

SUNDAY SCHOOL BANNER

for
TEACHERS
AND
YOUNG PEOPLE.

Vol. 27.]

JUNE, 1893.

[No. 6.

TABLE OF CONTENTS.

My Boys	i
The Patient Teacher	i
Aggressive Temperance Work	ii
Olive Wood from Jerusalem	ii
Opening and Closing Services	iii
International Bible Lessons	296
Lesson Study	330
The Thoughtless Teacher	330

The Sunday-School Banner

IS designed to afford aid to Sunday-School Teachers and Heads of Families in the Religious Training of the Young, and to excite throughout the country a deeper interest in Sunday-School Work.

PUBLISHED MONTHLY, 62 PAGES, AT THE LOW RATE OF

SIXTY CENTS PER ANNUM, INVARIABLY IN ADVANCE, FREE OF POSTAGE.

SINGLE COPIES, - - 10 CENTS.

Address—

WILLIAM BRIGGS,
WESLEY BUILDINGS, TORONTO.

TORONTO:
WILLIAM BRIGGS, PUBLISHER.

MONTREAL:
C. W. COATES.

HALIFAX:
S. F. HUESTIS.

Unlike the Dutch Process
No Alkalies
—OR—
Other Chemicals
are used in the
preparation of
W. BAKER & CO.'S
Breakfast Cocoa



which is absolutely
pure and soluble.

It has more than three times
the strength of Cocoa mixed
with Starch, Arrowroot or
Sugar, and is far more eco-
nomical, costing less than one cent a cup.
It is delicious, nourishing, and EASILY
DIGESTED.

Sold by Grocers everywhere.

W. BAKER & CO., Dorchester, Mass.

CREAM OF SCOTTISH SONG
WITH WORDS AND MUSIC

Seventy-one of the Best—in Book Form
64 pp. for **25c**—Send to Imrie & Graham,
Church and Colborne Sts., Toronto, Can.

SECOND EDITION.

JOHN REMINGTON, MARTYR

SEQUEL TO

"Aunt Hannah, and Martha, and John."

By **MRS. G. R. ALDEN** (Fanny) and **MRS. LIVINGSTONE.**

CLOTH, 70 CENTS.

This splendid Temperance story of Pansy's has won remarkable popularity, the first edition having been exhausted within a year. It is, perhaps the strongest story we have yet had from Pansy's pen. The following review by Mr. R. W. Dillon, Provincial Secretary of the Methodist Young People's Union, gives in brief compass the striking merits of the book:—

"Pansy has, in no small measure, the faculty of discerning the tragedy of the commonplace and the poetry and pathos of the humbler walks in Christian life. 'JOHN REMINGTON, MARTYR,' abounds in those touches of realism which prove the kinship of human nature. It is a story of self-sacrifice for God, of unceasing determination and opposition to the liquor traffic, and yet (most difficult thing to avoid in stories of this class) it does not abound in empty platitudes and long, dreary, moral reflection. Facts and incidents, each telling their own story, follow one another in rapid succession, and are invrought with many a choice phrase. This is a book of skilled literary workmanship, and ought to be on the shelf of every Sunday-school, and read by all our young people."

WILLIAM BRIGGS, Meth. Book Room, Toronto.



I am hale and hearty and entirely free
from Indigestion since using

ADAMS' TUTTI FRUTTI

Sold by Druggists and Confectioners, 5c. Packages.



Alma Ladies' College ST. THOMAS, ONT.

(Owned and controlled by the Methodist Church.)

GRADUATING COURSES in Literature, Languages, Fine Art, Commercial Science, Elocution.

200 STUDENTS from all parts of Canada and the U.S.

FACULTY of 20 PROFESSORS and TEACHERS, including University Graduates, Certificated Teachers, Specialists in Music, Art and Elocution. The finest Art Room, and highest Art Record in Ontario. Graduates of Alma receive high Collegiate appointments in the U.S. and Canada. **UNIVERSITY AFFILIATION.** **RATES MODERATE.** Students can enter at any time. 60 pp. Illustrated Announcement. Address,

PRINCIPAL AUSTIN. B.A., B.D.

THE WOMAN'S MEDICAL COLLEGE

FOR CALENDAR APPLY TO SECRETARY AT
291 SUMACH ST., - TORONTO.

In ordering goods, or in making inquiry concerning anything advertised in this Magazine, you will oblige the publisher, as well as the advertiser, by stating that you saw the advertisement in THE SUNDAY SCHOOL BANNER

SUNDAY SCHOOL BANNER

for
TEACHERS
AND
YOUNG PEOPLE.

Vol. XXVII.]

JUNE, 1893.

[No. 6.

My Boys.

BY M. E. W.

“The Angel which redeemed me from all evil,
bless the lads.”—GEN. xlviii. 16

I LOOKED from one to another's face
Of the lads I was circled by,
“Does nobody pray for my poor, wild boys,
Does nobody pray but I?”

Then there came a voice from heaven above,
And soft and clear it fell:
“Lo, every lad by Jesus Christ
Is named in prayer as well.”

I thought of their godless, Christless homes,
And the tears fell silently:
“Does nobody weep for my boys as well,
Does nobody weep but I?”

And I thought how the Lord had trod this
earth,
And I thought of the tears He shed,
And I know that He wept o'er everyone
Of the souls for whom He bled.

Some crossed the seas into foreign lands,
And I heaved a heavy sigh:
“Does nobody think of the lads out there,
Does nobody think but I?”

Then I hushed the words ere they reached my
lips
For I knew that everywhere,
On the lower deck or in barrack-room,
The Saviour would be near.

I yearned o'er some who seemed loved by none,
And I sadly wondered why,
And I said: “Does nobody love my boys,
Does nobody love but I?”

Then I thought of the love which died for
them,
And was greater far than mine,
For the love I love was only a part
Of that wondrous love divine.

So I leave my boys with my loving Lord,
They are not my boys, but His;
If He bid me work for Him and them,
I will praise His name for this.

If He bid me only to wait and pray,
I will trust His boundless love,
And the lads I have loved with Him on earth
I shall one day meet above.

—Sunday at Home.

The Patient Teacher.

BY THOMAS HEATH, PLYMOUTH, ENGLAND.

It is necessary in the Sunday-school that the superintendent and teachers should exercise a good amount of patience. The hasty superintendent and teacher will often be in trouble. There are many tempers to contend with in the Sunday-school. We need to pray that the Lord may give us patience and wisdom to carry out our duties in a Christian-like manner in the Sunday-school—that our conduct may be in unison with what we teach. But bear in mind, dear fellow-superintendents and teachers, that in all things we must seek the welfare of the school, both in points of discipline, authority, and spiritual advancement of the Sunday-school. We need the Lord to help us in order to be enabled to be successful in the work. This work is very different from any secular calling, and therefore demands a vastly different consideration and treatment.—S. S. World.

OUR PUBLICATIONS.

Christian Guardian, weekly	.....	\$2 00
Methodist Magazine, monthly	.....	2 00
Guardian and Magazine together	.....	3 50
Magazine, Guardian and Onward	.....	4 00
The Wesleyan, Halifax, weekly	.....	0 60
Sunday School Banner, monthly	.....	0 60
Onward, 8 pp. 4to, weekly, under 5 copies	.....	0 50
5 copies and upwards	.....	0 39
Pleasant Hours, 4 pp. 4to, weekly, single copies	.....	0 25
Less than 20 copies	.....	0 24
Over 20 copies	.....	5 50
Berean Leaves, 100 copies per month	.....	6 00
Berean Quarterly, 100 copies per month	.....	0 15
Sunbeam, fortnightly, less than 10 copies	.....	0 12
10 copies and upwards	.....	0 12
Happy Days, fortnightly, less than 10 copies	.....	0 15
10 copies and upwards	.....	0 12
Quarterly Review Service. By the year, 24 cents a dozen; \$2 per 100. Per quarter, 6 cents a dozen; per 100.	.....	0 50

Address— WILLIAM BRIGGS,
 Publisher, Toronto.

C. W. COATES, S. F. HUESTIS,
 2 Bleury Street, Meth. Book Room,
 Montreal, Que. Halifax, N.S.

Sunday School Banner.

W. H. WITHROW, D.D., EDITOR.

TORONTO, JUNE, 1893.

Aggressive Temperance Work.

THE recent debate on temperance in the Ontario Legislature was, we judge, one of the most important ever held by that body. The Government gave assurance that it would make provision for a plebiscite, or popular vote of the people on prohibition at the next municipal elections which shall take place throughout the country on the first week in January, 1894. The Government also announced that it would test the question whether the province can prohibit the liquor traffic, and that it would go to the utmost extent in that direction.

It remains now for the people, irrespective of party, to speak out clearly and strongly on this subject. This can be done all the better at the municipal elections, which are almost entirely free from political bias, than at a general election. Moreover, at the municipal election a large number of women have a right to vote, not as many, in our judgment, as ought to have that privilege, but still a very valuable contingent to the forces of moral reform. The women, God bless them, may almost all of them always

be counted on the right side of every moral question.

Here is work for our Sunday-school teachers and officers, and for our Epworth Leagues and other young people's societies. In our Sunday-school officers are over thirty thousand earnest, zealous, God-fearing men and women, many of whom have votes, and all of whom can largely influence and control opinion. In our Leagues and other societies we have, at least, fifty thousand more of a similar class. They should be up and doing. Thousands of petitions have gone to Parliament asking for this right to vote. It would be worse than criminal not to take advantage of it. The liquor-sellers, the enemies of temperance and righteousness will do their utmost to defeat this temperance plebiscite. They will spare neither time nor toil nor money. Like the idol makers of Ephesus, their craft is in danger. Selfish greed will prompt to most strenuous effort to turn this plebiscite into a victory for strong drink. Let every Sunday-school, every young people's society, every class meeting, every quarterly meeting and district meeting begin at once to organize for such an overwhelming vote of the people against the drink curse as shall give that guilty traffic in the bodies and the souls of men a blow from which it shall never recover in this land.

A great responsibility rests upon our Methodist Sunday-schools. They number more than all the other Sunday-schools of the province taken together. If they be delinquent in pushing this battle they will be largely responsible for its defeat. If they be aroused to energy and put forth their strength they can secure its victory. Let there be temperance meetings, temperance resolutions, temperance discussions, wide diffusion of temperance literature, in which the papers of our Sunday-school will contribute their full share, and a great victory may be achieved for the cause of temperance.

Olive Wood from Jerusalem.

ANY subscriber to THE BANNER who will remit 15 cents, will receive, post-free, a beautiful section of olive wood from the Mount of Olives near Jerusalem, polished to perfection by native workmen, showing the grain and dark concentric rings, and stamped with the name of the sacred city in English and Hebrew—a most valuable and interesting souvenir of the Lord's land. About three and three-quarters of an inch in diameter and three-quarters of an inch thick, it makes a beautiful paper weight or parlour ornament. A more beautiful or appropriate present cannot be conceived than a section of olive wood from sacred Mount Olivet, where the Master taught His disciples the Lord's Prayer, and at the foot of which lies the Garden of Gethsemane, with all its sacred memories. What could be more attractive to

any Bible reader than a section of this beautiful olive wood, cut and polished in Jerusalem and shipped by way of Jaffa, the ancient Joppa, to Canada? Teachers will find it of great interest to exhibit to their classes and friends.

That enterprising editor, Dr. Talmage, found these so popular a premium for his paper that he ordered 50,000 pieces. It was received with the greatest favour. Mr. E. C. D. McMillan, of Brooklyn, N.Y., on receiving a section, writes: "I would not exchange it for a nugget of gold, knowing that it grew on that mountain, where beyond any spot in Palestine God was manifest in the flesh, where the great Intercessor was wont to pray, where Jesus wept over Jerusalem—on whose slopes He blessed the apostle band, and sent His message of mercy to mankind—the mount at whose base lay Bethany and Gethsemane—on whose gentle turf His feet last stood and where they will yet stand again!"

Others speak as follows: "Coming as it did from that holy hill makes it doubly dear."
—A. M. Cox, Phillipsburg, Pa.

"I will take great pleasure in showing it to our Sunday Bible class."—Osborne Reilly, New Albany, Ind.

Send orders promptly to William Briggs, Publisher, Wesley Buildings, Toronto.

A SERMON IN WOOD.

BY J. VAN TASSEL.

The following verses were written upon one of the sections of olive wood described above:

ONLY a beautiful block of wood,
From the branch of an olive tree;
Whose leaves kissed a spot where Jesus stood
In the garb of humanity.

I place it upon my open palm,
And gaze on its radiant face;
Till my heart o'erflows with a joyous psalm,
To the praise of redeeming grace.

It tells of the mount most sacred made,
By the pressure of holy knees,
Bending in prayer in the silent shade,
Of its friendly old olive trees.

It tells me of yonder sunlit height,
Last touched by the wounded feet
Of Him who thence took homeward flight,
To the city with golden street.

But He is coming to stand some day,
On Olivet's sunny slope;
And I for its dawning fervently pray,
While watching and waiting in hope.

Blessings upon the reverent hand,
That brought it from over the sea;
Souvenir dear of the Holy Land!
Sweet sermon in wood to me!

Opening and Closing Services.

SECOND QUARTER.

OPENING SERVICE.

- I. Silence.
- II. Singing.
- III. The Apostles' Creed [all standing].
I believe in God the Father Almighty, Maker of heaven and earth;
And in Jesus Christ His only Son, our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary; suffered under Pontius Pilate; was crucified, dead, and buried; the third day He rose from the dead; He ascended into heaven, and sitteth at the right hand of God the Father Almighty; from thence He shall come to judge the quick and the dead.
I believe in the Holy Ghost; the Holy Catholic Church; the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting. Amen.
- IV. The Lord's Prayer [all standing].
- V. Singing.
- VI. Prayer.
- VII. Responsive Reading of a Scripture Lesson [not the lesson of the day, but some other portion of the Scripture].

LESSON SERVICE.

- I. Class Study of the Lesson.
- II. Singing Lesson Hymn.
- III. Recitation of Title, Golden Text, Outline, and Doctrinal Suggestion by the school in concert.
- IV. Review and Application of the Lesson, by Pastor or Superintendent.
- V. The Supplemental Lesson. [Special lessons in the Church Catechism may here be introduced.]
- VI. Announcements (especially of the Church service, and week-evening prayer-meeting).

CLOSING SERVICE.

- I. Singing.
- II. Responsive Sentences.
Supt. Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep.
School. Through the blood of the everlasting covenant,
Supt. Make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ.
School. To whom be glory forever and ever.
Amen.
- III. Dismission.

INTERNATIONAL BIBLE LESSONS.

SECOND QUARTER: OLD TESTAMENT TEACHINGS

About B. C. 977. (1.) LESSON X. REVERENCE AND FIDELITY. [June 4.]

GOLDEN TEXT. Not slothful in business; fervent in spirit; serving the Lord. Rom. 12. 11.

Authorized Version.

Eccles. 5. 1-12. [Commit to memory verses 1, 2.]

1 Keep thy foot when thou goest to the house of God, and be more ready to hear, than to give the sacrifice of fools: for they consider not that they do evil.

2 Be not rash with thy mouth, and let not thine heart be hasty to utter any thing before God: for God is in heaven, and thou upon earth: therefore let thy words be few.

3 For a dream cometh through the multitude of business; and a fool's voice is known by multitude of words.

4 When thou vowest a vow unto God, defer not to pay it: for he hath no pleasure in fools: pay that which thou hast vowed.

5 Better is it that thou shouldest not vow, than that thou shouldest vow and not pay.

6 Suffer not thy mouth to cause thy flesh to sin; neither say thou before the angel, that it was an error: wherefore should God be angry at thy voice, and destroy the work of thine hands?

7 For in the multitude of dreams and many words there are also divers vanities: but fear thou God.

8 If thou seeest the oppression of the poor, and violent perverting of judgment and justice in a province, marvel not at the matter: for he that is higher than the highest regardeth; and there be higher than they.

9 Moreover the profit of the earth is for all: the king himself is served by the field.

10 He that loveth silver shall not be satisfied with silver; nor he that loveth abundance with increase: this is also vanity.

11 When goods increase, they are increased that eat them: and what good is there to the owners thereof, saving the beholding of them with their eyes?

12 The sleep of a laboring man is sweet, whether he eat little or much: but the abundance of the rich will not suffer him to sleep.

Revised Version.

- 1 Keep thy foot when thou goest to the house of God: for to draw nigh to hear is better than to give the sacrifice of fools: for they know not that they do evil. Be not rash with thy mouth, and let not thine heart be hasty to utter anything before God: for God is in heaven, and thou upon earth: therefore let thy words be few. For a dream cometh with a multitude of business; and a fool's voice with a multitude of words. When thou vowest a vow unto God, defer not to pay it; for he hath no pleasure in fools: pay that which thou vowest. Better is it that thou shouldest not vow, than that thou shouldest vow and not pay. Suffer not thy mouth to cause thy flesh to sin; neither say thou before the angel, that it was an error: wherefore should God be angry at thy voice? and destroy the work of thine hands? For thus it cometh to pass through the multitude of dreams and vanities and many words: but fear thou God.
- 8 If thou seeest the oppression of the poor, and the violent taking away of judgment and justice in a province, marvel not at the matter: for one higher than the high regardeth; and there are higher than they. Moreover the profit of the earth is for all: the king himself is served by the field.
- 10 He that loveth silver shall not be satisfied with silver; nor he that loveth abundance with increase: this also is vanity. When goods increase, they are increased that eat them: and what advantage is there to the owner thereof, saving the beholding of them with his eyes?
- 12 The sleep of a laboring man is sweet, whether he eat little or much: but the fullness of the rich will not suffer him to sleep.

HOME READINGS.

- M. Reverence and fidelity. Eccles. 5. 1-7.
 Th. Reverence and fidelity. Eccles. 5. 8-12.
 W. Jacob's vow. Gen. 28. 16-22.
 Th. Reverent prayer. 1 Kings 8. 22-30.
 F. Keeping the mouth. Psalm 39. 1-7.
 S. "Much speaking." Matt. 6. 1-8.
 S. Folly of covetousness. Luke 12. 13-21.

LESSON HYMNS.

No. 233, New Canadian Hymnal.

Oh, what shall I do my Saviour to praise.

TIME AND PLACE.—Perhaps about B. C. 977, but very doubtful. **ENVIRONMENTS.**—The book from which this lesson is taken is one of the most beautiful in all the Bible; the opening passage seems to intimate that it was written by Solomon, though all that the writer says is that he was "son of David, king in Jerusalem," and had great wisdom and wealth. The theme of the book is the path to true happiness. **DOCTRINAL SUGGESTION.**—The omnipresence of God.

No. 179, New Canadian Hymnal.

Let us gather up the sunbeams.

No. 157, New Canadian Hymnal.

Happy the man who finds the grace.

DOMINION HYMNAL

Hymns, Nos. 270, 159, 97.

QUESTIONS FOR SENIOR STUDENTS.

1. The Fear of God, v. 1-7.

At what special times are we exhorted to be reverential in our deportment?

What is better than religious services of the most solemn sort when entered upon with a careless heart?

What reason is given for the use of few words in religious services?

What comparison is made between a meaningless dream and a fool?

What is the writer's advice to those who have made promises to God?

What is the meaning of the sixth verse as you understand it?

Repeat the GOLDEN TEXT.

2. Doing Justice, v. 8-12.

At what are we told we need not wonder?

Do these words point to Solomon as the author of the book?

Who is higher than the highest?

On what do the proudest of earth depend?

Why will not silver satisfy the silver lover?

In what sense do you know verse 11 to be true?

Why cannot rich people sleep soundly?

Practical Teachings.

Where does this lesson teach that it is foolish and wicked—

1. To be irreverent in worship?
2. To utter prayer or testimony or ritual without sincerity?
3. To make vows of reform without consideration?
4. To become discouraged by the wrongdoings of others?
5. To seek permanent happiness in transient wealth?
6. To expect luxury to minister to health?

Where does this lesson teach that it is wise and right—

1. To reverence God in public and in private?
2. To remember the unsatisfactoriness of earthly treasures?
3. To keep all promises made to God and man?
4. To cherish firm faith in the Judge of all the earth?
5. To take one's religion into daily life?

Hints for Home Study.

1. Make an outline of Ecclesiastes.
2. Ascertain the chief characteristics of the ancient Stoic and Epicurean philosophies, and trace the same tendencies in the processes of thought of the writer of Ecclesiastes.
3. Read *In Memoriam*.

