



LESSON XII.—Dec. 17.

Fruits of Right and Wrong Doing.

Malachi iii., 13 to iv., 6. Memory verses, 16-18. Compare Mal. iii., 1-6. Also, Mat. xi., 7-15.

Golden Text.

'Whatsoever a man soweth, that shall he also reap. Gal., vi., 7.

The Bible Class.

The Righteous.—Psa. i., 1-6; v., 12; xxxii., 10-11; xxxiv., 15-19; xxxvii., 16-25; Matt. xiii., 37-43; v., 6, 10, 20; vi., 33; xxv., 37-46; Rom. vi., 13, 14; x., 4-10; xiv., 17; I. Cor. i., 30; II. Cor. vi., 6, 7, 14; Phil. iii., 7-9; Jas. ii., 23; v., 16; I. Pet. iii., 12-14; Rev. xix., 8. Sin.—I. John, 6-9; Matt. i., 21; xxvi., 27, 28; Mark, ii., 5-10. John i., 29; viii., 24, 34-36; xvi., 7-9; Acts x., 43; Rom. vi., 8-23; Gal. i., 3, 4; iii., 22. Eph. ii., 1-5; Col. i., 12-14; I. Tim. v., 22; Heb. iv., 15; ix., 27, 28; xi., 25, 26; xii., 1-4; Jas. iv., 17; v., 15, 20; I. Pet. ii., 21-25; Rev. i., 5; Isa. i., 18; xliii., 25; xlv., 22.

Home Readings.

M. Mal. iii., 13 to iv., 6.—Fruits of right and wrong doing.
T. Psa. lxxiii., 1-20.—The mystery explained.
W. Job xxii., 12-27.—Folly of rejecting God.
Th. II. Tim. ii., 19-26.—God knows His own.
F. Eccles. viii., 1-13.—Certainty of judgment.
S. Deut. iv., 5-13.—Remember.
S. Gal. vi., 1-10.—Sowing and reaping.

Lesson Story.

Supt.—13. Your words have been stout against me, saith the Lord. Yet ye say, What have we spoken so much against thee? School.—14. Ye have said, It is vain to serve God; and what profit is it that we have kept his ordinance, and that we have walked mournfully before the Lord of hosts?

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

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

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

18. Then shall ye return, and discern between the righteous and the wicked, between him that serveth God, and him that serveth him not.

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

2. But unto you that fear my name shall the Sun of Righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall.

3. And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts.

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

5. Behold, I will send you E-li'jah the prophet before the coming of the great and dreadful day of the Lord:

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

Suggestions.

Malachi, the Lord's messenger, gave his

message fearlessly, and plainly to the careless and backslidden Israelites.

Jehovah had promised to his people prosperity and blessings, temporal and spiritual, conditioned only on their obedience and love to him. God's promises are all conditional, for if the self-pleasers were to receive the same reward as those who strove to please God, there would be no goodness in this world, and no happiness in the world to come. The Jews had not kept their part of the covenant which God had made with them and with their fathers. They had disobeyed and forgotten God's claim on them, they had offered worthless sacrifices to him, they had accused him of breaking his covenant. They said, 'it is vain to serve God,' implying that they had honestly done their best to please him. They deceived themselves but they could not deceive God.

'Your words have been stout (impudent, hard, false), against me,' said the Lord, And they who had become so accustomed to blaming Providence for their miserable condition that they really believed their own statements, asked with some surprise, 'what have we spoken against thee?'

Jehovah had promised them that if they would be honest, bringing all the tithes into the storehouse, and delighting themselves in the Lord, he would make them a people of such prosperity that all the other nations should call them blessed, or happy. But the Jews had answered that they called the proud and disobedient peoples happy (or blessed), they saw that the wicked nations were built up, prospering and being delivered from the miseries which had overtaken the Jews. They envied the nations around them as a child of careful parents might envy the children of the street who do as they please because their parents care nothing about their training and education. The Jews were God's own special people, children of Abraham, to whom it had been promised that the Messiah should be born of his descendants. The Jews, therefore, were under the special loving care and discipline of Jehovah. God dealt with the other nations only in relation to the Jews. As a father punishes his own children and lets other boys go free, so God dealt with his own people. So God deals still with individuals and nations.

