divine things. It is his office, like the angel's, to stir up those who are asleep

BY MY
TO STIR UP
PERCEIVE
INFLUENCE
REVEAL
INTERPRET
TEACH

or indifferent that they may perceive things spiritual. He influences men silently, yet wonderfully, not alone by revealing, but by interpreting and teaching. Christ is our Zerubbabel, whose hands will finish the work of God, yet not by might nor by power, but by the operation of the Spirit on the minds and consciences of men.

A Private Citizen.

An office he will try to win,
And when the task is done,
He struggles hard, through thick and thin,
To get a bigger one.

He keeps on climbing up the tree
With all his might, and then
He says he only wants to be
A private citizen.

—Washington Star.

I received a letter from a lad asking me to find him an easy berth. To this I replied. "You cannot be an editor, do not try the law; do not think of the ministry; let alone all ships, shops, and merchandise; abhor politics; don't practice medicine; be not a farmer nor a mechanic; neither be a soldier nor a sailor; don't work, don't study, don't think. None of these are easy. Oh, my son! You have come into a hard world. I know of only one easy place in it, and that is in the grave."—Henry Ward Beecher.



LAKE OF FIRE, KILAUEA.

my Spirit, saith the Lord of hosts.—Zech. 4. 6.

OUTLINE.

1. Vision, v. 1-5.
2. Interpretation, v. 6-14.

Time.—About B.C. 520.

Place.—Jerusalem.

Introductory Note.—Zechariah is the eleventh of the twelve minor prophets. He returned from the Babylonian captivity, and began to prophesy in the second year of the reign of Darius. He urged the people to continue building the second temple. He is the longest and most obscure of the minor prophets.



"Not by might"—Thine own, weak because human. "Not by power"—That which comes from the decrees of kings. "But by my Spirit"—By the might and power which comes directly from the Almighty One.

7. "Who art thou, O great mountain"—The mountain of hindrances to the rebuilding of the Lord's house, especially the royal prohibition. "Thou shalt become a plain"—The difficulties are to be smoothed down. "He shall bring forth the headstone"—The ruler who began the building shall complete it. "Grace"—Divine favour.

9. The finishing of the building was proof to the people that Zerubbabel, the ruler, had God with him.

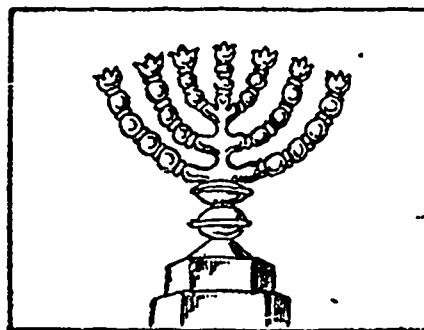
10. "Who hath despised the day of small things"—The Jews returned from exile poor, feeble, and greatly despised. "See the plummet in the hand"—Of the ruler, who was a wise and good master builder under God, the great architect. "The eyes of the Lord"—The providence of God, ever wakeful and observing over all the earth.

14. "These are the two anointed ones"—Zerubbabel, the governor, and Joshua, the high priest, anointed, that is, consecrated, "that stand by the Lord," in doing the work for State and Church which is appointed to them. The Hebrew here is literally "sons of toil," and there seems to be suggested that these two consecrated men, like all consecrated men, secure renewal of their own spiritual power by disseminating what they have for the benefit of others.

PRACTICAL TEACHINGS.

- Where are we taught in this lesson—
- 1. About preparation for God's work?
- 2. About difficulties in God's work?
- 3. About success in God's work?

The prophet saw a beautiful golden



candlestick, or lampstand, with seven lamps, one in the middle and three on

TREE PIPES OIL LAMP