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. The Fear of God, v. 1-7.

What duty is enjoined in God's house?

What is better than a fool's sacrifice?

Against what are we cautioned?

Why is this caution wise?

Whence do dreams come?

Of what are many words proof?

What debt should be promptly paid?

In whom has God no pleasure?

What is better than failure to pay a vow?

What should not one's words cause?

Wherein are many vanities?

What is the whole duty of man? (Chap. 12, 18)

2. Doing Justice, v. 8-12.

At what should we not marvel?

Who knows all about such evil?

Whom does the earth serve?

How does wealth disappoint people?

What keeps pace with the increase of wealth?

What advantage is there in it?

Who is sure of good sleep?

Who has little because he has much?

What is a wise maxim for all? (GOLDEN TEXT)

Teachings of the Lesson.

Where in this lesson are we taught the duty of—

1. Reverence for God's house?
2. Fidelity in keeping promises?
3. Contentment with God's providence?

Home Work for Young Bereans.

Find a story told by Jesus which shows that worldly wealth is not all we need.

What king was asked by his subjects to lighten their burdens?

What sort of a worshiper does Jesus say will be accepted? Tell the story.

QUESTIONS FOR YOUNGER SCHOLARS.

What does the writer of Ecclesiastes call himself? **The Preacher.**

For what does he teach reverence? **For the house of God.**

What should we be ready to do there? **Hear and learn.**

Why should we be careful of our words there? **Because God hears us.**

Why should we speak few words? **Because God is great.**

And what are we? **Very small.**
How is a fool's voice known? **By his many words.**

What should we make haste to pay? **Our vows to the Lord.**

What is better than to vow and not pay? **Not to vow at all.**

Who looks down upon all wrongdoing? **The great God.**

For whom are the good gifts of the earth? **For all people.**

Who are never satisfied? **The men and women who love money.**

When riches increase what also are increased?
The wants of the rich.
Who has sweet sleep? **The man who works.**
What hinders a rich man's sleep? **His riches.**

Words with Little People.

The house of God is a holy place.

THEREFORE
 { Enter it with reverence.
 { Be ready to hear and learn.
 { Be slow to promise.
 { Be quick to perform.

Lesson Thought.

The Lord is in his holy temple.

EXPLANATORY AND PRACTICAL NOTES.

BY ROBERT R. DOHERTY, PH.D.

General Statement.

Ecclesiastes is a unique book. It takes its title from the self-assumed title of the writer, which in Hebrew is *Kohleth*, in Greek *Ecclesiastes*, and in the common English version, *The Preacher. The Debater* has been suggested as truer to the meaning of the original. Who this Preacher, or Debater, was we cannot certainly say. He introduces himself as "The son of David, king in Jerusalem," and this, together with his allusions to his wisdom and wealth, seems to identify him with Solomon. But some devout scholars have been led to believe that the book dates much later than Solomon's time, and that its writer was a subject, not a king, and lived in days of injustice and oppression. In spite of his introduction he may not have intended to make anyone believe that he and Solomon were one, but may have simply "adopted the dramatic personation of Solomon's character as an effective method of authorship." Robert Browning, conspicuously among modern writers, has made us familiar with the monologue or soliloquy as a form of composition. It is not in any sense deception; and no matter what general theory of inspiration one holds, one need not hesitate to adopt this special theory concerning Ecclesiastes, if, indeed, it be proved that the book does not date as early as the Solomonic age. But, after all, the questions of date and authorship are not of vital importance. In the profound wisdom of Ecclesiastes we find "divine guidance" for our conduct, and it is this which gives the book its authority. Its theme is the attainment of the highest good, the path to the truest happiness. Our lesson teaches especially the wickedness of irreverence and insincerity, the unsatisfactoriness of earthly treasures; the duty of rightdoing, regardless of the wrongdoing of others; and the duty of cherishing firm faith in the Judge of all the earth.

Verse 1. Keep thy foot. "Attend to thy foot;" be careful; consider what you are doing. The reverential custom was to take off the sandals, or shoes, and leave them at the doorway of a temple (Exod. 3. 5). **The house of God.** The temple at Jerusalem; but a devout Jew of later times would regard the synagogue also as a place to be entered only with profound reverence; and the modern Christian so feels when he approaches the worship of God, whether it be held in a church building, or in a private house, or in the recesses of his own heart; for (1) "*Know ye not that your body is the temple of the Holy Ghost?*" **Be more ready to hear.** Notice the Revised Version, which is preferred by many scholars. (2) *To draw near to God's worship intelligently and thoughtfully, for the purpose of hearing and understanding, is better than to attend to ritualistic forms.* Another meaning, perhaps even better, understands "hear" to mean "obey;" to be ready to

"draw nigh." (3) *To "obey" is better sacrifice than any rich offering that a thoughtless person—"a fool"—can give.* The deeper thought of the text is not greatly altered by any of these varying translations. It is that (4) *The most scrupulous obedience of God's most positive commands is of no account if one's heart does not obey God's moral requirements. They consider not that they do evil.* Merely formal worshippers have deluded themselves into the belief that they are doing right; but (5) *Merely formal worship is always a sin.*

2. Rash with thy mouth. We should take verse 1 as a keynote—a sort of general principle—which is illustrated in various ways by verses 2-6. The first specified act of irreverence is inconsiderate talking, whether in idle, thoughtless repetitions, or in lightly considered petitions, or in shallow professions, or in careless teaching. (6) *Whether we talk about God or to God, we should*

carefully watch ourselves. For God is in heaven, and thou upon earth. He is infinite, you are frail and mortal, and therefore to be profoundly reverent is your duty.

3. A dream cometh through the multitude of business, etc. Just as a worried, jaded, excited, preoccupied man, longing for restful sleep, tumbles and tosses on his bed while a whirl of disordered images dances through his feverish dreams, and wakes before daylight unrefreshed, so the "fool," the man who does not recognize what spiritual privileges are, turns to his devotions, which should be the rest and relaxation of his soul, but gets no good from them because of his feverish moral unrest, the idle clatter and irreverence of vows and prayers and promises, none of which was ever adequately considered.

4, 5. When thou vowest a vow. Men are not so ready to make formal vows now as in ancient worship, but, in truth, every time a man promises God and his fellow-man, or even promises himself in God's sight that he will be better, he has "vowed a vow," has made a promise which God expects him to perform. Nearly every man who promises to do right feels with more or less distinctness that he is sealing his part of a covenant, that he is making a promise to God, which has some relation to the promises of blessing God has made to him. And he is right in this opinion. (7) *Remember, whether you break your promises or not, God never breaks his;* and there are times in our experiences of unfaithfulness when no sorrow of secular life could be so great as for God promptly to fulfill his promises. But in any case (8) *A fool's voice means nothing; no one depends upon it for guidance;* and its utterances are characterized not by good sense, but by a multitude of ill-arranged words. **Better . . . not vow, than . . . not pay.** This does not mean, Better to make no good resolutions than to make them, and in weakness to break them. (9) *A good promise, faithfully kept for six months represents so much good done, the effects of which shall last through all*

time, perhaps through all eternity. Besides, if you keep a resolution for six months, or for one month, or for one day, you have thereby so strengthened your moral nature that the constant keeping of the resolution is thenceforth more easily possible. Verse 5 is simply a condemnation of heartless, thoughtless covenants with God, lightly made and lightly broken.

6. Suffer not thy mouth to cause thy flesh to sin. Do not incur sin by a rash vow. The verse is an intensification of the last one. "Flesh" here means the sensuous element in man's nature. **The angel,** God's messenger, referring here not probably to a supernatural visitant, but to a prophet or priest. **That it was an error.** This is, don't dodge, don't evade, don't say to your minister or class leader, "It was all a mistake; I did not mean to do it." Stand up squarely and acknowledge your shortcoming, if you have made one, but better still, don't come short. **Wherefore should God be angry.** Angry because you lie to conceal your wrong.

7-9. There are also divers vanities. A different translation has been suggested: "For so it happens through many dreams and vanities and many words." From all such foolish vanities the youth is instructed to turn away: **fear thou God. Marvel not at the matter.** Better, "Question not concerning the purpose." Do not dispute God's will, as if he had abandoned the world. **The king himself is served by the field.** Is dependent upon its cultivation.

10-12. Verse 10 reiterates the lesson of the inability of the human soul to take satisfaction from the things that minister to the human body. Verse 11 teaches that increased wealth brings increased expenditures; and that (10) *After a certain liberal margin has been passed a rich man has no advantage from his riches, "save the beholding of them with his eyes."* Verse 12 furnishes still another argument against anxiety to gain riches.

CRITICAL NOTES.

The Book of Ecclesiastes—Hebrew name *Koheleth*—consists of a series of discourses bearing on the one great theme which the author repeats more than a score of times, "Vanity of vanities, the whole is vanity." The first series occupies chaps. 1 and 2, and sets forth the emptiness and unsatisfying nature of all things as tested by the personal experience of Koheleth. The second series, running through chaps. 3-5, maintains that all human affairs are under the control of God, and that man's highest good will be found in a reverent enjoyment of the good things which God grants him in the midst of his toil. The conclusion of this

series, embracing the lesson of this date, consists of a number of proverbs based upon the preceding observations. Then follows a third series of observations on earthly vanities, interspersed with wise proverbs, and concluding with chap. 8, verse 15. The fourth and final series runs from chap. 8, 16, to the end of the book, and maintains that the mysteries of life and being are a part of the unfathomable work of God, and the highest wisdom is to live cheerfully and fear and obey God, who will bring all things into judgment.

Like all the great thinkers who have studied the problems of life, Koheleth wavers between con-

flicting sentiments, and sometimes gives utterance to notions that savor of pessimism and epicurean sensuality. Nevertheless, he keeps the thought ever prominent that all these sensual delights are a gift of God. With all the resources which a king could command, Koheleth tested "wisdom and madness and folly" (2. 12), and he proved that wisdom is as superior to folly as light is to darkness. In accordance with these general views of man and the world, he furnishes the maxims which are written in this lesson.

Verse 1. Keep thy foot. Or, as the Hebrew text has it, "guard thy feet." The words are an allusion to the custom of putting off one's shoes when he approaches a holy place. This symbolic act of respect for the presence of God is seen in the commands recorded in Exod. 3. 5; Josh. 5. 15. The sentiment is equivalent to: "Observe becoming respect and reverence." **For to draw nigh to hear.** This is an improvement on the common version, "be more ready to hear," and accords with the thought of going to the house of God. Others render: "To hear is nearer than to offer the sacrifice of fools." Either translation is grammatically tenable, but that of the Revised Version is to be preferred. **Sacrifice of fools.** This is called "an abomination" in Prov. 21. 27, and consists, as the next sentence shows, in a culpable ignorance of the claims of God and the true nature of sacrifice.

4. He hath no pleasure in fools. More literally, "there is no pleasure in fools;" that is, no delight in them on the part either of God or of thoughtful men. No one can have respect for the foolish man who is so insensible to moral obligation as to vow and not pay.

6. Mouth to cause thy flesh to sin. By the utterance of rash vows, such as those of Jephthah (Judg. 11. 30) and Saul (1 Sam. 14. 24). Thus the tongue "is a fire: the world of iniquity among our members, . . . which defileth the whole body" (James 3. 6). **The angel.** Some think that this word is to be here understood in its ordinary sense of a supernatural messenger from God, and Taylor Lewis suggests an allusion to David's fatal error confessed before the angel, as recorded in 2 Sam. 24. 17. Most expositors, however, translate the word "messenger," and refer it to the priest, who is thus designated in Hag. 1. 13; Mal. 2. 7. The plea that it was an error is then naturally explained of one who, according to the law of Num. 15. 22-29, comes before the priest, and makes an offering for an error "done unwittingly." **Angry at thy voice.** The voice which makes a vow and then falsely pleads an error. **Destroy the work of thine hands.** The vow is supposed to have had some reference to the work of his hands, and so leads to the destruction of what he was seeking to secure.

7. For thus it cometh to pass. These words are supplied by the translators, and the rendering is to be preferred to that of the common version, which transposes the order of the terms **vanities and words.** It is possible that something has here fallen out of the text.

8. One higher than the high regardeth. The sentiment here is, that over the high oppressor is one still higher, who keeps guard, and over them both are yet higher principalities and powers, and the Most High himself is over all.

9. The exact meaning of this verse is doubtful. The margin gives two different versions, each of which has the support of good authority. The more preferable is that which reads: "The profit of a land every way is a king for the cultivated field;" that is, a king who devotes himself to the encouragement of agriculture. Such a one is the opposite of the careless oppressor mentioned in the previous verse. The last clause has been rendered, "a king devoted to the field;" "a king set over the country;" "a king honored by the land;" "a king made for the field." Lewis's metrical version has:

"For every rank has profit from the soil.
The king himself owes homage to the field."

The Lesson Council.

*** Question 1.** *What is "the sacrifice of fools" in God's house in our time?*

"The fear of the Lord is the beginning of wisdom;" in the Bible vocabulary folly is the lack of this fear. The fool's sacrifice is the sacrifice without substance, a formal sacrifice without the elements essential to its acceptance with God. In the Church to-day it is a prayer without faith, a testimony without power, preaching without divine anointing, giving without love, vowing without paying, babbling without meaning, ceremony without sincerity, a service without spirit or life.

Question 2. *Should the precept in verse 2 be construed against public confession of Christ or a profession of religion?*

The precept in verse 2 is not to be construed against the confession of Christ or the profession of religion. It rather means that all our words and acts of devotion should be performed thoughtfully. Sometimes in religious meetings the spirit of levity will overcome the spirit of reverence. This is unfortunate. A remark which causes a smile or even a hearty laugh may not necessarily be irreverent. It may express a precious truth in such a novel manner as to make its value flash forth with new beauty. The responsive laugh is not in frivolity, but in sudden appreciation and delight. But there is danger that the spirit of the meeting may become light, frivolous, and unprofit-

able. At such a time very appropriate are the words, "Be not rash with thy mouth, and let not thine heart be hasty to utter anything before God: for God is in heaven, and thou upon earth: therefore let thy words be few." "Therefore let thy words be few," not, Let there be entire silence. Speak, but speak in wisdom, reverence, and a desire to honor his holy name.

Question 3. *What is meant by "the fear of God" in Scripture?*

"The fear of God" is a wise regard for God because of what he is, the awe and reverence which we have toward him as the exalted and Holy One to whom we are responsible. We cannot get a true view of God's holiness without fear. It makes us afraid to do wrong because of what God is. It is not dread; it is not being afraid of God. It naturally leads to love. That is not true love of God which is not based upon fear, for it is not an outgrowth of a true view of what God is (Deut. 6. 1-5; Matt. 10. 28-31; Col. 3. 22-25; Rev. 19. 5, etc.).

Question 4. *Does verse 8 mean that the follower of God should not concern himself with public affairs or the administration of justice?*

No. The counsels of this verse were given to God's people when under peculiar circumstances. According to the most competent judges this Book of Ecclesiastes was written near the close or just after the Babylonian captivity: It is addressed to a generation of feeble and long oppressed slaves. Its design is evidently to comfort and instruct those who were suffering the most bitter wrongs. They are assured that there will come a time of retribution, if not in this life, certainly in the next. The last clause of this eighth verse is a graphic sketch of the public administration under Xerxes and Darius—an official hierarchy rising grade on grade up to the king himself. Weak and foolish despots filled these grades from the lowest to the highest, and made life full of perils and fear. To be a reformer under these circumstances was simply to invite the blows of these tyrants. Under this pernicious state of public affairs there springs up in the heart of the "Preacher" a feeling of hopelessness which finds utterance in this verse. Behind this despairing cry no American citizen living under our free institutions should ever attempt to shield himself from the duties of Christian citizenship elsewhere enjoined.

Analytical and Biblical Outline.

Principles in Conduct.

I. THOUGHTFULNESS IN WORSHIP.

¹ *Keep thy foot . . . house of God.* v. 1.

"Draw not nigh." Exod. 3. 5.

"Let us draw near." Heb. 10. 22.

II. CAREFULNESS IN SPEECH.

Be not rash with thy mouth. v. 2.

"Use not vain repetitions." Matt. 6. 7.

"Refraineth his lips . . . wise." Prov. 10. 19.

III. FIDELITY TO PROMISE.

When thou vowest . . . pay. v. 4.

"I will pay thee my vows." Psalm 66. 13, 14.

"He shall not break his word." Num. 30. 2.

IV. PATIENCE IN FAITH.

If thou seest . . . marvel not. v. 8.

"Now will I arise." Psalm 12. 5.

"The Lord is at hand." Phil. 4. 5.

V. GODLINESS WITH CONTENTMENT.

Lovesth silver . . . not be satisfied. v. 10.

"They that will be rich." 1 Tim. 6. 9, 10.

"Be not high-minded." 1 Tim. 6. 17-19.

Thoughts for Young People.

The Wise Youth.

1. *The wise youth engages in the worship of God with reverence.* He esteems spiritual communion far more highly than any ritualistic sermon, and seeks to learn all that he can concerning God and his own duty toward him.

2. *The wise youth is cautious about what he says.* Not only will he avoid profane language, but he will shrink from any hasty utterance before God. He may not pray fluently, but he prays from the heart. His "experience" may not be as glowing and voluble as those of others, but every word has been profoundly considered, and all come from the heart. He makes no rash promises or hasty vows, and has few things to apologize for, because he has well considered all he says.

3. *The wise youth is strictly just himself, except where his human justice is softened by mercy.* He is not "upset" when he observes injustice and political corruption in others. He knows that "God reigns," and that there is a mutual helpfulness on earth which tends in the long run to right all wrongs.

4. *The wise youth does not place his heart on earthly wealth; does not enter recklessly into the race for wealth.* He knows that the desire for worldly wealth is never satisfied, that with the increase of wealth there is an increase of responsibility, and that the man who is exceptionally rich is exceptionally anxious.

Lesson Word-Pictures.

Ezekiel Fear God is now going up to the temple courts. Slowly, seriously, he passes into that hushed, sacred atmosphere lying all about God's house. Many have come with him, and with Ezekiel they stand waiting for the blessing of

God. But whose heart is a more reverent temple than Ezekiel's? He loves God with a flaming zeal. He also fears God, but it is not a fear of God because God may punish him if doing wrong; it is love's anxiety lest the loved one may be grieved. How Ezekiel rejoices to stand here in God's courts! It is not a hardship to come; the hardship is when he stays away. He looks around. He sees the white-robed priests. He watches the flames kindling upon the altar. He hears the rich, stately tones of the singers as they praise God. All that he sees is one continuous act of surrendering something to God. And what has he to give? Will he imitate the example of another, just before him? It is a neighbor who has been guilty of many infractions of the Ten Commandments, but now in the Lord's courts his soul is full as a wayside brook in early spring, and he overruns with promises and vows to God; but will there be any water in the brook in hot July? There is his vineyard; will he divide with God the purpling clusters?

Ezekiel loves to make a promise; he may be relied upon to keep it.

Look out into his vineyard in the time of grapes, or glance along the rows of tall plume-nodding corn. Long ago God was promised his share. Ezekiel never lost sight of the promise. No one has ever accused him of dropping a promise in some deep sea of forgetfulness. Faithful Ezekiel!

Your name, Fear God, is only the synonym of fidelity.

But he has regard for man as well as a loving reverence for God. A sad story of oppression comes to him. That poor man fleeing into the open court, to the high rocks, to the lonely depths of the valleys—can you not see him? He has been driven from his home, from his fields, from his flocks and stores, by the oppressor. That is one scene. Then there is an unjust judge at the city gate. A bribe has been slipped into his covetous hands. He will take that bribe and throw it as a weight into the side of the scales his purchaser favors.

Does God see all this?

Ezekiel looks up; he sees One looking down. How searching is the vision of him whose eyes are the lightning! O, the inspection of the Almighty, keen, penetrating, looking far into the heart of everything!

Ezekiel Fear God never fears that inspection. He has a little house and narrow fields rimming it, and God's presence is welcome there as the light after the darkness. Look over to the fields of a neighbor, Ahab Greedy. His life has been a constant grab, a drawing of all things into his own pockets, a steady enlarging of his own possessions. His barns have been swelling bigger and bigger. His house has been taking on story after story, like a Babel tower. His fields have been sponges ab-

sorbing the surrounding territory. What an aspect of growth! But the center of the big, bulging barns and the high-storied house and the sponging fields is a very hungry soul, O, so hungry! It wants more and more. It is never satisfied. It may recline before loaded tables, but they do not give comfort. There is no after-sleep. The bedchamber is a place of restlessness and remorse. Come at any hour of the night, and you will find one awake, sitting up in his desolateness, loneliness, greed, and dissatisfaction.