'They that feared the Lord spake often one to another.' Among the multitude of those who had forgotten God, there was still a little band of true-hearts, who remembered and thought much of his loving-kindness, and spoke often to each other, praising the Lord. And their love was not forgotten before God. He thinks often of those who think of him. God chooses those who choose him, and counts among his jewels, or special treasures, those who are not afraid to speak to one another of the wonderful love of God.

They thought upon his name, thinking of Jesus makes us long to be like him. The man who thinks much about God, who opens his heart to the teaching of the Holy Spirit, gains a power to discern between the righteous and the wicked, that is, to judge the real blessedness of those whom God disciplines, as compared with the apparent prosperity of those who choose their own way. For the day is coming when all sin must be consumed with everlasting fire. Those who have chosen self-pleasing and sin instead of the service of a Loving Father, may find themselves so entangled with sin that they can not get free and so must be consumed with the sin.

Jesus Christ is 'the Sun of righteousness with healing in his wings,' the light of the world. John the Baptist was the forerunner of the Messiah, typified as Elijah, or Elias, as he was called in the New Testament, (Matt. xi., 12-14; xvii., 10-13; Luke i., 15-17.)

We have now come to the end of our studies of God's dealing with his people under the old dispensation, or covenant. The law was perfect; but men were not able to keep it perfectly. God saw their inability, and when the fulness of time was come (Gal. iv., 4), the loving Father sent his only Son to be the Saviour of men, with his own blood loosing them from the entanglements of sin, (Rev. i., 5, R.V.), and by his own resurrection power making men

holy. The lessons for next year will be studies in the life on earth of the King of heaven.

C. E. Topic.

Dec. 17.—Teach us to pray.—Luke xi., 1-13.

Junior C. E.

Dec. 17.—Christ's ascension command; how can we carry it out? Acts i., 8; Matt. xxviii., 16-20. (A missionary meeting. The Island World.)

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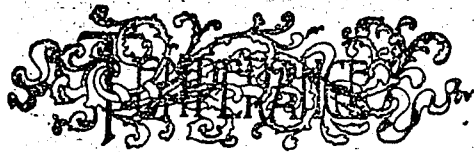
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Opium Catechism.

(By Dr. R. H. McDonald, of San Francisco.)

CHAPTER II.—MEDICINAL PROPERTIES.

1. Q.—How many alkaloids does opium yield?

A.—Seventeen. Morphia is the most valuable, as it contains the narcotic principle of opium. The sulphate of morphia is made from morphia.

2. Q.—Is opium used in a variety of forms?

A.—It is made into ten or more medicinal preparations, the chief ones being, morphia, laudanum, elixir of opium, vinegar of opium, or black drop, paregoric and others.

3. Q.—What is laudanum?

A.—A liquid form or tincture of opium prepared with alcohol, and more used than any other preparation of opium.

4. Q.—What is elixir of opium?

A.—It is a liquid made by treating opium with water instead of alcohol, only enough alcohol being employed to preserve it. It is purer than laudanum.

5. Q.—What is vinegar of opium?

A.—Opium dissolved in vinegar with sugar added.

6. Q.—What is paregoric?

A.—It is camphorated tincture of opium for children, containing camphor, oil of anise, glycerine, benzoic acid, and diluted alcohol.

7. Q.—Is opium ever used in its original form?

A.—Yes, opium eaters often prefer to use the gum, as it can be taken in such small portions it is easy to conceal it.

8. Q.—Why is opium so valuable in medicine?

A.—It acts instantly upon the nerves, and thus relieves pain more quickly than any other drug.

9. Q.—What does opium produce?

A.—Sleep. It is also a remedy for many diseases.

Why Mohammed Forbade Wine Drinking.

Mohammed is said to have been led to put a prohibition against wine-drinking in the Koran by an incident which occurred to himself. Passing through a village one day, he was pleased to see a crowd of persons enjoying themselves drinking at a wedding-party. Being obliged to return the same way, the next day, he was greatly shocked to see that the way had been drenched with