Go to the house of Ezekiel Fear God. You may rap half a dozen times at night and not wake him, so sound is his sleep on a good man's pillow. It is a very little house, but there is much unseen property, a big share in heaven's bank ever paying dividends, a good conscience and an infinite Friend. What a room of delight and high companionship in his chamber! Good angels fold their wings about his bed, while the presence of his heavenly Father makes a Shekinah of his heart and fills it with the soft, sweet music of a constant benediction.

Orientalisms of the Lesson.

Eccles. 5. 1. Keeping the foot in connection with the worship is carefully observed, as by washing the feet before religious ceremonies among Mohammedans, and in removing the shoes by all Orientals, who leave their shoes at the door, as we would remove hats, in token of reverence. Great indignation is expressed by all Orientals if foreigners enter their mosques or temples with their shoes on, and many a traveler has created a disturbance he found not easily allayed by violating the custom; and many others have failed of admission because they refused to conform to the custom.

Versé 4. Vowing a vow seems a religious instinct among Asiatics and Mohammedans wherever found. Hindoos vow to perform some very extremely difficult or costly task if the god whom they worship will grant some special request. They will vow to visit distant shrines, to travel to some distant place, prostrating themselves on the ground and measuring the distance by their length, or pledge a feast or great gift to the priests. In Persia a pile of stones, perhaps only two, is set up and the vow made over it as an altar, as Jacob made his vow at Beth-el. The Kurds pour butter on a rock, and vow to give the first fruits of their flocks. The rock is called "The Rock of Butter." It is probably this kind of bargaining with God in recognition of blessings that is meant in the forswearing prohibited by Jesus Christ in *Matt.* 5. 33-37. It is quite distinct from gifts of thanksgiving in recognition of special blessings received, and has nothing to do with vows of personal consecration.

Verse 9. "The king himself is served by the field," because the title of nearly all the lands in the oriental countries inheres in the crown, and is only leased to the occupant, who, in agricultural districts, is content if the king does not demand more than one third of the crops. Thus the king not merely personally subsists on the same food as the peasant, but the kingdom also is "served" by the field.

By Way of Illustration.

Verses 1-3. The traveler in Eastern countries lays off his sandals, tarnished with the dust of the street, at the gate of the palace which he would enter. The Christian pilgrim should lay aside his week day thoughts and reverently engage in the worship of the Most High.

I saw once on Broadway a cluster of men standing and looking at a certain quarter of the sky. Nobody seemed to know what they were looking at. The general impression was that they were trying to see one of the planets, Jupiter or Mars, which was bright enough to be visible by daylight. Two men had stopped on the sidewalk, and had begun to look steadfastly into the sky. Presently some one joined them, and another, and another, all looking in the same direction. Not many questions were asked, but somebody said it was a star they were looking for, and that news passed from one to another. The two men whose curiosity was the origin of the collection soon passed on; others filled their places, drawn into the little circle by the force of imitativeness. Hundreds of men on that busy street were drawn into the group, and thousands who did not pause cast their eyes upward in the same direction. Now, if so many men can be made to look up into the sky so steadfastly simply because they see others gazing that way, they who look up steadfastly into heaven and behold the glory of the Lord may be able to turn the eyes of others in the same direction. The unconscious influence of reverent hearts will lift the thoughts of others to the same sublime realities. A sincere and honest reverence for God will communicate itself to other minds.—*Washington Gladden.*

Verses 4-7. You picture to yourself the beauty of bravery and steadfastness. You let your imagination wander in delight over the memory of martyrs who have died for truth; and then some wretched little disagreeable duty comes, which is your martyrdom, the lamp for your oil, and if you will not do it, how your oil is spilt, how flat and thin and unilluminated your sentiment about the martyrs runs out over your self-indulgent life.—*Phillips Brooks.*

After the battle of Antietam, Abraham Lincoln

said to his cabinet: "I made a solemn vow before God that if General Lee was driven back from Pennsylvania, I would crown the result by the declaration of freedom to the slaves." And the proclamation was at once issued.

The Archbishop of Cologne, being asked by his emperor how to attain real happiness, replied, "Perform when thou art well what thou didst promise when thou wast sick."

Verse 8. A king of Spain wished to build a pavilion on a field near his garden, but the owner refused to sell. The king seized the field, and the woman complained to a judge. One day the brave judge came to the king in the field, and, having filled an empty sack with earth, humbly implored the king to aid him in putting it on his horse. The king courteously attempted, but let it fall, complaining of its great weight. "It is only a small part of the ground thou hast wrested from thy subject," said the judge; "how, then, wilt thou bear the weight of the whole field before the great Judge?" The field was promptly restored.

Verses 9-12. In excavating Pompeii a skeleton was found with the fingers clutched around a quantity of gold.

As fire is never satisfied with wood, nor the earth with water, nor hell with its prey, so the covetous are never satisfied with money. As the fish swallowing the hook together with the bait is taken and killed, so the covetous with their gold get entangled in death everlasting.

"What an unfortunate wretch am I!" complained a miser to his neighbor. "Some one has taken away the treasure which I buried in the garden and laid a cursed stone in its place." "And yet you have never used your treasure," answered his neighbor. "Only bring yourself to believe that the stone is still your treasure, and you are none the poorer." "If I am none the poorer," returned the miser, "is not some one else the richer? The thought is enough to drive me mad."

The Teachers' Meeting.

This lesson may be approached with equal advantage in several ways. The *Illustrative Notes* divides it under four heads: I. Concerning Worship (verse 1); II. Concerning Vows (verses 2-7); III. Concerning the Wrongs of the Poor (verses 8-10); IV. Concerning Covetousness (verses 10-12). Under the latter may be considered the facts: (1) Covetousness is never satisfied; the love of money grows by what it feeds on; (2) As wealth increases burdens grow; (3) The rich man cannot rest because of "sleep" over his riches, while the poor man can sleep in peace.... A simpler division is: I. Behavior in the House of God (verses 1-7); II. Behavior in the World (verses 8-12).

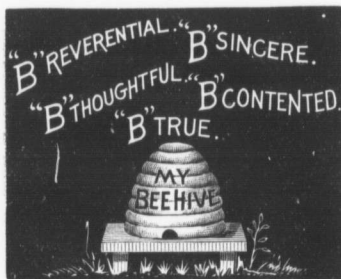
Under the first, notice the duty of thoughtful reverence, of deep spiritual worship, of careful consideration of all prayers and testimonies, of cautiousness in making vows, of conscientiousness in paying vows, of the fear of God. Under the second, notice the duty of justice to the poor, of trusting in God in the darkest hours of life, of the mutual helpfulness of mankind, of the unsatisfactoriness of riches, of the increased responsibilities which come with increased wealth, and of the advantages which come from healthful labor.


References.

FREEMAN'S HANDBOOK. Vers. 4, 5: Vows, 851.
 ... FOSTER'S CYCLOPEDIA. Prose, 1512-1520, 1683, 2717, 3249, 5517, 8020, 6212, 6964, 9853, 8731-8737, 2287-2299. Ver. 1: Prose, 9366, 6297, 9549. Ver. 2: Prose, 3657. Ver. 4: Prose, 5949-5957. Ver. 7: Prose, 1631-1637.

Blackboard.

BY J. B. PHIPPS, ESQ.



DIRECTIONS FOR DRAWING THE DESIGN.—If there be no one skilled enough to draw the old-fashioned beehive represented on the board, it will answer to draw the outline of a square like this:  and also add two lines for supports.

EXPLANATION.—Call the attention of the school to the blackboard, and have some one repeat the Golden Text. The first part of the text is what? "Not slothful in business." What symbolizes industry? "The beehive." Yes, we can each one own a beehive filled with busy bees. Let us name some of them. Now proceed to take up points in the lesson, and show that we should, first, "B" reverential. Dwell on this point. One of the worst failings of the present day is lack of reverence. The house of God should be a holy place, not to be lightly used for questionable entertainments. When one enters the church to attend divine service, it should be done reverentially, and conversation should cease. The next "B" is sincerity. The next is, "B" thoughtful, or careful.

Do not make rash vows or promises and then break them. Then "B" contented. See what the lesson says about riches. Lastly, "B" true. No one is so valued as the true person—true to God, true to principles, true to friends, true to the Church.

Primary and Intermediate.

BY MARTHA VAN MAITER.

LESSON THOUGHT. *God only is great.*

[Show a picture of a church on the blackboard. Talk a little about churchgoing; make a path leading to the church, and marks for people on the way there. Help children to tell who should be in this path—young and old, rich and poor, glad and sorry. Make short marks to stand for the children.]

The house of God. Whose house is the church? Yes, it is God's house. He is there. He sees each one who comes into his house. He not only sees who is there, but what is in each one's heart. He tells us in this lesson how to behave in his house.

Nelly was taught this lesson when she was a very little girl. She never forgot it. When she was on her way to the church, she would say to herself softly, "I am going to God's house." She would not talk and laugh loud, or skip about and play. When she went into the church she would close her eyes and whisper a little prayer to God that he would be close by her, and teach her some good lesson.

Nelly would sit still, even if the sermon was long, and try to listen and learn. When the minister prayed, Nelly prayed in her heart. When the people sang, Nelly sang too, as well as she could.

Once the minister told Nelly that she helped him by listening carefully. Nelly did not understand what he meant. Do you?

There is a little girl named Ruth who goes to the same church Nelly does. She plays with the books in the seat and with her handkerchief, and pulls her gloves off and on. She says she cannot understand the sermon, and why should she listen to it? But all the time she is forming a habit of not listening.

Which one of these girls is reverent? And which one is irreverent? God's word teaches us that it is a great sin to be irreverent in his holy house.

What are some of the things God wants us to do in his house? I will print them on the board: Pray, Sing, Listen, Learn.

[Show some pieces of thin paper, and tell about the paper prayers of the Chinese. Tell also about the praying wheels used by the people in Thibet.]

You think the people who do their praying in such ways are very foolish, do you not? But what do you think of saying prayers without

thinking what they mean? That is what children often do. God tells us not to do this. He says, "Be not rash with thy mouth." This means, Do not say over prayers without thinking or caring what they mean. Do not make a hasty promise to God, and then go away and forget it.

Once a little girl was very sick. Her mamma was not a Christian. She thought her little girl was going to die, and she asked God to let her get well. She said to God, "If you will spare my child, I will give my heart to you, and serve you."

When the sick child got well the mother forgot her promise to God! But the little girl had heard it, and one day she said, "Mamma, don't you remember the promise you made to God?" Yes, the mother did remember, and she was ashamed that she had not "paid her vow," or kept her promise.

How does God want his children to sing in his house? Did you ever hear a bird talk? Some birds can learn to speak words by hearing people say them. But they do not understand what they mean. We must try to learn what the words of our songs mean. If we do not understand, we can ask some one to tell us. We must try to "mean the words we say" in our songs, as well as in our prayers.



Do you know why the minister liked to see Nelly listening? He knew that she was trying to learn God's way. His way is the safe, sweet, pleasant way. If we walk in it, we shall be true and reverent and faithful.

We shall pray and sing from the heart, and work for Jesus with our might. Then, if you truly pray and work, we shall one day

"Come rejoicing, bringing in the sheaves."

OPTIONAL HYMNS.

No. 1.

Come, Holy Ghost, in love,
Saviour, let me still abide.
Keep me, hide me, O my Father,
O holy Saviour! friend unseen,
Saviour, listen to our prayer.

No. 2.

Heavenly Father, grant thy blessing,
Forth in thy name, O Lord, I go.
Jesus, Saviour, pilot me,
Soldiers of the cross, arise,
Christians, lo! the fields are whitening.

The Lesson Catechism.

[For the entire school.]

1. What is our first duty when approaching God? **Reverence.**
2. By what is a fool's voice known? **By multitude of words.**
3. What three duties are enjoined upon us by the GOLDEN TEXT? "**Not slothful in business; fervent in spirit; serving the Lord.**"
4. What is said about wealth? **He that loveth silver shall not be satisfied with silver.**
5. What is each of us exhorted to do? "**Fear thou God.**"

CATECHISM QUESTIONS.

29. What is an eternal Spirit?
One who is without beginning and without end.
30. What do you mean by saying that God is infinite?
I mean that his nature and attributes are high above all understanding, and without any limit.

About B. C. 977.] **LESSON XI. THE CREATOR REMEMBERED.** [June 11.]
GOLDEN TEXT. Remember now thy Creator in the days of thy youth.
Eccles. 12. 1.

Authorized Version.

Eccles. 12. 1-7, 13, 14. [Commit to memory verses 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:

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,

4 And the doors shall be shut in the streets,

Revised Version.

- 1 Remember also thy Creator in the days of thy youth, or ever the evil days come, and the years draw nigh, when thou shalt say, I have
- 2 no pleasure in them; or ever the sun, and the light, and the moon, and the stars, be darkened, and 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
- 4 be darkened, and the doors shall be shut in the street; when the sound of the grinding is low, and one shall rise up at the voice of a bird, and

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:

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.

13 Let us hear the conclusion of the whole matter: fear God, and keep his commandments: for this is the whole *duty* of man.

14 For God shall bring every work into judgment, with every secret thing, whether *it be* good, or whether *it be* evil.

all the daughters of music shall be brought low; yea, they shall be afraid of *that which is high*, and terrors *shall be* in the way; and the almond tree shall blossom, and the grasshopper shall be a burden, and the caperberry shall fail: because man goeth to his long home, and the mourners go about the streets: 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; and the dust return to the earth as it was, and the spirit return unto God who gave it.

13 *This is* the end of the matter; all hath been heard: fear God, and keep his commandments; for this is the whole *duty* of man. For God shall bring every work into judgment, with every hidden thing, whether it be good or whether it be evil.

TIME.—About B. C. 977. **ENVIRONMENTS.**—Same as last lesson. **DOCTRINAL SUGGESTION.**—The final judgment.

HOME READINGS.

- M.* The Creator remembered. Eccles. 12. 1-7.
Tu. The Creator remembered. Eccles. 12. 8-14.
W. Learning to fear God. Deut. 31. 7-13.
Th. Daily remembrance. Deut. 6. 1-9.
F. Seeking after God. 2 Chron. 34. 1-7.
S. The child Samuel. 1 Sam. 3. 1-10.
S. Remembered by the Creator. Mal 3. 13-18.

LESSON HYMNS.

- No. 82, New Canadian Hymnal.
 "Whosoever hearth" shout, shout the sound!
 No. 84, New Canadian Hymnal.
 Time is earnest, passing by.
 No. 88, New Canadian Hymnal.
 Why do you wait, dear brother.

DOMINION HYMNAL

Hymns, Nos. 281, 75, 77.

QUESTIONS FOR SENIOR STUDENTS.

- 1. The Duty of Youth,** v. 1, 2.
 What is it to "remember" God?
 Why is it rank folly to forget him?
 When should we remember him?
 Why is youth the best time to begin to serve God?
 Do you remember God? If not, what keeps you from doing so?
 What proportion of active Christians are converted in youth?
 What is meant by the "evil days"?

How may an old person be happy? (Psalm 73. 26.)

Is happiness inside or outside of a man?
 How did Jesus encourage early piety?

2. The Trials of Age,

 v. 3-7.

What does "the house" symbolize?
 What are its "keepers" generally understood to be?

What are the "strong men"? "the grinders"? "those that look out of the windows"?

What do "the doors" represent? What the "sound of grinding"? What the "daughters of music"?

What is meant by "fear of that which is high"? by "that which is in the way"?

What is meant by "the grasshopper shall be a burden"?
 Explain the "silver cord" and the "golden bowl"?

Explain the allusions to the pitcher and the well. Read verse 7 carefully, and tell us what is death.

If "by reason of strength" man's life be prolonged, what, after all, is that strength? (Psalm 90. 10.)

3. The Certainty of Judgment,

 v. 13, 14.

What does the writer say in his final conclusion, after a life of observation, experiment, and reason?

If a man fears God how does he treat God's commandments?

What does Jesus say on this subject? (John 14. 15.)

If a man fears God and keeps his commandments what sort of a citizen will he be?

What judgment is foretold in verse 14?
 Who will then be the Judge? (Acts 17. 30, 31.)
 Is it possible to hide from God's judicial eye any deed, word, or thought?

How does the thought of God's judgment become a final motive for righteous living?

In the light of the foregoing questions and an-

swers repeat the first clause of the first verse, which is our GOLDEN TEXT.

Practical Teachings.

What is here taught—

1. Concerning the privileges of youth ?
2. Concerning the results of duty ?
3. Concerning the duty of man ?

Hints for Home Study.

1. Write in full the following texts, as evidence that the young cannot safely or wisely leave God and his service out of their lives : 1 Chron. 28. 9 ; Prov. 22. 6 ; Lam. 3. 27 ; Acts 26. 4, 5 ; 2 Tim. 3. 15.
2. Write the following in full, as showing that keeping God's commandments is the sum of wisdom, and that eternity turns on this present life : Deut. 6. 2 ; 10. 12, 13 ; Luke 12. 16-20 ; Rom. 2. 6-10 ; 2 Cor. 5. 10.

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. The Duty of Youth, v. 1, 2.

What is the first duty of youth ? (GOLDEN TEXT.)

What should be the chief pursuit ? (Matt. 6. 33.)

What profit is there in such search ? (1 Tim.

4. 8.)

What promise is there to early seekers ? (Prov.

8. 17.)

2. The Trials of Age, v. 3-7.

What is the verdict of age on increasing years ?

What darkness comes creeping on ?

Who begin to tremble and are bent over ?

What workers fail in service ?

What shows a failure of hearing ?

Of what are the aged afraid ?

What light weight becomes a burden ?

Whither is the man going ?

What four figures are used for death ?

Where then will the body go ?

What will become of the spirit ?

3. The Certainty of Judgment, v. 13, 14.

What is the whole duty of man ?

Upon what is judgment certain ?

What else will be brought into judgment ? (Matt.

12. 36.)

Upon whom will judgment be passed ? (2 Cor.

5. 10.)

Teachings of the Lesson.

Where in this lesson are we taught—

1. The duty of early piety ?
2. What true piety requires ?
3. The certainty of future judgment ?

Home Work for Young Bereans.

Recall one word which is uttered again and again throughout Ecclesiastes like a keynote recurring in a tune. What is meant by it ?

Find the names of some kings of Judah who remembered their Creator in the days of their youth.

What is said about the Holy Spirit and John the Baptist ?

What is the only incident recorded of the boyhood of Jesus ?

QUESTIONS FOR YOUNGER SCHOLARS.

Who is our Creator ? **God.**

When should we begin to remember him ?

While we are young.

What are strong when we are young ? **Hope and courage.**

Of what is life full in youth ? **Of pleasure.**

What should we love to give to God ? **Our best days.**

What do some wait for before remembering God ? **Old age.**

What are the "strong men" which bow themselves then ? **The limbs of the body.**

What are "grinders" which are few ? **The teeth.**

What are the "windows" of the body ? **The eyes.**

What is meant by "the almond tree" ? **Gray hairs.**

When the "golden bowl" of life is broken what follows ? **Man dies.**

Where does his body go ? **Back to the dust.**

Where does the spirit go ? **Back to God.**

What is the whole duty of man ? **To fear God.**

What must we keep ? **His commandments.**

What will God judge ? **Everything, good or bad.**

Words with Little People.

God wants the fresh, bright morning of your life, dear child. Will you give it to him ? If you do his sweet sun of love will shine on you to the very last day you live, and light your path to the other and brighter world.

Whisper Precept.

Remember *now* thy Creator.

EXPLANATORY AND PRACTICAL NOTES.

General Statement.

The Book of Ecclesiastes proceeds on its search for the chief good of man by somewhat circuitous routes, and portions of it have seemed to superficial readers to be out of harmony with truths taught in other parts of the Bible. But this lack of agreement is only on the surface. Many of its most notable passages, which appear to be worldly and despondent in tone, are profoundly true in that deeper sense in which the utterances of the characters of Shakespeare and other dramatic writers are true ; that is, they are exact utterances of the sentiments to which human experience leads, and could not be read by

thoughtful men of any age or race without eliciting a ready and heartfelt response. But, like all deductions from men's experiences, they present only partial truths; and partial truths, when they do not complement each other, often appear to be contradictory. These conflicting observations and perturbed reasonings, however, find their consummate outcome and perfect flower in the solemn exhortation, the lofty moral tone, and the beautiful poetic figures of the twelfth chapter, from which our lesson is taken; and "the conclusion of the whole matter" is, "Fear God, and keep his commandments: for this is the whole duty of man."

Verse 1. Remember now. The final exhortation of the preceding chapter is, "Put away evil." It is addressed to the "young man," who is here urged to begin at once a life of "righteous energizing," of holy endeavor, by remembering God. **Thy Creator.** And therefore thine owner. (1) *It is God "that hath made us, and not we ourselves"* (Psalm 100, 3), and therefore all the possibilities of our lives belong to him. In this bright noontide of the Gospel we know another reason also why "we are not our own," which, though not intimated in our lesson, is pertinent to it: (2) *We have been bought with a price, and should therefore glorify God in our bodies and in our spirits, which are God's* (1 Cor. 6, 20). **The days of [our] youth** belong to him. The command of Mark 12, 30—to love the Lord with all the heart, soul, mind, and strength—is certainly as inclusive of all years of life as it is of all talents. Perhaps there is no season when God is so likely to be forgotten as in life's morning; amid the aches and shadows of the closing hours, even those who will not turn to God cannot but feel the need of him; but this need is sometimes overlooked amid the joys of youth. Our lesson pathetically shows how fatal is this oversight. (3) *God makes special appeals and promises to the godly youth* (Jer. 3, 4; Prov. 8, 17; Lam. 3, 27). It is at least suggestive of something approaching the trinitarian conception of God that here, as in Gen. 1, and in Isa. 54, 5, the Hebrew word descriptive of God is plural. **While the evil days come not.** Before calamity and old age cut short our powers of efficient service (Eccles. 11, 2, 8). **Thou shalt say, I have no pleasure in them.** Every old person is compelled in some measure to say this when referring to sensuous or intellectual pleasure (2 Sam. 19, 35; Psalm 90, 10), for as the years pass the senses are dulled and the mental machinery runs slowly. Spiritual pleasures, however, are richly given to the aged (Isa. 46, 4). (4) *"Wild oats," sown in youth, grow crops of wretchedness in age;* but (5) *The freshness and beauty of "the divine life" in a human soul never wear away.* (6) *The most important business of life is the service of God.*

2. Here is a picture of the miseries of the old age of him who forgets God. He lives in a mental and affectional world with its lights, **sun, moon, stars, all darkened** [*Hyle*]. **The clouds return after the rain.** Youth has clouds, but sun-

shine follows them; but in godless old age each gloomy day has a gloomy successor—each storm introduces another.

3. The keepers of the house. The decaying house, which once stood fair and stately, represents the body of an aged man. Its trembling "keepers" are the palsied arms and hands. Its **strong men, who bow themselves,** are the tottering legs and feet; its **grinders**—the slave maids, who ground the grain for daily consumption, but who now **cease because they are few**—represent the teeth; **those that look out of the windows** are the eyes, the windows of the soul. From the latticed windows of an oriental mansion veiled ladies are continually peering forth; the windows are the eyes of the harem. A beautiful modern rendering of the figurative use of a house for human life is Edgar A. Poe's *Haunted Palace*.

4. The doors shall be shut. "Ear-gates," through which the world enters man's mind, and "mouth-gate," by which man communicates with the world. The loss of community of thought with youth is one of the severest deprivations of the aged. (7) *The young and the old should keep as closely together in sympathy as possible.* **The sound of the grinding is low.** The allusion to the "door" of the mouth recalls the loss of teeth; or, this may allude to the deafness of the aged. **Rise up at the voice of the bird.** Waken at cock crow. **Insomnia** is added to the long list of infirmities. **All the daughters of music.** "The organs that produce music—the voice and the ear."

5. Afraid of that which is high, and fears . . . in the way. To ascend a hill is a task too great, and even the level pavement has its dangers for the feeble and aged. **The almond tree shall flourish.** This is understood by some scholars to mean that as an almond tree is conspicuous by its white blossoms, so are the white locks of the old proverbial; but others believe that the word translated "flourishes" should be rendered "cast off," and that the meaning is that cruel Time will rob the aged man of even his "crown of glory." **The grasshopper shall be a burden.** This figure, also, may be understood in different ways. Either the old man's shriveled, crouching form, with arms and knees projecting, reminds the writer of a locust, and he is led to reflect, "Surely such a man must

be a burden even to himself;" or else—and more probably—instead of "shall be a burden," we should read, "is about to fly," and the parallel is between the locust with new found wings about to fly, and the dying man about to soar through an untraveled spiritual atmosphere. **Desire shall fail.** The natural appetites are outworn. **His long home.** "Long," whether referring to the grave or to eternity; "the bourne whence no traveler returns." It is pathetic to learn that the ancient Assyrians had a phrase almost identical with this of Shakespeare's. **Mourners go about the streets.** Hired mourners who make formal lament in the house of death. Such a wailing group, passing across an Asiatic market place, is a sign and reminder of death as is the silent hearse with us.

6. Or ever. Before. **Silver cord . . . golden bowl.** An image of dissolution. Modern wealth and taste have made many Americans familiar with oriental lamps. Wrought in dainty arabesque patterns, and covered with gilding, they are suspended by silken cords, often in ancient times interwoven with silver wire. Such a frail and beautiful article is our poet's figure of the life of man. Death snaps the cord and shatters the lamp. And lest this striking figure of death should be inadequate, another is immediately added. In the East a **pitcher** (in America a "bucket") brings water up from a **fountain, cistern,** or well, having been let down by a rope wound around a **wheel.** So man's nature (intel-

lectual and physical) is for a time a cistern of vitality; but now wheel and pitcher are broken; the man is dead. Some have found in the phrases of this verse precise allusions to physical organs, as, for instance, the "golden bowl" answering to the skull, the "silver cord" to the spinal marrow, the "fountain" and "cistern" to the ventricles of the heart, the "wheel" to the aorta, and the "pitcher" to the veins. But such detailed application of the figure weakens its beauty as a whole. A most disheartening sequel to life is here drawn, but it is the sequel only to a life of neglect to God. To the good man old age is a delightful reward (Job 5. 26; Prov. 16. 31; 20. 29).

7. The dust . . . to the earth as it was: . . . the spirit . . . unto God who gave it.

"The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life" (Gen. 2. 7). There is at death a consignment of "dust to dust," but our spirits go to God our Judge.

13, 14. Fear God. Reverence and obey him. **The whole duty of man.** The Hebrew reads "the whole man." Perfect manhood can only be developed by obedience to God's law, "spiritual" and "natural." **God shall bring every work into judgment.** And so at the last "Kohelah" passes all problems over to God. He is the supreme Arbiter, and the fires of his judgment will consume the "wood, hay, and stubble"—all the "vanities" of life—while the pure gold remains.

CRITICAL NOTES.

the plural form of the Hebrew word for God, "Elohim."

Verses 2-7 have been regarded by most interpreters as a detailed allegory of old age. The explanatory notes more properly deal with the details. Besides this minute physical interpretation, there are two others which deserve attention: (1) According to one the entire passage is understood metaphorically as an impressive description of the approach of death by means of imagery derived from the sight of a terrible storm, or tempest, as it sweeps down upon the inmates of some noble mansion. The same general theory of explanation is followed by those older interpreters who referred the description to the day of judgment and the end of the world. (2) The other theory maintains that the several metaphorical allusions are based upon well-known facts pertaining to the closing days of a Palestinian winter. These days are said to be commonly dangerous, and often fatal to the old and infirm. They betake them to their sick chambers, feel all sorts of terrors, and when the almond tree blossoms without and locusts crawl out of their holes, they see no spring-time for themselves, but an almost certain departure to their "long home." All these interpreta-

The passage beginning with the ninth verse of chapter 11, and closing with the eighth of the present chapter, should be printed as one paragraph, as is the case in the Revised Version. The paragraph, taken as a whole, is an admonition to the young man to make the most of his opportunities in early life, and also to remember his Creator before the gloomy period of old age closes about him.

Verse 1. Remember thy Creator. The word for Creator is in the plural number, and some critics have suggested that the reference is to "parents," considered as those who form or bring into existence their children. In this way the passage becomes an exhortation to honor parents. Others make the word identical with the very similar word for "cistern," or "well," in Prov. 5. 15, and explain it as a metaphorical expression for "thy wife," or "thy wedlock." They would accordingly translate, "Remember thy fountain in the flower of thine age," and explain the passage as equivalent to the counsel of Prov. 5. 15-20. Both these views, however, seem unnatural and far-fetched, and do not accord with the context, as well as that of the common version. The plural form of the word, "Creators," is to be understood as the plural of excellence or dignity, the same as

tions have the support of able expositors, and one's opinion will probably be shaped by his general view of the character of this Book of Ecclesiastes.

If one prefers what has been called the "anatomical" allegory, and seeks the specific reference of each word, the "sun" is probably best explained as the illuminating spirit; the "light" is the immediate outflow of the spirit, which quickens all the mental faculties; the "moon" is the reason which reflects the inner light; the "stars" are the senses which become deadened with old age; the "clouds after the rain" are subjective emotions of sorrow and gathering gloom, returning again and again after seasons of weeping. The "keepers of the house" (verse 3) are the arms; the "strong men" are the legs; the "grinders" are the teeth; "those that look out of the windows" are the eyes; the "doors" (verse 4) are the ears (perhaps the mouth with the double doors of the lips); the "sound of the grinding" is the noise made by the teeth in chewing; and the "daughters of music" are the organs of speech. In verse 5 the "almond blossoms" are the white hairs of old age; the "silver cord" (verse 6) is the spinal marrow (or perhaps the tongue); the "golden bowl" is the dome of the brain; the "pitcher" and the "wheel" are the lungs; and the "fountain" and "cistern" are the right and left ventricles of the heart. A number of these particulars have been otherwise explained by those who adopt this allegorical view in its main outlines.

It is easy to pronounce against this allegorical exegesis, and to call it "unpoetical" and "repulsive" and "overingenious" and "uninviting," and in some things tautological; but is not the whole book of which it forms a part open to the same condemnation? It is impossible to determine such a question by the standard of modern literary taste. The Talmud records a similar allegory of Rabbi Joshua Ben Hananyah, who, when asked why he did not frequent the place of public disputation, answered: "The mountain is snow [that is, my head is white]; the hoar frosts surround me [that is, my whiskers are also hoary]; its dogs do not bark [my voice is gone]; its millers do not grind [no teeth]; the scholars ask me whether I am looking for something which I have not lost [that is, feeling about as if searching for something]." As a rule, we should not search for many meanings in particular words and figures of Scripture; but here it seems to have been the design of the author to draw out some such detailed picture of the decaying form of the old man as we have indicated above.

3. Grinders. Hebrew (feminine, plural), "grinding maids," alluding to the custom of the East, where the grinding by hand mills is done by women.

4. One rises up at the voice of a bird.

This may mean either that the old man himself becomes wakeful and restive, or that the **sound of the grinding** rises to that of a bird's voice, but the old man hears it not.

5. Almond tree shall blossom. Many excellent authorities understand the almond fruit referred to here, and translate, "the almond disgusts." **Grasshopper a burden.** Or, "the locust becomes heavy;" that is, unpalatable and nauseating as an article of food. Others render, "the locust crawls out." **Caperberry shall fail.** That is, fail to stimulate appetite. In most of these allusions the figure of a house seems for the time abandoned, and the thought is turned to the weak and desperate condition of the old man himself.

The Lesson Council.

Question 1. *In the message of Gospel duty and privilege primarily for the dying, sick, sorrowing, and aged, or for the young, rich, cheerful, and strong?*

The Gospel message is for all men. Its duties and privileges belong to every condition and age. Its time is, Now! It is not the affair of the sick chamber and the deathbed, the coffin and hearse, the graveyard and tombstone alone. We are thankful that its comfort and blessing extend through all these. But primarily it has to do not with dying, but living; not with the end of life merely, but with the whole of life from the beginning to end; not with the undertaker's business alone, but with every man's business every day in the year.

Question 2. *Does this lesson intimate that those who do not seek God while young cannot find him when old?*

Doubtless God will always come to those who seek him. But the older men become the less they desire to seek God. God is not found by them, not because he hides from them, but because they do not seek him. Our desires are under the law of habit. The longer we put off loving the spiritual and holy, the less we are inclined to do it. While we enjoy the vigorous use of our five senses we should train them all in God's service. When sight fails, hearing is dull, step is feeble, and life so weak that "the grasshopper has become a burden," we are in no condition to study new lessons or perform noble deeds.

Question 3. *Did Christ add any requirement to the command in verse 13, "Fear God, and keep his commandments?"*

"Fear God, and keep his commandments" expresses the whole duty of man. Christ added not to the form of the injunction, but to its contents. He taught more fully by his life and words what this requirement includes. He disclosed the spir-

ity of the law (Matt. 5. 22, 28; John 4. 24; etc.) He gave love its due preeminence in the law (Mark 12. 30, 31; Rom. 13. 10). He gave service as the law of his kingdom (Matt. 20. 25-28). His supreme commandment, "That ye love one another even as I have loved you," went beyond the Mosaic law (John 15. 12). In the progressive revelation each advance does not contradict, it only develops what has preceded.

Question 4. *Did the author of this book have in mind a judgment in this life or in another?*

Mainly the judgment in another life. Down to the time of the captivity the Hebrew nation had but vague ideas of the future life and judgment. Their prophets had had many inspired visions of these things, but had interpreted them as referring to this life only. The captivity did many things for the nation. It cured them of idolatry. It broadened their views of the national life. It quickened their expectation of the coming Messiah. It stirred them to intellectual activity and the study of God's law. From this period the doctrines of the immortality of the soul and of future rewards and punishments become prominent in their creed. Hitherto they had applied whatever revelations had been made mainly, if not entirely, to the temporal rewards and punishments by which the Mosaic law enforced its precepts. But under the bitter school of exile and sorrow these truths of the future life, always latent in their Scriptures, were brought out and applied to their comfort. "God takes cognizance of all you do," says the Preacher, "and shall bring every work into judgment, whether it be good or evil." Hence his conclusion, to fear God and live with reference to that supreme audit.

Analytical and Biblical Outline.

Seven Motives to Godliness.

I. OUR RELATION TO GOD.

Remember now thy Creator. v. 1.

"So God created man." Gen. 1. 27.

"To God.... that are God's." Mark 12. 17.

II. THE OPPORTUNITIES OF YOUTH.

In the days of thy youth. v. 1.

"Seek me early.... find me." Prov. 8. 17.

"To-day if ye will hear." Heb. 3. 15.

III. THE TRIALS OF OLD AGE.

Years.... no pleasure. v. 1-5.

"Hoary head.... righteousness." Prov. 16. 31.

"Fought a good fight." 2 Tim. 4. 7.

IV. THE CERTAINTY OF DEATH.

Man goeth... long home. v. 5-7.

"Appointed.... once to die." Heb. 9. 27.

"No discharge in that war." Eccles. 8. 8.

V. THE VANITY OF EARTH.

Vanity of vanities. v. 8.

"The world passeth away." 1 John 2. 17.

"Walketh in a vain show." Psalm 39. 6.

VI. THE CALL OF DUTY.

The whole duty of man. v. 13.

"Seek ye first the kingdom." Matt. 6. 33.

"Godliness is profitable." 1 Tim. 4. 8.

VII. THE COMING JUDGMENT.

Every work into judgment. v. 14.

"They shall give account." Matt. 12. 36.

"Before the judgment seat." 2 Cor. 5. 10.

Thoughts for Young People.

The Duty of Youth.

1. It is the duty of youth to think of God as the Creator and the giver of every joy that we possess. (Verse 1.)

2. It is the duty of youth to make the wisest use of opportunities, so that life may not prove a failure. (Verses 1, 2.)

3. It is the duty of youth to prepare for old age with its trials, and for death with its realities. (Verses 3-7.)

4. It is the duty of youth to fear God and keep his commandments, as the highest purpose in life. (Verse 13.)

5. It is the duty of youth to prepare for the judgment, which will bring to light every secret thing. (Verse 14.)

Lesson Word-Pictures.

He remembered God when he was young. I don't know where it was, only that it was. It may have been at church. As the preacher talked away, there was a bright boy face raised toward the pulpit, and it kindled as it caught one idea that went deep into his soul and lighted up every recess of it. It was the thought of God occupying, filling, illuminating his soul; God, the great God, the infinite Father, having a personal claim on a boy's love, reverence, and trust. A soul passed a serious dividing line then and went into the kingdom of God ere long.

It may have been in the Sunday school that a faithful teacher stopped a young girl after school, tenderly and soberly spoke to her, and taking her by the hand, led her thoughts out toward Calvary. She showed Jesus at the end of the way, Jesus on his cross dying for her, and with hands reached out in blessing. That scene rose up before the young soul in the midst of a great light never fading away, but always encompassing the cross. After that serious, absorbing look at Christ soon went submission. Then the soul remembered its Creator and remembered to live.

O, how much better to think of God in youth than to put off the thought of him, the care and

love for him, until old age! And what if old age come, and still God be absent, unsought, refused?

Watch that aged pilgrim in his sin. A dark sorrow is gathering about him like the night. The light of sun, moon, and stars seems to have passed away. He misses the companion of his youth, or a son or daughter promising to be the pillar of his declining years. There is an empty chair, a darkened room, a desolate house. O, if he had in his early days sought and found God! How that heavenly Father would have come into his thoughts as a light, a joy, a blessing, in this nighttime of his sorrow!

Follow him into the days of his feebleness. The body is weak. Work is irksome. Activity is unwelcome because difficult. The keepers of the house tremble, while the strong men bow themselves, and the grinders cease because they are few. There is no occupation. Life has become a burden. Impenitent still, unhappy still, he sits with folded, weary hands. With a gloomy face he looks back into the past, and then sadly into the future. O, if he had said in his youth, "I will remember now my Creator!" What an unflinching comfort, what ceaseless occupation, in psalm or prayer, in memory or anticipation!

But look at this picture of wasting away. He lies on his couch, an ungodly old man. He does not pray, though pain racks the body. He is shut into his own miserable, gloomy thoughts, and yet he prefers his prison. He will not rise to think of heaven, of God, of the long future. Born for eternity, and yet trying to forget he is immortal! How sad an end! How gloomy his obsequies! The long, dark funeral train winds on toward the cemetery. Man goes to his long, long home, and the mourners go about the streets. The hearse has turned into the graveyard. There is a gathering about an open grave. Earth descends to earth, ashes to ashes, dust to dust. The grave is closed. The funeral train winds back again through the cemetery. Only the wind moans above the forsaken grave. But the soul? O, that ascent to God before whom it stands as the books are opened!

Orientalisms of the Lesson.

Verse 6. Mourning by professional mourners is a matter of great publicity in the East, the largeness of the company signifying not only the importance, but the wealth of the deceased, whose financial condition justifies the hiring of a great number of weepers. It is still a distinct profession, as it was in Jeremiah's day, when men were "skillful in lamentation," or in the use of ceremonies and wailing songs. The Jews still wail each Friday at a spot below the temple wall. In Persia they are supposed to wipe the tears with a piece of cotton, which is afterward squeezed into a bottle;

and tear bottles are found in the ancient tombs. In all the Bible lands *tah!*, or mourning for the dead, is a shrill, piercing cry in discordant concert. Some have compared the cry of the women to that of a screech owl.

Verse 7. It is remarkable that the Scriptures kept such simple and clear views about the spirit of the dead going to God. The world around the Preacher held no such simple creed. Faith in transmigration was common. The Manicheans taught that if one killed a fowl or rat he would become such at death. A person who gave a Jew unclean meat would go into a leaf. Ill words caused a man to go into a "dumb stone," as Nabal "became a stone." Hardwicke well says of both civilized and barbarous countries that "it is probable that in almost every case the spirit was supposed to linger for a time in the vicinity of her old dwelling, and then to start upon her wanderings through the different animals she was destined to inhabit."

Verse 14. "Every secret thing," the Koran recognizes, is known to God. "The Lord knoweth the secrets of men's hearts, and there is nothing in heaven or in earth but it is written in a clear book."

By Way of Illustration.

Verse 1. When a friend makes an appointment with us for a given place and a given hour, we do not think that it will do just as well to go next month. The time that God appoints for all who would find him is now; he has stated again and again that there is no other instant in all eternity when we can have the slightest assurance that he will be found of us.

God has ever required in his service the first fruits (Exod. 2. 3. 19) and the firstborn (Exod. 13. 2). The firstlings are his darlings (Gen. 4. 4). If the King of Babylon would have young men, well-favored, without blemish, and such as had great ability to stand before him, shall the God of Israel, even the King of Glory, have none to stand in his courts but the halt, lame, and blind? "Ye shall not see my face," said Joseph to his brethren, "except you bring your younger brother with you." And how shall we behold the face of our blessed Jesus if we do not remember him in the days of our youth, if we dedicate to the devil our lovely young years, and offer him nothing but the dregs of our old age!

Verse 2. At the age of twenty-seven Napoleon executed that grand campaign in Italy which stamped him the greatest general of any age. At twenty-seven Calvin put forth those *Institutes* which have so profoundly affected the theological thought of the world ever since. At twenty-seven Summerfield ascended, leaving a name which the Church will cherish forever.

Verses 3-7. I have been twenty years in the ministry of the Gospel, and I could not enumerate three persons over fifty years of age whom I have heard ask the question, "What shall I do to be saved?"

Out of a church of twenty-seven hundred members, I have never had to exclude one who was received when a child.—*Spurgeon.*

Two old men who had been boyhood friends were visiting together. One was possessed of wealth, with no hope beyond this life, and he was full of complaining and dread. The other was poor, but so joyous and expectant as led his rich friend to say: "This is the difference between us: you are going to your treasure, and I—I must leave mine."

Verse 13. "Ye shall keep my judgments." Ruskin says: "There is no such thing as unchartered liberty in the universe. The stars have it not; the earth has it not; the sea has it not." The above command is followed by the promise: "This land that was desolate shall become like the garden of Eden." Cooperation with God is the only way to succeed. If you would quarry stone you must follow the lines of cleavage. If you would cleave wood you must work with the grain.—*Dickson.*

If you wind up the weights of a clock, and point the hands to the proper figures, and go away, you will find them in the same place when you return an hour later. Set it again, and an hour later it will be as you left it. What does it need? It needs to have the pendulum swing, and then it will keep time. Now, I am continually setting Christians, and when I look again they are just where I left them. What all such need is to swing the pendulum of active duties, and make their lives an expression of their thoughts and feelings.—*Beecher.*

Verse 14. There is a machine in the Bank of England which receives coins as a mill receives grain, to determine whether they are full weight. As they pass through, the machinery by unerring laws throws all that are light to one side, and all that are of full weight to another. That process is a silent but solemn parable for me. In the awards of the judgment day there are no partialities to which we may trust; the only hope lies in being of standard weight before we enter its portal.—*Arnold.*

The Teachers' Meeting.

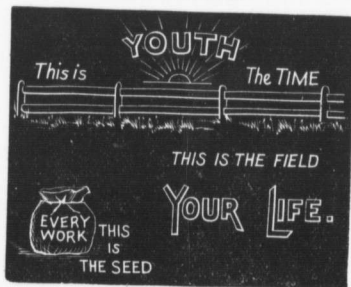
Briefly review the Book of Ecclesiastes. Spend no time now on questions of authorship or date. Have clearly in mind the "Literature of Wisdom," which formed so important a part of the reading of every thoughtful Jew. Then fix in mind the individuality of the thought of Eccle-

siastes... Show that this lesson is the most careful conclusion of the wise man after a life spent in experiment and study. Our wisdom is shown by profiting by others' experiments.... Reproduce in everyday phraseology the picture of our lesson, and explain it as an allegory. [Familiarity with Bunyan's *Holy War*, with E. A. Poe's *Fall of the House of Usher* and *Haunted Palace*, and with the scenery about an average half-ruined house in Asia Minor, will help the teacher to make vivid and full of teaching the scene here presented.]... Spend as much time as possible on the last two verses.... Six practical subjects are found in the lesson: I. Youth (verse 1); II. Age (verses 2-5); III. Death (verses 5-7); IV. Wisdom (verses 8-12); V. Duty (verse 13); VI. Judgment (verse 14). Every act, word, and thought of our lives comes under the eye of God.

References.

FREEMAN. Ver. 4: "The sound of the grinding," 706; Use of the term "daughters," 650. Ver. 5: The mourners, 541. Ver. 6: Cisterns, 536... FOSTER'S CYCLOPEDIA. Ver. 1: Prose, 4198, 7074, 4973, 7029, 7620, 11201, 11404; Poetical, 2133, 3064; Prose, 12317, 12318, 12928. Ver. 2: Prose, 12237. Ver. 3: Prose, 10525. Ver. 5: Prose, 3019, 8639, 9570, 9575; Poetical, 1592, 1823. Ver. 6: Poetical, 713. Ver. 7: Poetical, 1600, 2791; Prose, 3798, 6955, 8218, 11775, 11814, 12028. Vers. 13, 14: Prose, 8208, 5056, 10821, 1494.

Blackboard.



DIRECTIONS FOR DRAWING.—Commence at the top of the board. Write "Youth" in white; draw in outline with yellow chalk the sun rising. Then write with white chalk, "This is the time." Take brown chalk, or purple, and draw the fence. Draw it small, so that it will appear far-off, and then write beneath it, "This is the field." Take bright green chalk and write, "Your life." Draw the bag of seed with white chalk, and the words with yellow.

EXPLANATION.—Youth is the seedtime of life. Lives are usually made or marred then, so the sun rising represents the morning of life. The field is the everyday life we live. Each day we sow the seed, unconsciously perhaps, for good or evil. This field is open and unoccupied, and in many cases is fenced in with safeguards of church and Sunday school and the wise counsel of parents. Now what is the seed? It is "every work"—that is, the things we do, whether secret or open, good or bad; "for God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Whatever we sow in this field we will reap hereafter.

Primary and Intermediate.

LESSON THOUGHT. *Seed Sowing.*

Object Lesson. [Take to the class two specimens of growing plants—one a useless weed, the other something useful or beautiful, or both. If possible, find plants familiar to the children. Make them the text for a little talk, dwelling especially upon the fact that each plant bears seed of its own kind, and that if we sow the good, the good will grow; if the bad, the bad will grow.]

Have a rising sun at the top of the board. Uncover, and by its aid lead the thought of the children to the morning of life.]

When does the sun rise? How many of you have really seen it when it first comes in sight in the morning? You have all seen the sun go down. [A little lesson with the globe just here will be of interest and use. Show that the sun does not come up or go down, but that our side of the earth, as it turns around, comes where the sun can shine upon it, and later goes into the shadow again.] Is the morning a pleasant time of the day? Yes, it is the time when the birds sing most sweetly and all things seem most glad. The morning is like something we are going to talk about to-day. See if you can tell what it is like. I will show you some pictures to help you. [Show pictures of a bright-faced child, a man in middle age, and an old man. These may be easily found and fastened to the board.]

Which makes you think of the glad morning? Yes, I thought you would say so. [Print "Morning" above the child, "Noon" above the man of middle age, and "Evening" above the old man.]

Who can say the Golden Text? What does God tell us to do in the morning, or the days of our youth? [Print a very large "Remember" on the board. Above it make an arch in the rainbow colors.]

Remembering God. Willy thought he loved his mamma very much. He liked to give her birthday and Christmas presents. He used to call her "precious mamma" and "dearest."

One time she was gone from home, and Willy

made his auntie a great deal of trouble. He would do the very things that his mamma had taught him not to do, and would go on doing them after his auntie had told him how it would grieve mamma to know what he was doing.

Do you think Willy remembered his mamma in the right way? No; to truly remember is to love and obey those who have a right to direct us.

God is our great, kind, loving Father. We cannot see him with these eyes, but we know he sees and knows us, and wants us to show that we remember him by obeying him.

We can remember God by sowing the right kind of seed. Every child is sowing some kind of seed. Hold up your hands. No, you have nothing in them. Yet those same little hands will sow some kind of seed this very day. I know a child who strikes and pinches and pulls! What does he sow? What kind of a harvest will his seed bring? I know another child who sows good seed with kind, helpful hands. Good seeds or bad drop from our lips in the words we speak. We are sowing in the acts we do, in the tempers we show; yes, in the very thoughts we think!



[Lesson Symbol.] Why

should we remember God by sowing good seed while we are young? We get in the habit of right sowing. A little boy learned to use bad words when anything hurt or annoyed him. When he was a man he would find the bad word rushing to his lips if pain or trouble touched him.

It is just as easy to make a right habit as a wrong one. Begin in the morning of life, under the beautiful arch of God's promise of help and blessing, to think right, feel right, speak right, and do right.

When these bodies get sick or old it is not easy to make them do good or right work. Old age is like the evening when the light goes away and it is not easy to work. How happy we shall be then, if we have remembered God while we were young and strong, and have done his work in sowing the good seed which is sure to bring a good harvest!

Sing "Bringing in the sheaves."

OPTIONAL HYMNS.

No. 1.

In thy name, O Lord, assembling,
Grace! 'tis a charming sound.
Come, said Jesus' sacred voice,
God calling yet! shall I not hear?
So near to the kingdom.

No. 2.

Jesus, only Jesus!
There is a name I love to *Lo* a

Saviour, I come to thee.
Christ is knocking at my sad heart.
Jesus, I come, I come for light.

The Lesson Catechism.

[For the entire school.]

1. When are we admonished to remember our Creator? **In the days of our youth.**
2. When the body has ceased action, where will the spirit go? **“Unto God who gave it.”**
3. What is the whole duty of man? **To fear God, and keep his commandments.**

4. What shall be brought into judgment?
Every work, whether good or evil.

CATECHISM QUESTIONS.

31. Are there more gods than one?
There is one God only, the living and true God.
Deuteronomy vi. 4. Hear, O Israel; the Lord our God is one Lord.
32. How many Persons are there in the Godhead?
In the Godhead there are three Persons, the Father, the Son and the Holy Ghost; and these three are one God.

About B. C. 39 (?) **LESSON XII. MESSIAH'S KINGDOM.** **[June 18.]**
GOLDEN TEXT. They shall be mine, saith the Lord of hosts, in that day when I make up my jewels. Mal. 3. 17.

Authorized Version.

Mal. 3. 1-12. [*Commit to memory verses 8-10.*]

1 Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts.

2 But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap:

3 And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Le'vi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness.

4 Then shall the offering of Ju'dah and Je-ru'sa-lem be pleasant unto the Lord, as in the days of old, and as in former years.

5 And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord of hosts.

6 For I am the Lord, I change not; therefore ye sons of Ja'cob are not consumed.

7 Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith the Lord of hosts. But ye said, Wherein shall we return?

8 Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings.

9 Ye are cursed with a curse: for ye have robbed me, even this whole nation.

10 Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you

Revised Version.

- 1 Behold, I send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple; and the messenger of the covenant, whom ye delight in, behold, he cometh, saith the Lord of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap: and he shall sit as a refiner and purifier of silver, and he shall purify the sons of Le'vi, and purge them as gold and silver; and they shall offer unto the Lord offerings in righteousness. Then shall the offering of Ju'dah and Je-ru'sa-lem be pleasant unto the Lord, as in the days of old, and as in ancient years. And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers; and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord of hosts. For I the Lord change not; therefore ye, O sons of Ja'cob, are not consumed.
- 7 From the days of your fathers ye have turned aside from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith the Lord of hosts. But ye say, 8 Wherein shall we return? Will a man rob God? yet ye rob me. But ye say, Wherein have we robbed thee? In tithes and offerings.
- 9 Ye are cursed with the curse; for ye rob me, 10 even this whole nation. Bring ye the whole tithe into the storehouse, that there may be meat in mine house, and prove me now here-with, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out

out a blessing, that *there shall not be room enough to receive it.*

11 And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts.

12 And all nations shall call you blessed: for ye shall be a delightful land, saith the Lord of hosts.

a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you happy: for ye shall be a delightful land, saith the Lord of hosts.

TIME.—Perhaps about B. C. 397. **PLACE.**—Jerusalem. **DOCTRINAL SUGGESTION.**—The unchangeableness of God.

HOME READINGS.

- M.* Messiah's kingdom. Mal. 3. 1-6.
Tu. Messiah's kingdom. Mal. 3. 7-12.
W. Universal rule. Psalm 72. 1-11.
Th. Lasting dominion. Psalm 72. 12-20.
F. John's witness. John 1. 15-23.
S. The purifier. Matt. 3. 7-12.
S. The separation. Matt. 25. 31-46.

LESSON HYMNS.

- No. 273, New Canadian Hymnal.
 When he cometh, when he cometh.
 No. 51, New Canadian Hymnal.
 How firm a foundation, ye saints of the Lord.
 No. 66, New Canadian Hymnal.
 The great Physician now is near.

DOMINION HYMNAL

Hymns, Nos. 222, 95, 2.

QUESTIONS FOR SENIOR STUDENTS.

1. The Messenger, v. 1-4.

What was to be the business of the messenger to be sent by God?

What was to be the manner of the coming of the Lord?

Who was "the Messenger, or Angel, of the covenant?"

When this Messenger of the covenant came was he welcomed by his people?

On what occasion did he suddenly come to his temple? (See Matt. 21. 12, 13.)

What great historic event is often referred to in the New Testament as the coming of the Lord?

Who are the Lord's messengers to-day?

What were the characteristics, and what was the use, of the refiner's fire?

What was fullers' soap?

How do these figures of speech indicate that God's painful providences are intended to make us better?

What custom is referred to in the first part of verse 3?

Why were the Levites purged and purified?

What offerings are acceptable to God?

Read Isa. 11. 1-15.

2. The Witness, v. 5-9.

The Messenger of the covenant is now speaking. How does he say he will come near to his people?

Name four typical classes of sinners against whom he will appear as a swift witness.

What sort of people were the ancient sorcerers?

Who are their truest modern representatives?

What special irregularity of marriage was bitterly denounced by Ezra and Nehemiah?

Wherein consisted the sin and danger of inter-marriage with heathen?

Who were false swearers?

Who are those that "oppress the hireling?"

Who was the stranger?

How does the last part of verse 6 follow as a consequence on the first part?

Give some instances of the frequently recurring backslidings of the Jews from God's ordinances?

What were tithes and what were offerings?

How does God now regard those who neglect to support his Church and its institutions?

3. The Blessing, v. 10-12.

What command is given by God?

What gracious offer is made by the Lord?

Whom will the Lord rebuke? Why?

How will the "nations" treat those who honor God?

How had the people spoken against God?

What did they say concerning God's service?

Of whom was the GOLDEN TEXT spoken?

Practical Teachings.

Where in this lesson are we taught—

1. The need of the natural heart?
2. The final doom of the wicked?
3. That robbery of God brings a curse?
4. That consecration to God brings a blessing?

Hints for Home Study.

1. Find what God's messengers said concerning man's sin and God's wrath (Isa. 58. 1; Hosea 4. 1; Joel 2. 1; Amos 6. 1; Micah 2. 1).

2. Find what God's messengers said concerning self-righteousness and true repentance (Luke 16. 15; Isa. 65. 5; Matt. 5. 20; 6. 1; Luke 3. 3; Hosea 14. 1).

3. Find what God's messengers said concerning Christ's coming and work (Zech. 13. 1; Mal. 4. 2; Isa. 7. 14; Mal. 3; Isa. 2. 4; 61. 1-3).

QUESTIONS FOR INTERMEDIATE SCHOLARS.

- 1. The Messenger, v. 1-4.**
Whose messenger is spoken of?
What was to be his duty?
Who was this messenger? (Matt. 11. 7-10.)
Who would suddenly appear, and where?
What questions are asked about his coming?
To what is he likened?
What will he do for the priesthood?
What change will then occur in the offering?
What offering is now acceptable to the Lord?
(Rom. 12. 1.)
- 2. The Witness, v. 5-9.**
Against whom would the Lord be a witness?
Why had not Judah been cut off?
What invitation and promise did the Lord give?
What did Judah reply?
How had they robbed God?
How many had been thus guilty?
What was the penalty on them?
- 3. The Blessing, v. 10-12.**
What was the condition of the blessing?
What shows its abundance?
What material blessings are promised?
How would others regard Judah?
What greater blessing would they receive?
(GOLDEN TEXT.)

Teachings of the Lesson.

Where in this lesson are we taught—

1. That the Lord's servants should be pure?
2. That the Lord will punish evil doers?
3. That the Lord will reward right doing?

Home Work for Young Bereaus.

Find when Abraham paid tithes.
Find when Jacob promised God a tenth.
Find the law of the tithes in Leviticus.

QUESTIONS FOR YOUNGER SCHOLARS.

- Who was Malachi? **A prophet of the Lord.**
When did he live? **More than four hundred years before Christ.**
Whose kingdom did he say was coming? **Messiah's.**
Who is the Messiah? **The Lord Jesus.**
What is he called here? **The messenger of the covenant.**
How did the Lord say he would come to his temple? **Suddenly.**
What would he do? **Purify it.**
What is it to purify? **To make clean and right.**
When is the Lord pleased with our offerings?
When they are pure offerings.
Who are condemned by the Lord? **All bad people.**
Who never changes? **The Lord.**
What had the Lord's people done? **Gone away from him.**
What did he tell them to do? **"Return."**
What did he say they had done? **Robbed him.**
What will the Lord do if we give all we have to him? **Pour us out a great blessing.**
What does blessing from the Lord bring?
Peace and happiness.

Words with Little People.

When the Lord comes to a heart he brings

PURITY,
PROSPERITY,
GREAT BLESSING.

He is knocking now! Shall we let him in?

Whisper Promise.

I will come near to you.

EXPLANATORY AND PRACTICAL NOTES.**General Statement.**

If, as many suppose, the last lesson came from the pen of Solomon, we take a long leap from its date to the date of the writing of this. The fervid exhortations of Malachi were uttered—according to the best conjectures—a generation or two after Ezra and Nehemiah had reformed the Jewish nation. And a truer use of the word "reform" could hardly be made than by its application to the work of these two men. Jointly they rebuilt the capital city of their nation, rearranged its sacred Scriptures, reorganized its political life, refortified its frontiers, revolutionized its morals, revived its old traditions, and wrought out of hopeless ruins a new and noble nation as distinct from the kingdom of their fathers as it had been distinct from the patriarchal life of their more remote ancestors, and yet essentially the development of both these. When Ezra and Nehemiah died it was impossible that the old semi-idolatrous conditions could ever again prevail; but while the new forms could never be replaced, the new life soon flickered and gave signs of dying. Then God sent Malachi to declare the bald truth in an age of hypocrisy and hollow service. He vigorously protested against evil and clearly pointed out the path of duty. He is conspicuous among the prophets for his clear vision of the coming Messenger of the covenant, the dawn of the Sun of righteousness, the advent of the Saviour of the world. Our lesson is one of several glimpses of "The Coming Messiah" which were given to this prophet by the divine Spirit.

Verse 1. Behold. Look! See! A call for attention to the announcement of the "dreadful day of the Lord." The Jews had contemptuously asked, "Where is the God of judgment?" (Mal. 2. 17.) and here begins the prophet's reply.

My messenger. See Isa. 40. 3-5, and compare with the accounts of John the Baptist in Matthew, Mark, Luke, and John. There are reasons, however, to believe that "my messenger" here and "Elijah" in Mal. 4. 5, are both to be taken as representative of the whole succession of prophets, which may almost be said to have begun with Elijah and which certainly ended with John. **He shall prepare the way before me.** Every prediction of the advent of the Messiah was a preparation for him, but his immediate herald was that "weird Voice of the wilderness" who "gathered in himself all the scattered lineaments of previous prophecy."—*Brown.* **The Lord, whom ye seek, shall suddenly come.** From these words several safe deductions may be made: 1. The Speaker who promises to send his messenger before him, and "the Lord" who is to visit his temple, are one; therefore, if John fulfills this prophecy, He whose herald he is, and to whom the temple belongs, must be divine. 2. There is some intimation of distinctness of personality in the different pronouns used. 3. The expected and hoped-for Messiah was to be an astonishment to his people when he came. The Jews delighted in their own ideals of the Saviour, but when he revealed himself as the Ideal of God, they cried, "Crucify him!" The phrases "seek" and "delight" may be used ironically. It is usual to explain the suddenness of this "coming" as referring to the second advent, or to the expulsion of the "traders" from the temple, or to the destruction of Jerusalem. But, after all, the Jews never had a greater surprise in all their history than that of the quiet appearance of the young Carpenter-rabbi in Jerusalem. **The Messenger of the covenant** must not be confounded with "my messenger" mentioned above. The "covenant" referred to is that made with the early fathers of the nation; and its Messenger was God himself, manifested by turns as "the angel" and the Shekinah. We are to think of the Saviour who made the new covenant and the angel of the old covenant as the same person. (1) *Every preacher, every teacher, is the Lord's messenger, sent to prepare the way for his coming.* (2) *We are ourselves the temples of the Holy Ghost; if the Lord should to-day suddenly come to his temple, should we "delight in" his coming?* Certainly John fulfilled the first part of the prophecy, and our Lord himself fulfilled the second; but the meaning is not at all strained when the passage is made to apply to the coming of Christ, by means of missionary endeavor, to world-wide heathendom. Every "reformation" of religion, every "revival" of spirituality, every advance of

secular enterprise, every invention which has helped to shorten space and time—indeed, nearly every incident of modern history has been turned into a messenger of the Lord.

2, 3. Who may abide the day of his coming? Men are constantly crying out for opportunities, but only one in a million is prepared for opportunities when they come. Our Lord's advent was a supreme test of character, and very few were ready for it. How astonishing that the righteous Pharisee turns out to be a sinner, and that the despicable outcast woman is accepted as a Christian! Who may abide that searching judgment which invites the publican extortioner and the murderous thief to homes in paradise, while it classes the chief priest of God and the learned expounder of the divine law with "the children of the wicked one?" People longed for the Messiah who could not bear him when he came; and people now long for heaven who would turn away from it if its golden gate suddenly opened to them. **Refiner's fire . . . fullers' soap.** The ancient Hebrews had not soap like ours, but used lye of potash to cleanse their cloths. These figures emphasize the caustic, flaming trial of character through which all must pass. From the linen of God must be purged all impurity, and from his silver all dross must be separated. Painful measures may be his only means of sanctifying us. (3) *Every sorrow of life is sent to make us purer.* Pilate asked a question which everyone of us is answering: "What shall I do with Jesus?" How we answer it determines whether we are silver or dross. **Sit as a refiner.** The oriental refiner sits before his little crucible, with his eye intent, waiting until his features are reflected by the glowing molten metal. So (4) *God tenderly watches his children until they reflect his image.* **The sons of Levi.** The leaders of religious life; they were bad enough in Malachi's day. Repeatedly in the history of the Church God's ministers have been among the corruptest men in it. But at the present time God's army (of nearly all denominations) is in the main officered by holy, consecrated men. **An offering in righteousness.** (5) *No offerings are acceptable to God except those that come from a righteous heart, but the blackest sinner who sincerely seeks for such a heart may have it.* **4. The offering.** The thank offering. (6) *All that expresses true love and obedience is sweet as incense to the Lord.*—*Peloubet.* **5, 6. I will come near to you to judgment.** When we read the sins catalogued in this verse, our sympathies rise spontaneously with the divine Judge. We rejoice that God will be a **swift witness against** such sinners as these. But these very sins are still prevalent. (7) *Let us carefully study our own hearts while we study these verses.* **Sorcerers.** Dealers in the "black arts." All who seek supernatural power for merely sec-

ular uses; "spiritualistic mediums;" modern "astrologers;" "wizards;" and those who generally profit by the superstitions of others, come under this head. **Adulterers.** Their crime was awfully common among the ancient Jews. Of all sins it usually brings its own punishment most swiftly. **False swearers.** Not blasphemers in this case, but those who make fraudulent oaths, or bear false witness against men for gain. **The hireling.** Or, as we should now say, in corrupter English, "the employee." **The widow and the fatherless.** All defenseless ones. **The stranger.** The foreigner who dwelt among the Jews, and was not so thoroughly protected by the law and the conventions of society as the native born. This whole passage breathes the very spirit of the Gospel. (8) *Hard-heartedness never goes unpunished.* **I change not.** The last verse is an incidental evidence of this truth. (9) *He who lived up, in heart, to the old law was in harmony with the Gospel; and he who has the Gospel in his soul "keeps all the law and the prophets."* **Therefore ye . . . are not consumed.** God's unchanging justice brings woe to the willful transgressor; his unchanging mercy forbears to "consume" the penitent.

7-9. Even from the days of your fathers. All through your history. **Ordinances, Laws. Wherein shall we return.** They are so cor-

rect in some of the forms of religion that they do not realize how little of its power they have. **Rob God.** The worst of all possible crimes. **In tithes and offerings.** The "tithe" was a tax of one tenth of all the increase of property. The Hebrews were tithed for the support of the poor; also directly for religious worship. The "offerings" were the sacrifices which their law required them to make. (10) *Those who to-day refuse to contribute toward God's cause rob God.* **Ye are cursed.** The curse came upon the land in locusts, drought, failure of crops, and famine.

10-12. Storehouse. The treasure chambers of the temple. They answered to the missionary treasuries and local church funds of our times. **Meat.** Better, "provision." **Prove me now.** (11) *"If our love were but more simple, we should take Him at his word."* **Windows of heaven.** A poetical term for the sources of rain, the coming of which would renew fertility and national wealth. (12) *There are spiritual windows of heaven which we can open by fidelity in God's service and bring down showers of grace.* **That there shall not be room enough to receive it.** "Until there be not merely a sufficiency." God's gifts are not limited merely by the measure of human needs. **The devourer.** The locust. **Fruits.** All kinds of vegetable growth.

CRITICAL NOTES.

Verse 1. My messenger. The Hebrew word so translated here is identical with the name *Malachi*. Hence not a few interpreters maintained that the word at the beginning of the book (chap. 1. 1) is not the name of a person, but an ideal name, either assumed by the author or applied to his work by the later editors of the Jewish canon. The Targum makes the statement that "his name was called Ezra the scribe." The Septuagint translates the word, and reads, "his angel." This opinion is evidently very ancient, and is favored by the use of the word in this verse and the naming of the priest "the messenger of Jehovah of hosts" in chap. 2. 7. Comp. also Hag. 1. 13, and Isa. 42. 19. There is, however, no controlling reason for maintaining that *Malachi* is not a proper name. In the absence of any certain knowledge of the author of this book, it is of no practical importance in the interpretation whether we regard the word as a personal name, an ideal name, or an official title.

A comparison of this prophecy with the contents of the Book of Nehemiah puts it beyond much doubt that our author was a contemporary of Nehemiah. The offenses condemned by the prophet are those which were conspicuous at the time when Nehemiah introduced his later reforms after his return from the Persian court (Neh. 13. 6, 7). So

the latter part of the Book of Nehemiah is indispensable for a proper understanding of Malachi.

After an admonitory introduction of five verses the prophet utters the word of Jehovah of hosts against the impiety of the priests (chaps. 1. 6-2. 9). In connection with fearful threatenings there is given in chap. 1. 11, a wonderful side glance into the Messianic future: "From the rising of the sun even unto the going down of the same, my name shall be great among the Gentiles." It is a striking intimation that the kingdom of God will be taken away from a perverse people and priesthood, and given to all who will offer "a pure offering."

In the next section (chap. 2. 10-16) the prophet condemns marriage with heathen wives, which had become a glaring sin again a second time (chap. 2. 13; comp. Neh. 13. 23-30), many years after Ezra had exerted himself to abolish it from among priests and people (Ezra 9. 10). As a consequence, Jehovah's altar was so covered with the tears of those who were virtually divorced that he would no more regard the offering which the guilty parties might bring (chaps. 2. 13).

This series of rebukes and warnings prepares the way for the closing section of the prophecy (chaps. 2. 17-4. 6.), of which the so-called "Missionary Lesson" of this day's study forms an important part. It is, strictly speaking, introduced

by the closing verse of the second chapter (2. 17), in which the Jewish people are charged with making Jehovah weary with insulting words, and even insolently asking, "Where is the God of judgment?" Such proud and daring words demanded the stern rebuke of the prophet, and the oracle that follows and concludes the book consists of mingled rebukes, expostulation, prediction of ruin for the wicked, and glory for all who fear the name of Jehovah.

The Messenger of the covenant. Not to be identified with **my messenger**, mentioned in this same verse. The Messenger, or "Angel of the covenant," is immediately declared to be **the Lord, whom ye seek**, while "my messenger" is only a herald to **prepare his way**. Comp. Isa. 40. 8, from which this passage has been in substance taken. This messenger of the Lord is represented in chap. 4. 5, as "Elijah the prophet."

10. This verse, beautiful and suggestive in many ways, may be thus rendered:

"Bring the whole tithe into the treasure house,
And let there be provision in my house,
And test me now in this, Jehovah saith,
If I to you heaven's windows open not,
And pour you out a blessing more than full."

The Lesson Council.

Question 1. *Is the "coming to judgment" of verse 5 a personal coming of Christ? If so, is it the first or second coming?*

The personal and first coming of Christ. This was the condemnation, or judgment, of the adulterers, sorcerers, and oppressors of that day, that the Holy One, the Son of God, the Prince of Peace, had come into the world, and they loved the darkness of their impurities and sorceries and injustices more than the light of his truth.

Question 2. *How do men rob God in our time?*
Men rob God by withholding what is due. Our very nature demands for its true end a vital union with God in Christ through the Holy Spirit, a Christlike giving of ourselves for others (John 14. 20, 23; 15. 5, 12, etc.). Men rob God primarily in their inner life by living for themselves and withholding from him their thoughts and affections; withholding their social and business life, and their tithes and offerings naturally follow. In reality men rob not God but themselves. If they would only give to God all his due, there would not be room enough to contain their spiritual, social, and physical blessings (Prov. 8. 36).

Question 3. *Is the giving of tithes a Christian obligation?*

Yes. The duty of honoring God with our substance, like that of reverencing our parents, is a

moral precept and derives its force from the intrinsic fitness of the thing. For this reason it cannot be set aside under the Christian dispensation. Then, Jesus Christ has never abrogated this law of giving, but enlarged it and taught that a right state of the heart was necessary to its proper observance. See Matt. 23. 23; Luke 11. 42; also Matt. 5. 23, and 6. 1. The Jewish rule was a tenth. The Christian rule is a tenth at the least, and more, even to all we possess, as "the Lord hath need." Paul, constrained by the love of Christ, breaks over Jewish narrowness, and lays down a broader principle: "As the Lord hath prospered;" "Let this mind be in you, which was also in Christ Jesus" (Phil. 2. 5). We lend our money where it will bring a definite rate of interest; so God expects regular and accurate returns from all that over which he has made us stewards.

Question 4. *Are God's blessings conditioned upon our financial or other gifts to his cause?*

Not in any mercenary or commercial sense. God's blessings are conditional, many times, upon our faith and obedience, and these are expressed in our self-denial. The Lord wants the fruits of faith and obedience in the self-denial and liberal gifts of his people. He gives a plain challenge that when the conditions are kept the promise shall not fail. When the tithes come to the storehouse, the blessings come from heaven. The tithes are the fruit of faith, the blessings are the response to obedience.

Analytical and Biblical Outline.

The Coming of the Lord.

I. A CERTAIN COMING.

He shall come, saith the Lord. v. 1.

"This same Jesus," Acts 1. 11.

"I will come again." John 14. 3.

II. AN EXPECTED COMING.

The Lord, whom ye seek. v. 1.

"The desire of all nations." Hag. 2. 7.

"Even so, come, Lord Jesus." Rev. 22. 20.

III. A SUDDEN COMING.

Shall suddenly come. v. 1.

"Ye know not what hour." Matt. 24. 42.

"As a thief in the night." 1 Thess. 5. 2.

IV. A COMING TO PURIFY.

Like a refiner's fire. v. 2, 3.

"Blameless in the day." 1 Cor. 1. 8.

"Thoroughly purge his floor." Matt. 3. 12.

V. A COMING TO JUDGE.

Will come... to judgment. v. 5.

"Judge... at his appearing." 2 Tim. 4. 1.

"Before him... all nations." Matt. 25. 32.

VI. A COMING TO BLESS.

Pour you out a blessing. v. 10.

"Hath blessed his people." 2 Chron. 31. 10.

"Shine forth as the sun." Matt. 13. 43.

Thoughts for Young People.

"Serving the Lord."

1. All that we have belongs to God, and by our offerings we recognize him as our "Lord proprietor." (Verse 8.)

2. God has a claim upon men, to neglect which is to defraud him of his just rights and bring upon us his displeasure and curse. (Verses 8, 9.)

3. Those who give God faithful service shall receive an abundant blessing, and their blessedness shall be recognized by the world's people. (Verses 9, 12.)

4. Our service of God should be loyal and sincere, without any alloy of selfishness. (Verse 14.)

5. Our service of God will be greatly increased in effectiveness by a spirit of mutual helpfulness and encouragement, and especially by the communion of saints.

Lesson Word-Pictures.

I hear an earnest voice, crying loud and long. Men gather to listen.

How herald-like it is!

It makes a solemn proclamation. It is some messenger making serious announcements. And now I see him coming over the hilltop. Out of the desert he advances.

He wears a raiment of camel's hair. A leathern girdle is about his loins. Can you not hear his summons now? "Repent ye, for the kingdom of heaven is at hand!"

Ah, it is a herald of the Great King.

He hears the Jordan.

Again he cries, "It is at hand, at hand, the kingdom of heaven!"

How serious, how solemn!

As he lifts the standard of his kingly master how the people flock about him! He leads them in great crowds to the banks of the Jordan. He leads them to repentance, goes before them to baptism, makes way for the feet of the King.

And now he too has come.

What majesty of utterance!

What sharpness of vision!

What a stirring of men's consciences, what searching of men's motives, and soon what a cleansing of men's lives there will be!

As they listen to him men feel that it is the hour of the refiner's fire. I see the glare and hear the roar of the flames. How dazzling the fire. The silver, the gold, become streams that run and burn in the refiner's presence.

"But O, my dross, my dross," he murmurs as he bends above the ore.

When will the ore be clean and shining and pure, a mirror in which he can see his very face? At last this great King-refiner looks down, and from the searching, separating, purifying fires

of his truth burning in the hearts of men comes a life in which his own beautiful life is reflected.

When the King shall have purified his own, what a happy sight it will be to witness their coming up to Judah's altars, bringing the old-time gracious offerings. From the south country, from Sharon's plain, from Jordan's valley, from Dan even to Beersheba, see the multitudes flocking to Jerusalem bringing gifts!

And now the King goes to his throne of judgment. How irresistibly, impartially, he brings the guilty before his bar! There are the sorcerers with their vain incantations, the adulterers with their impure eyes, the false swearers with tongues so glib, the oppressor with his greedy, cruel hands, and what righteous judgment scourges them and then binds them and sends them away!

And now hark! There is a solemn proclamation made to the people. It echoes down from the skies—God will return to them if they will return to him. Let them bring the appointed tithes; God will open in the skies windows of blessing.

Look around you!

The brooks are dry. The pastures are parched. The crops are dying. The sky is brass, the earth ashes, the air but the quivering atmosphere of the furnace.

What need of rain!

But I see the people bringing in tithes of the resources still theirs. Here they come! This man has gathered and now offers of the little fruit still spared. Another plucks and brings of the few clusters still hanging on the vines. A farmer leads forward a lamb. A merchant offers of his spices. Some sailor just from Joppa has a rare silk he would like to give. Higher grows the heap of offerings! Bigger the crowd of givers! A jubilee of present-making.

And now look up! See those clouds overspreading the sky. It darkens. The lightning flashes. The thunder roars. Look again! A big rain-drop splashes down before you. The dust drinks it up, but another splashes down, a third, a fourth—and soon how fast they come! It is one great outpour of blessing, one strong, rich, refreshing flow of life from the skies. How the brooks run like couriers from the hilltops and proclaim to the plains God's goodness! The withering crops revive. The grass lifts up its fallen blades.

And as the clouds roll away how the birds sing, and the sun coming back lights up countless diamonds in all the widening fields! What a delightful land, Emmanuel's!

Orientalisms of the Lesson.

The anticipation of the coming Christ is forcibly presented to one's mind in India when at the wicked city of Muttra. This is the holiest of all places at present in India, because here the tenth

and holy and permanent incarnation of the god Vishnu is to take place, when a sort of millennium is to begin, and the present "black age" of sin and suffering is to come to an end. The preparing the way before a monarch finds a forcible illustration in Siam. When the king goes abroad horsemen and others are sent to clear the streets and announce his coming, and all persons who are near the highway are required to prostrate themselves on the ground, hiding their faces.

Verse 5. Oppressing the hireling has a far greater meaning in despotic lands than we can fancy. Great public buildings and great works besides are often wrought by impressed labor, for which the government pays no wages whatever, at best only feeding the laborers while at their work; and it is still the common usage in some oriental countries to impress men as carriers or for other service, at whatever inconvenience or loss, though a nominal sum may be allowed for the service.

By Way of Illustration.

Verse 1. In the Orient the king's coming was heralded by a forerunner who prepared the way—exalting the valleys, making the crooked straight, and the rough places plain for the king's chariot. Every preacher and teacher and missionary and active Christian is a messenger to introduce the King and hasten the coming of his kingdom. "Though the greatest," said Mr. Ruskin, "it is that everlasting kingdom which the poorest of us can advance." "If I can place only one little golden brick in the King's pathway, I will do it," says Phillips Brooks. The ancient herald felt highly honored. How much greater the privilege of him who, like the angels of that first Christmas night, brings good tidings of great joy—"The King is coming."

Verses 2-4. Job says, "When he hath tried me, I shall come forth as gold." Just now we are the gold in the crucible; in due time we shall be the gold tested and approved, bearing the image and superscription of the King. We are the stone under the hammer and chisel and file of the sculptor; by and by we shall be the finished statue. In that hope let us await God's will.

Verses 5-7. I hear men speak continually of going to a "better world" rather than of its coming to them. But in that prayer which they have straight from the lips of the Light of the world there is not anything about going to another world, only of another government coming into this, which will constitute it a new heaven and a new earth. "Thy kingdom come; thy will be done on earth as it is in heaven."—*John Ruskin.*

Charles, King of Sweden, father of the great Gustavus Adolphus, was a Protestant, and pur-

posed more for his country than he was able to accomplish. His son, who was marvelously gifted even in infancy, was his father's great hope. Often, when some difficult reformation was referred to, he would lay his hand on the boy's head, and say to the bystanders, "He will do it." With a better founded faith, we can say, "Christ will right all wrongs."

A converted Japanese artist said, recently, "I suppose the reason American artists put so much perspective into their drawings is that Christianity has given them a grand future. And the reason that oriental artists fail to do so is because Buddha and Confucius do not raise their eyes above the present."

Verses 8-10. Our giving must be not only systematic, but proportionate. He who gives one dollar out of one hundred thousand gives far less than he who gives the same sum out of ten thousand or one thousand. Dr. Joseph Brown, of Glasgow, quaintly says that no man can overlook this principle of proportionate giving if he understands his arithmetic, and that the practical neglect of it can be accounted for only on the ground that such people, when they came to "simple proportion," bolted over it into "vulgar fractions."—*A. T. Pierson.*

At the annual meeting of the Western Turkey Mission a Greek villager announced the sum that his native congregation would be able to raise, and it was seen to be a great sum for so small a community. One of the other delegates asked him how it was that those few and poor people were able to give so much. "Being ignorant people," said the villager, "with no one to instruct us, we looked in the Bible for instruction, and we saw there that at least a tenth of our income must be given to the Lord Jesus."

The Teachers' Meeting.

Make a word-picture of Judaism in the times of Malachi.... Consider how men robbed God then, and those who rob him now: (1) Swearers; (2) Sabbath-breakers; (3) Neglecters of worship; (4) —; (5) —. Explain the *tithes*.... The rewards of liberality in giving as here shown.... How men murmured against God.... Who are like them at the present time?... A picture of "those that feared the Lord"... Their example to us.... How honored and rewarded.... Sins rebuked by this lesson.... Duties urged.... How are righteous and wicked distinguished here? How hereafter?

References.

FREEMAN. Ver. 1: Preparing the way of the Lord, 513, 866. Ver. 2: Felling, 626.... FOSTER'S CYCLOPEDIA. Ver. 1: Poetical, 206. Vers. 1-3:

Prose, 4826, 6397, 6220-6224. Ver. 8: Prose, 4196, 8076, 9061, 12175. Ver. 9: Prose, 10375. Ver. 10: Prose, 5079, 6609, 11495. Ver. 16: Prose, 5695, 9533, 10262. Ver. 17: Prose, 3377, 3378, 5162, 7261, 8048.

Primary and Intermediate.

LESSON THOUGHT. *The Coming of a Holy One.*

[Make across the board a narrow path, widening out at the end into rays of light. Print "Christ" among these rays, and a little way back in the path print "Malachi."]

Before Jesus came there were good men to whom the Lord talked. Can you tell the name of any such man? Some of these men were called prophets because they told what would happen in the future. They could do this because God told them. He knows all things, and sometimes told his people what he would do through the prophets.

Malachi lived four hundred years before Jesus came. But God gave him eyes to see the light that was to shine out some day. In that light he saw a kingdom and a holy King. Whose kingdom was it? Who is the holy King?

Yes, he saw, in God's light, the coming of King Jesus. He saw John the Baptist, too. In old times a messenger was always sent before a king to make a way for him. The road had to be made smooth and straight, the hills had to be made low, and the valleys filled up.

Do you remember that John the Baptist came to tell the people to repent; to get all the hard stones of ill-temper and pride out of the way; to make low the mountains of unbelief in their hearts; and to fill up the valleys of selfishness? Malachi saw him even though so far away, and knew what his work was to be.

Then Malachi told the people what the work of Jesus was to be.

[Show a bright silver piece. Show also a piece of silver ore. Tell that this last, which does not look bright or beautiful at all, is the silver mixed with dross. When the dross is taken out, then it is said to be purified, and is bright and beautiful to look at.]

Shall I tell you how the dross is taken away from the silver? There is a furnace with a very hot fire in it. The rough ore, like this, is put into the fire and the dross is burned up. But the silver is not destroyed. The refiner sits watching it, and when the right time comes, when the bad is all gone, and the good only is left, he takes it from the fire.

Now I will read from the Bible what Malachi says the Lord does. [Read verse 3.] This is what God does for his children. He sees the dross, or the bad, in them, and he wants to take it all out and purify them. He watches as the refiner of silver does; when he sees the dross he lets the fire

of pain and trial come. But he will never let it stay long enough to spoil the precious silver of our characters. Just as soon as he knows the dross is taken away, he takes us out of the furnace of trouble.

How good is God to make his children pure so that they can live in heaven with him! For we are all born with sin in our hearts, and sin cannot live where God is. So if we want to live with God some day we must be first made pure from sin.

Who can say the **GOLDEN TEXT**? [Give a little time to individuals, and then a general drill.] This is the jewel text. God is coming some day to look for the pure silver and gold and bright jewels among his children. Would you like to be one of his jewels? You may be if you will let him take the dross of sin out of you. We will sing the jewel song. Sing the first and last verses of "Precious Jewels."

It is the children "who love their Redeemer" who are the jewels. Are you among them? You may be, because Jesus, the Saviour, has come to take away your sin and make you pure and bright.

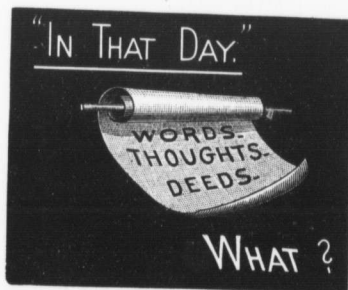


[Lesson Symbol.] Malachi tells the people what the Lord said about giving to him. He said they had robbed him. They had not given what belonged to him! It is a dreadful thing to be a thief. But how awful to rob God! He says that if we give him all we owe him, he will open the windows of heaven and pour out rich blessings upon us. Let us offer him our gifts.

Class repeat after teacher:

"Two little eyes to look to God,
Two little ears to hear his word," etc.

Blackboard.



DIRECTIONS FOR DRAWING.—Take bright red chalk and write "In that day." With white

chalk draw the scroll in outline, and write the words on it with yellow or blue. Lastly, take the same bright red chalk, and write the word "What?"

EXPLANATION.—The design is intended as an application to any words of review or comments on the lesson made from the superintendent's stand. It emphasizes these points: 1. The coming Saviour. 2. The summons to meet him. 3. Who may abide the day of his coming? 4. Who shall stand? 5. Am I prepared? 6. If so, how will my record read?

"IN THAT DAY.... WHAT?"

OPTIONAL HYMNS.

No. 1.

In the cross of Christ I glory.
Holy Spirit, faithful Guide.
Come with thy sins to the fountain.
Love divine, all love excelling.
Take my life, and let it be.

No. 2.

How gentle God's commands.
All the promises of Jesus.
Jesus, only Jesus.
There is a name I love to hear.
If you feel a love for sinners.

The Lesson Catechism.

[For the entire school.]

1. Who was Malachi? **The last of the Old Testament prophets.**
2. What did he foretell? **The coming of the Saviour.**
3. What did he say in the GOLDEN TEXT? **"They shall be mine,"** etc.
4. Who was the messenger sent before the face of the Lord? **John the Baptist.**
5. By what other name did Malachi call the Messenger of the covenant, the coming Saviour? **The Sun of righteousness.**

CATECHISM QUESTIONS.

33. What do you call this mystery?
The mystery of the Holy Trinity.
34. What do you mean by mystery?
A truth which man's reason could not discover,
and which God by degrees makes known.

SECOND QUARTERLY REVIEW.

June 25.

HOME READINGS.

- M.* Afflictions sanctified. Job 5. 17-27.
Tu. Confession and restoration. Job 42. 1-10.
W. Wisdom's warning. Prov. 1. 20-33.
Th. Value of wisdom. Prov. 2. 11-24.
F. Against intemperance. Prov. 23. 29-35.
S. Reverence and fidelity. Eccles. 5. 1-12.
S. The Creator remembered. Eccles. 12. 1-7.

REVIEW SERVICE FOR SENIOR STUDENTS.

1. The lessons of the Quarter are found in four books of the Bible, each of which should be carefully considered in this review.

- (a) What is the relative age (probably) of the Book of Job? What is its form—historic, prophetic, narrative, or didactic? What is it designed to teach?
 - (b) Proverbs was mainly written by whom? When? In what form? With what aim?
 - (c) The purpose of Ecclesiastes is to show what? Who is generally spoken of as the author?
 - (d) What was the name (or possibly the title) of the last of the prophets? He lived during or after the career of two great men; name them. His little book is notable for a rebuke and a proclamation; who was rebuked? who was proclaimed?
2. Who was the speaker of Lesson II? Tell what you know about him.
 3. Who was the speaker of Lesson III?
 4. Who were the speakers of Lesson IV?
 5. The discussion between Job and his "friends" (which reaches from chapter 4 to chapter 34) consists of ——— circles of speeches, each circle comprising ——— speeches, one by each of the ——— friends in succession, with a reply to each from ———.
 6. State in your own words what problem these men discussed.
 7. Who was the speaker of Lesson V? (Not the *author*, but the character in whose mouth he author puts the words of the lesson.)
 8. What can you tell about Solomon's special fitness to estimate the value of Wisdom, as he does in Lesson VI?
 9. Did Solomon ever harvest the fruits of wisdom, and did he ever gather the fruits of folly? Both are described in Lesson VII.
 10. Can you observe any difference in the effects of intemperance as described by Solomon in Lesson VIII and those you see about you to-day?
 11. Who was the speaker of Lesson IX?

12. Mention some of the qualities of the excellent woman?
13. What experiments did the author of Ecclesiastes make in search of wisdom?
14. What two duties are emphasized in Lesson X?
15. Memorize the beautiful figurative description of old age found in Lesson XI.
16. What does the author of Ecclesiastes give as "the conclusion of the whole matter?"
17. Who was the speaker of Lesson XII? Tell what is known about him.
18. Whose coming does he prophesy?
19. By whose career was the prophecy of "my messenger" fulfilled?
20. By whose career was the prophecy of the "Messenger of the covenant" fulfilled?
21. In what sense had the Jews "robbed" God?
22. What is the GOLDEN TEXT of the Quarter?
23. How did Job's career illustrate this text?
24. How was it illustrated by Solomon's career?
25. How was it illustrated by the history of the later Jews?
26. Have you seen it illustrated in human life about you?

REVIEW SCHEME FOR INTERMEDIATE SCHOLARS.

DIRECTIONS FOR STUDY.

I. REVIEW CHART.

[Every scholar should become thoroughly familiar with "the invariable elements" of the lesson—the TITLE and the GOLDEN TEXT.]

- | | |
|------------------------|--------------------------------|
| 1. The R. of C. | But now is Christ— |
| 2. A. S. | For whom the Lord— |
| 3. J. A. to G. | That I do thou know— |
| | est— |
| 4. J. C. and R. | Ye have heard of— |
| 5. W. W. | See that ye refuse |
| | not— |
| 6. The V. of W. | Trust in the Lord— |
| 7. F. of W. | The fruit of the right- |
| | eous— |
| 8. A. I. | Wine is a mocker— |
| 9. The E. W. | Favor is deceitful— |
| 10. R. and F. | Not slothful in busi- |
| | ness— |
| 11. The C. R. | Remember now thy— |
| 12. M. K. | They shall be mine— |

II. REVIEW QUESTIONS.

[First read the lesson carefully, then try to recall the main facts as suggested by these questions.]

1. What is said of Job's country and character? What family had he? What were his possessions? What gathering came before the Lord? What adversary came also? What did Satan say about

Job? What did Job say about his afflictions? (GOLDEN TEXT.)

2. What afflicted man should be thought happy? What deliverance is here promised? What promise is given about famine and war? What is said of the good man's dwelling? What of his descendants? What of his long life?

3. What was Job's complaint? What was his great longing? What was he sure God would do for him? Where could he not find God? Yet what was his confidence in God?

4. What did Job say God could do? How had Job spoken unwisely? What did he say of himself when he knew God? What were Job's friends commanded to do? What did Job do for his friends? What did the Lord do for Job?

5. Where does Wisdom speak? What is her call? What is her warning? When will prayer go unanswered? With what will the wicked be filled? What is promised to those who obey?

6. What should we not despise, and why? What is better than gold or rubies? What has Wisdom in her hands? What is said of her ways? To whom is she a tree of life? What is promised to one who retains wisdom?

7. Who is sure of God's favor? Who is a crown to a man? Who is merciful to his beast? Who will be sure of bread? Whose way is always right to himself?

8. What six questions are asked of wine-drinkers? What advice is given as to wine? What is said of it "at the last?" What will a drunkard's eyes behold? To whom will he be like? What will he say?

9. What is the value of a good woman? Who can safely trust in her? What is said of her industry? What of her kindness to the poor? Who will praise her? What is better than beauty?

10. What advice is given about church-going? What about keeping promises? What ought we to fear? At what should we not marvel? Whom does the earth serve? Who is sure of sleep, and who cannot sleep?

11. When should we begin to serve God? How is the coming of old age described? By what figures is death described? What becomes of body and spirit at death? What is man's whole duty? What is sure in the future?

12. Whose messenger is promised? Whose sudden coming is promised, and to what place? What would he do for the priests? Against whom would he be a witness? What robbery is charged, and who were guilty? What promise is made about tithes and blessings?

REVIEW SERVICE FOR YOUNGER SCHOLARS.

FIRST WORDS OF GOLDEN TEXTS.

**But now is Christ—
For whom the Lord—
What I do thou knowest—
Ye have heard of the patience—
See that ye refuse—
Trust in the Lord with—
The fruit of the righteous—
Wine is a mocker—
Favor is deceitful, and—
Not slothful in—
Remember now thy—
They shall be mine—**

LESSON I is the Easter story. On what day did Jesus rise from the dead? **On Sunday.** Who were the first at the open tomb? **Some women.** Whom did they find there? **An angel.** Whom did they afterward meet? **The Lord.** What did he send them to do? **To tell the good news.**

LESSON II tells about a good man in trouble. Who was the good man? **Job.** Who allowed troubles to come upon him? **The Lord.** What did he know trouble would do? **Prove Job's goodness.** Who came to comfort Job? **Three of his friends.** Who is the only Comforter in sorrow? **The Lord.**

LESSON III is Job's appeal. To whom did Job make his appeal? **To God.** What did he want to hear? **The Lord's own voice.** What was his sorrowful complaint? **That he could not find the Lord.** How did Job say he would yet come forth? **As gold.** What did this show? **Job's faith.**

LESSON IV tells how Job was restored. Who showed himself to Job? **The Lord.** What did the sight of him cause in Job? **Repentance.** What did the Lord do? **He turned Job's captivity.** What did he restore to him? **His favor and worldly riches.**

LESSON V is wisdom's warning. Who was Solomon? **A wise king.** What book of wise sayings did he write? **Proverbs.** Who is the true wisdom? **The Lord.** What does he call us to seek? **His wisdom.** What will he give to help us find wisdom? **His Spirit.**

LESSON VI tells the worth of wisdom. Who is the happy man? **The man who finds wisdom.** What is more precious than rubies? **Wisdom.** What is in her right hand? **Long life.** What are in her left hand? **Riches and honor.** Who will walk and rest safely? **Those who love wisdom.**

LESSON VII shows what wisdom gives. Who may have the Lord's favor? **The wise and good.** Whose house will stand firm? **The wise man's.** What thoughts are given to the wise?

Right thoughts. How is a man judged by his friends? **According to his wisdom.**

LESSON VIII is a temperance lesson. What do those have who tarry long at the wine? **Great trouble.** What is the only safety? **Not to look upon it.** What is it like? **A poison serpent.** What does it do to its victim? **It charms him.** What does the Lord call wine? **A mocker.**

LESSON IX describes a wise woman. What is the worth of a wise woman? **Far greater than rubies.** What is she not ashamed to do? **Work with her hands.** What law is upon her tongue? **The law of kindness.** Who rise up to call her blessed? **Her children.** Who praises her? **Her husband.**

LESSON X tells how to behave in the Lord's house. Who calls himself the Preacher? **Solomon.** How should we enter the Lord's house? **With reverence.** What should we do while there? **Listen and learn.** What should we be sure to pay? **Our vows to God.** What is a vain thing? **The love of money.**

LESSON XI shows when we should begin to serve God. Whom should we remember while we are young? **God, our Creator.** When does life seem full of pleasure? **In youth.** When are we strongest and happiest? **When young.** What time should we give to the Lord? **Our best time.** What is our first duty? **To fear God.**

LESSON XII tells about a holy kingdom. Who is meant by the Messiah? **The Lord Jesus.** Who said he was coming to the earth? **The prophet Malachi.** What did he say he would purify? **The temple.** What does he love to make clean? **Human hearts.** When will he purify our hearts? **When we ask him.**

Analytical and Biblical Outline. The Path to Success.

I. LOVE.

Came Mary Magdalene. Matt. 28. 1.
"The love of Christ." 2 Cor. 5. 14.

II. TRIAL.

Despise not.... chastening. Job 5. 17.
"Whom the Lord loveth." Heb. 12. 6.

III. FAITH.

He knoweth the way. Job 23. 10.
"All things work together." Rom. 8. 28.

IV. RIGHTEOUSNESS.

Him will I accept. Job 42. 8.
"Do justly." Micah 6. 8.

V. WISDOM.

Wisdom crieth without. Prov. 1. 20.
"The fear of the Lord." Prov. 1. 7.

VI. DISCRETION.

Keep.... discretion. Prov. 3. 21.
"In all judgment." Phil. 1. 9.

VII. MERCY.

The life of his beast. Prov. 12. 10.

"Be ye kind." Eph. 4. 32.

VIII. TEMPERANCE.

Look not . . . upon the wine. Prov. 23. 31.

"Be not drunk with wine." Eph. 5. 18.

IX. INDUSTRY.

Worketh willingly. Prov. 31. 13.

"Not slothful in business." Rom. 12. 11.

X. REVERENCE.

Keep thy foot. Eccles. 5. 1.

"God is . . . to be feared." Psalm 89. 7.

XI. OBEDIENCE.

Keep his commandments. Eccles. 12. 13.

"Hath my commandments." John 14. 21.


XII. CONSECRATION.

Bring ye all the tithes. Mal. 3. 10.

"Gave their own selves." 2 Cor. 8. 5.

Blackboard.



DIRECTIONS FOR DRAWING.—Measure the lower part of the frame around the blackboard, and find the center. Get a smooth light piece of wood about three inches wide, and long enough to reach from the center of the bottom part of the frame up to either upper corner. Drive a nail or screw in the frame at the central point, and then make a small hole in the end of your long strip of board or ruler, like this: . Hang the strip on the nail, and you will have a long ruler which will enable you to draw lines converging to a central point, as is represented in the diagram. This long ruler will be useful in many ways.

EXPLANATION.—The subjects of twelve lessons (omitting the Easter lesson) are set forth on the board. They would better be written down before the school assemblies, and then used as memory helps. See how much certain classes or the entire school can tell about each lesson. Do not drag. Do not ask a question, and hang on for an answer until it becomes painful to all concerned.

"Work, for the Day is Coming."

I HAVE often sung, "Work, for the night is coming," and enjoyed it too. I feel that the counterpart is wanted, changing the figure and looking at this world as the night season. Here we toil in the dark, but it is to be followed by the cloudless, blessed day, in which the results shall be reaped and laid humbly, gratefully, gladly, at the feet of our dear Lord.

Work, for the day is coming!
Day in the world foretold,
When, 'mid the scenes triumphant,
Longed for by saints of old,
He who on earth a stranger
Traversed its paths of pain,
Jesus, the Prince, the Saviour,
Comes evermore to reign.

Work, for the day is coming!
Darkness will soon be gone,
Then o'er the night of weeping
Day without end shall dawn.
What now we sow in sadness,
Then we shall reap in joy;
Hope will be changed to gladness,
Praise be our blest employ.

Work, for the day is coming,
Made for the saints of light;
Off with the garments dreary,
On with the armor bright!
Soon will the strife be ended,
Soon all our toils below;
Not to the dark are we tending,
But to the day we go.

Work, for the Lord is coming!
Children of light are we;
From Jesus' bright appearing
Powers of darkness flee.
Out of the mist at his bidding,
Souls like the dew are born;
O'er all the East now are spreading
Tints of the rosy morn.

Work, then, the day is coming!
No time for sighing now!
Harps for the hands that were drooping,
Wreaths for the victor's brow.
Now morning light is breaking,
Day dawns in every land;
Night shades beset us no longer,
Jesus, our Lord, is at hand.

—Basil Manly, D. D., in *Journal and Messenger*.

No conflict is so severe as his who labors to subdue himself.—Thomas à Kempis.

Responsive Review Service for the Second Quarter

Supt. Give Title and Golden Text of First Lesson.
Males. The Resurrection of Christ.
Females. "But now is Christ risen from the dead, and become the first fruits of them that slept."
Supt. Second Lesson.
Males. Afflictions Sanctified.
Females. "For whom the Lord loveth he chasteneth."
Supt. Third Lesson.
Males. Job's Appeal to God.
Females. "What I do thou knowest not now; but thou shalt know hereafter."
Supt. Fourth Lesson.
Males. Job's Confession and Restoration.
Females. "Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy."
Supt. Fifth Lesson.
Males. Wisdom's Warning.
Females. "See that ye refuse not him that speaketh."
Supt. Sixth Lesson.
Males. The Value of Wisdom.
Females. "Trust in the Lord with all thine heart; and lean not unto thine own understanding."
Supt. Seventh Lesson.
Males. Fruits of Wisdom.
Females. "The fruit of the righteous is a tree of life; and he that winneth souls is wise."
Supt. Eighth Lesson.
Males. Against Intemperance.
Females. "Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise."
Supt. Ninth Lesson.
Males. The Excellent Woman.
Females. "Favor is deceitful, and beauty is vain; but a woman that feareth the Lord, she shall be praised."
Supt. Tenth Lesson.
Males. Reverence and Fidelity.
Females. "Not slothful in business; fervent in spirit; serving the Lord."
Supt. Eleventh Lesson.
Males. The Creator Remembered.
Females. "Remember now thy Creator in the days of thy youth."
Supt. Twelfth Lesson.
Males. Messiah's Kingdom.
Females. "They shall be mine, saith the Lord of hosts, in that day when I make up my jewels."

LESSON I.

Supt. What day of the week did Christ rise?
School. The Sabbath day.
Supt. How did the appearance of the angel affect the keepers?
School. They did shake, and became as dead men.
Supt. What did the angel say to the women?
School. "Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here: for he is risen, as he said. Come, see the place where the Lord lay. And go quickly, and tell his disciples that he is risen from the dead: and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you."
Supt. When they did run to bring his disciples word, whom did they meet?
School. Jesus.

Supt. How many appearances of the risen Christ are recorded?
School. Ten.

LESSON II.

Supt. What man is happy?
School. "Behold, happy is the man whom God correcteth."
Supt. When he maketh sore and woundeth, what does he also do?
School. He bindeth up, and his hands make whole.
Supt. From what does he deliver us?
School. From many troubles; from death by famine; from the power of the sword; from the scourge of the tongue; from destruction and famine; from the beasts of the earth.
Supt. To what is the death of an old man compared?
School. "Like as a shock of corn cometh in in his season."

LESSON III.

Supt. What was Job's cry?
School. "O, that I knew where I might find him!"
Supt. Why did he wish to find God at this time?
School. That he might order his cause before him.
Supt. Though he cannot find God, what does he say about God's care of him?
School. "He knoweth the way that I take."
Supt. To what does he compare his trials?
School. To the fire which purifies the gold.

SINGING. No. 43, New Canadian Hymnal. Or, N. 119, Dominion Hymnal.

LESSON IV.

Supt. After Job had listened to God's voice, what did he do?
School. He confessed that he had been short-sighted and ignorant and rebellious.
Supt. Why was God angry with Job's three friends?
School. Because, having offended against God, they were self-righteous and did not confess their sin.
Supt. What was the meaning of Job's sacrifice?
School. Consecration to God for himself and intercession for his three friends.
Supt. How was Job's righteousness rewarded?
School. "The Lord gave Job twice as much as he had before."

LESSON V.

Supt. In this lesson wisdom is spoken of as a person. Define wisdom.
School. Wisdom is the doing of God's will.
Supt. What is Wisdom's warning?
School. "Because I have called, and ye refused . . . I also will laugh at your calamity; I will mock when your fear cometh."
Supt. What is said of the punishment of those who despise Wisdom's call?
School. "When your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you."
Supt. How are the wicked described?
School. "They hated knowledge, and did not choose the fear of the Lord; they would none of my counsel; they despised all my reproof."

Supt. What is said of those who hearken to Wisdom's call?

School. They "shall dwell safely, and shall be quiet from fear of evil." "I will pour out my spirit unto you, I will make known my words unto you."

LESSON VI.

Supt. How are we to treat the Lord's chastenings?

School. Despise them not, "neither be weary of his correction."

Supt. How does the Lord feel toward those whom he chastens?

School. "Whom the Lord loveth he correcteth."

Supt. What is the value of wisdom?

School. Better than silver or fine gold; more precious than rubies; "and all the things thou canst desire are not to be compared unto her."

Supt. What gifts does Wisdom bestow?

School. Length of days, riches, and honor.

Supt. What else does Wisdom promise?

School. Ways of pleasantness; paths of peace; a tree of life.

Supt. What will Wisdom do for us whether we walk or whether we sleep?

School. "Thou shalt walk in thy way safely. . . . When thou liest down, thou shalt not be afraid: . . . thy sleep shall be sweet."

SINGING. No 213, New Canadian Hymnal. Or, No. 256, Dominion Hymnal.

LESSON VII.

Supt. How differently does God regard good and evil men?

School. "A good man obtaineth favor of the Lord; but a man of wicked devices will he condemn."

Supt. What is said of a virtuous woman?

School. "A virtuous woman is a crown to her husband."

Supt. How does a righteous man treat the animal creation?

School. "A righteous man regardeth the life of his beast."

Supt. How differently do a fool and a wise man receive advice?

School. "The way of a fool is right in his own eyes; but he that hearkeneth unto counsel is wise."

LESSON VIII.

Supt. What do those people have who tarry long at the wine, and go to seek mixed wine?

School. Woe; sorrow; contentions; babblings; wounds without cause; redness of eyes.

Supt. What is said of wine "at the last"?

School. "It biteth like a serpent, and stingeth like an adder."

Supt. What are some results of wine drinking?

School. "Thine eyes shall behold strange women, and thine heart shall utter perverse things. 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. . . . When shall I awake? I will seek it yet again."

LESSON IX.

Supt. What is said of the virtue of the excellent woman?

School. "The heart of her husband doth safely trust in her."

Supt. What is said of her industry?

School. "She worketh willingly with her hands."

"She riseth also while it is yet night, and giveth meat to her household, and a portion to her maidens." "With the fruit of her hands she planteth a vineyard."

Supt. What is said of her generosity?

School. "She stretcheth out her hand to the poor; yea, she reacheth forth her hands to the needy."

Supt. What is said of her piety?

School. "A woman that feareth the Lord, she shall be praised."

SINGING. No. 163, New Canadian Hymnal. Or, No. 96, Dominion Hymnal.

LESSON X.

Supt. What is said concerning public worship?

School. That the worshiper must be reverent when he goes to the house of God.

Supt. What is the warning concerning vows?

School. "When thou vowest a vow unto God, defer not to pay it."

Supt. Does God forget the oppression of the poor?

School. "He that is higher than the highest regardeth."

Supt. What is said of the covetous man?

School. "He shall not be satisfied."

Supt. Contrast the sleep of the covetous and the contented man.

School. "The sleep of a laboring man is sweet, . . . but the abundance of the rich will not suffer him to sleep."

LESSON XI.

Supt. When are we to remember our Creator?

School. "Remember now thy Creator in the days of thy youth."

Supt. To what is a godless old age compared?

School. An oriental winter and a decaying house?

Supt. What is death?

School. "Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it."

Supt. What is the conclusion of the whole matter?

School. "Fear God, and keep his commandments."

Supt. What is said of the certainty of judgment?

School. "For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil."

LESSON XII.

Supt. Who was the messenger who prepared the way for the coming of Christ?

School. John the Baptist.

Supt. What is said of the promised Messiah's cleansing power?

School. "He is like a refiner's fire, and like fullers' soap."

Supt. Against what sins did he witness?

School. Against the sorcerers and adulterers and false swearers, and "those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord of hosts."

Supt. How may we obtain his blessing?

School. "Bring ye all the tithes unto the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

SINGING. No. 107, New Canadian Hymnal. Or, No. 80, Dominion Hymnal.

Lesson Study.

BY F. S. THOMPSON.

THERE can be but one real object in Sunday-school work—the study of the Word of God. What the day-school is in secular study, the Sunday-school should be in the study of the Bible. The superintendent of the Sunday-school should be to his staff of teachers what the principal is to staff in the day-school. A principal is chosen because of his superior knowledge as well as his capacity for management. A superintendent cannot always be chosen because of his superior Bible knowledge, but, having accepted the position, he should not be one whit behind the most careful teacher in his study of the lesson. How often is the very opposite the case, and the superintendent feeling that there is no particular necessity of carefully preparing the lesson, knows but little more about it than where it may be found in the Bible.

LESSON STUDY BY THE OFFICERS.

It would naturally be expected that the chief officer, who is the chief of the teachers, should study the lesson; but how about the other officers? It is the great exception to find officers who know anything at all about what the school is studying. Ah! it is a sad spectacle to see in a school established for the study of the Word of God, several, who because they are appointed to tabulate the statistics, or count the money offerings, or distribute the library books, have no part whatever in that which is the one essential thing. Can it be that there are at least ten thousand officers in our seven thousand Canadian Sunday-schools thus serving tables, with but few Stephens among them? Stephen, we know, was one of those appointed to do the necessary work outside of the ministry of the Word, but he found time and opportunity to so speak from his remarkable knowledge of the Word that he became the proto-martyr. If there are so many in Canada thus situated, and a proportionately larger number outside of the Dominion,—well, the thought is startling to say the least of it.

Dear brother officers, even if our time is so taken up during school hours with necessary work, do not let us lose present opportunities for studying God's Word with our schools, when by a little effort, with the abundance of light thrown upon it by the excellent lesson helps procurable, we can keep in touch with twenty millions, the greater number of which study simultaneously the same lesson. How eager we would be to know something of it if the Bible was not so accessible. The very freedom of access we have to it seems to be a barrier to our acquaintance with it.

A suggestion, which might be acted upon in many schools, is to have a Bible class if possible

quite near the officers' apartment, so that any of the officers who have even a short time to spare might have an opportunity to take a seat in the class until the closing exercises commence, when they may have other duties to perform.

Other phases of this subject may be looked for in a future article.

St. John, N. B.

The Thoughtless Teacher.

THE thoughtless teacher does harm to the class, though without the slightest wrong intention. He teaches the lesson very well and then spoils the good effect by an incautious remark at the close. He talks and acts as if his bright scholars have no eyes to see, nor ears to hear, nor tongues to repeat. While he is teaching his influence rises, but before the school closes that influence, like a cloud, passes away.

He has the critical faculty, which is all right, but he uses it at the wrong moment, and that is all wrong. Only the other afternoon he said to a friend, in the presence of the class: "Our minister is too much of a scholar and uses words too big for us to understand without a dictionary. How I wish he would come down in his style." Granted the justice of his criticism, yet why need he utter it in the presence of his class?

But our teacher feels perfectly free to say what he pleases, and the class soon finds out what he thinks about them. In a moment of vexation he said to the superintendent: "I have a stupid set of boys; there is only one of them [pointing to him] who amounts to anything." He soon regretted his remark, but could not recall it or explain it.

He has his own view of Scripture, and, because of his ignorance tinged with conceit, the view is sadly defective. He speaks slightly of some parts of the Old Testament, and as for the Book of Revelation, he declares that it does not pay to study what he and no other man can ever hope to understand. He forgets the glorious passages in that book which have given comfort, strength, and joy to sorrowing saints in all ages of the Christian Church.

It is hard to know what to do with such a teacher, for he has some strong points as well as weak ones. He is sensitive to criticism, though free to bestow it upon others. The only thing is to be patient with him and hope that with the flight of time and after more experience he will learn to think before he speaks, and that he will not say in the presence of his class that which he would not have them treasure up and repeat.

—*S. S. Journal.*

Be cautious of believing ill, but even more cautious of reporting it.—*Anon.*

A Tonic

For Brain-Workers, the Weak and Debilitated.

Horsford's Acid Phosphate

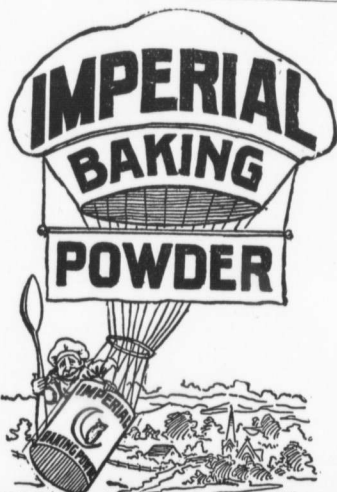
is without exception the Best Remedy for relieving Mental and Nervous Exhaustion; and where the system has become debilitated by disease, it acts as a general tonic and vitalizer, affording sustenance to both brain and body.

Dr. J. C. Wilson, Philadelphia, Pa., says: "I have used it as a general tonic, and in particular in the debility and dyspepsia of overworked men, with satisfactory results."

Descriptive pamphlet sent free.

RUMFORD CHEMICAL WORKS, Providence, R. I.

Beware of Substitutes and Imitations.



PUREST, STRONGEST, BEST.

Contains no Alum, Ammonia, Lime,
Phosphates, or any Injuriart.

SOLDIERS OF LIBERTY

By EMILY P. WEAVER.

Author of "The Rabbi's Son," "My Lady Nell," etc.

CLOTH, 50 CENTS.

This is one of our new issues, the author of which is a Toronto young lady whose former work received recognition from leading English publishers, and has found a wide circle of readers.

DR. DEWART'S OPINION.

"This is an attractive and interesting story founded on incidents in the great struggle for freedom which Holland successfully waged against Spain. The scenes, characters, and the general style of the book, are eminently adapted to hold the attention of the youthful reader. It abounds in healthful and inspiring lessons for the young."—*Christian Guardian*.

WILLIAM BRIGGS, Meth. Book Room, Toronto.

In ordering goods, or in making inquiry concerning anything advertised in this Magazine, you will oblige the publisher, as well as the advertiser, by stating that you saw the advertisement in THE SUNDAY SCHOOL BANNER.

JUST ISSUED.

STORIES FROM INDIAN WIGWAMS AND NORTHERN CAMP-FIRES.

By **REV. EGERTON R. YOUNG.**

Author of "By Canoe and Dog-Train," "Oorickipun," etc.

Cloth, Extra 293 pp. Splendidly Illustrated. **\$1.25 POSTPAID.**

THIS grand new book, from Mr. Young's practised pen, we have just issued in handsome cloth binding. It is just such a book as Canadian boys and girls will read with the keenest delight. Such rare accounts of adventures by field and flood, and hunts, and dog-train travels and Indian legends, and the many thrilling experiences our intrepid Missionary himself went through during those long years in the "Great Lone Land," giving at the same time so much useful and interesting information with regard to the influence of the Gospel on the Red men of the plains, make this a book that no Canadian school library should be without.

The *Methodist Temperance Magazine* (England) says: "Those who remember Mr. Young's thrilling addresses when he was here among us, and those who have read his former work, 'By Canoe and Dog-Train Among the Cree and Saulteaux Indians,' will welcome with delight another book from his pen. They will not be disappointed will welcome high the expectations with which they sit down to read. Here we have a story of romantic adventure and of noble Christian self-denial such as it would be difficult to match. The romance of fiction is nowhere beside this enchanting narrative, which is told in a style that enchains the reader. Parents wanting a book for their boys cannot do better than get this, which is beautifully illustrated."

A NEW PANSY BOOK.

Twenty Minutes Late.

By **MRS. ISABELLA M. ALDEN** (*Pansy*).

Cloth, Illustrated, 70c.

We have just placed upon the market this new story by a writer whose name is known and loved by many thousands in Canada.

The book is uniform with our well-known Canadian Copyright Edition. The clear print, good paper and strong binding make it a model book for the not always gentle usage of the average Sunday School Library, while the elegant binding in which it is set makes it a most acceptable gift or prize book.

The previous volumes of our Copyright Edition are

1. **Eighty-Seven.** A CHAUTAUQUA STORY.
2. **Judge Burnham's Daughters.**
3. **Aunt Hannah, and Martha, and John.**
4. **Miss Dee Dunmore Bryant.**
5. **A Modern Exodus.**
6. **Her Associate Members.**
7. **John Remington, Martyr.**

We have a complete list of Pansy's books, with portrait of the author, which we will gladly mail to any address on application.

FOR SALE BY ALL BOOKSELLERS.

WILLIAM BRIGGS, Wesley Buildings, Toronto.

E
"gov
a ca
Coo
deli
heav
artic
up u
Hun
to st
man
pure
Gaze
only
C
2
C
Th
bu
Or
nu
\$1.
Ad
Sta
"n
la
dard
CIB
Prep
and
15 cen

GRATEFUL—COMFORTING.
EPPS'S COCOA.
 BREAKFAST.

"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected Cooco, Mr. Epps has provided our breakfast tables with a delicately flavoured beverage which may save us many heavy doctors' bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle maladies are floating around us ready to attack wherever there is a weak point. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame."—*Civil Service Gazette*. Made simply with boiling water or milk. Sold only in packets, by Grocers, labelled thus:

JAMES EPPS & CO., Homoeopathic Chemists,
 LONDON, ENGLAND.



Cures Consumption, Coughs, Croup, Sore Throat. Sold by all Druggists on a Guarantee.

GROW THIN

by using Dr. E. King's Famous Pills and Balm and Obesity Fruit Salt: It will reduce your weight without dieting; is perfectly harmless and the cost is but slight. Send for our eight-column article on Obesity, sent free. Order goods from our stores by mail or express. Price of pair, \$2.50 and up. Pills \$1.50 per bottle. Balm Fruit Salt \$1.00 per bottle. Address, **Loring & Co.**, stores at Dept. 8, No. 115 State Street, Chicago, Ill. Dept. 40, No. 42 West 2nd Street, New York City. Or, Dept. 40, No. 2 Hamilton Place, Boston, Mass. 94-3

Whaley, Royce & Co.
 158 YONGE ST.,
 TORONTO.

Publishers of Sheet Music and Music Books.
 Manufacturers and importers of Musical Instruments.
 Special lines Imperial Guitars, Banjos and Mandolins, warranted.
 The Elite Song Folio, Standard Song Folio and Standard Folio of Music.
 Send for Catalogue and mention this paper.

GIBBONS' TOOTHACHE GUM
 Prepared by J. A. GIBBONS & CO., Toronto and Buffalo, N.Y., and sold by Druggists. Price, 15 cents.



REGULATE
THE KIDNEYS

With B. B. B., for without proper action of the Kidneys health is impossible, and disease must ensue.



Do you realize the importance of a healthy stomach, now that cholera threatens? K. D. C. acts as a cholera preventive, by restoring the stomach to a healthy action.

Free sample mailed to any address. K. D. C. Company, Ltd., New Glasgow, N.S., Canada, or, 127

State Street, Boston, Mass.

THE
Problem Solved.

THE problem which confronts the modern Sunday-school, recognizing that it cannot retain the interest of its scholars nor realize the highest possible usefulness unless provided with the largest library within its means, is, **Where can we get the best selection of books at the lowest cost?**

That problem has been very happily solved by hundreds of schools on writing us and securing our catalogues and terms. The visitor to the Book Room is amazed at seeing the vast range of shelves piled with the choicest literature that the great publishers have produced—books at all prices, suited to all grades of readers, and of such character and variety as to be at once healthful food to the mind and stimulus to the soul of the reader, young or old. As Agents of the Religious Tract Society, we carry a very complete stock of their publications—books every one of which we can warmly recommend.

Our terms are the most liberal. We give a large discount, and are prepared to send—at least to any school in Ontario—a double quantity of books for selection. This plan has given the highest satisfaction to schools.

Write for catalogues and terms.

WILLIAM BRIGGS, Meth. Book Room, Toronto.

In ordering goods, or in making inquiry concerning anything advertised in this Magazine, you will oblige the publisher, as well as the advertiser, by stating that you saw the advertisement in THE SUNDAY SCHOOL BANNER.

Cures Others

Will cure You, is a true statement of the action of AYER'S Sarsaparilla, when taken for diseases originating in impure blood; but, while this assertion is true of AYER'S Sarsaparilla, as thousands can attest, it cannot be truthfully applied to other preparations, which unprincipled dealers will recommend, and try to impose upon you, as "just as good as Ayer's." Take Ayer's Sarsaparilla and Ayer's only, if you need a blood-purifier and would be benefited permanently. This medicine, for nearly fifty years, has enjoyed a reputation, and made a record for cures, that has never been equalled by other preparations. AYER'S Sarsaparilla eradicates the taint of hereditary scrofula and other blood diseases from the system, and it has, deservedly, the confidence of the people.

AYER'S Sarsaparilla

"I cannot forbear to express my joy at the relief I have obtained from the use of AYER'S Sarsaparilla. I was afflicted with kidney troubles for about six months, suffering greatly with pains in the small of my back. In addition to this, my body was covered with pimply eruptions. The remedies prescribed failed to help me. I then began to take AYER'S Sarsaparilla, and, in a short time, the pains ceased and the pimples disappeared. I advise every young man or woman, in case of sickness resulting from impure blood, no matter how long standing the case may be, to take AYER'S Sarsaparilla."—H. L. Jarman, 33 William st., New York City.

Will Cure You

Prepared by Dr J. C. Ayer & Co., Lowell, Mass.

AYER'S Cherry Pectoral

Has no equal for the prompt relief and speedy cure of Colds, Coughs, Croup, Hoarseness, Loss of Voice, Preacher's Sore Throat, Asthma, Bronchitis, La Grippe, and other derangements of the throat and lungs. The best-known cough-cure in the world, it is recommended by eminent physicians, and is the favorite preparation with singers, actors, preachers and teachers. It soothes the inflamed membrane, loosens the phlegm, stops coughing, and induces repose.

AYER'S Cherry Pectoral

taken for consumption, in its early stages, checks further progress of the disease, and even in the later stages, it eases the distressing cough and promotes refreshing sleep. It is agreeable to the taste, needs but small doses, and does not interfere with digestion or any of the regular organic functions. As an emergency medicine, every household should be provided with Ayer's Cherry Pectoral.

"Having used Ayer's Cherry Pectoral in my family for many years, I can confidently recommend it for all the complaints it is claimed to cure. Its sale is increasing yearly with me, and my customers think this preparation has no equal as a cough cure."—S. W. Parent, Queensbury, N.B.

AYER'S Cherry Pectoral

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass.
Sold by all Druggists. Price \$1; six bottles \$5.
Prompt to act, sure to cure