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*W. D. Fraser*  
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**Presbyterian Church in Canada**



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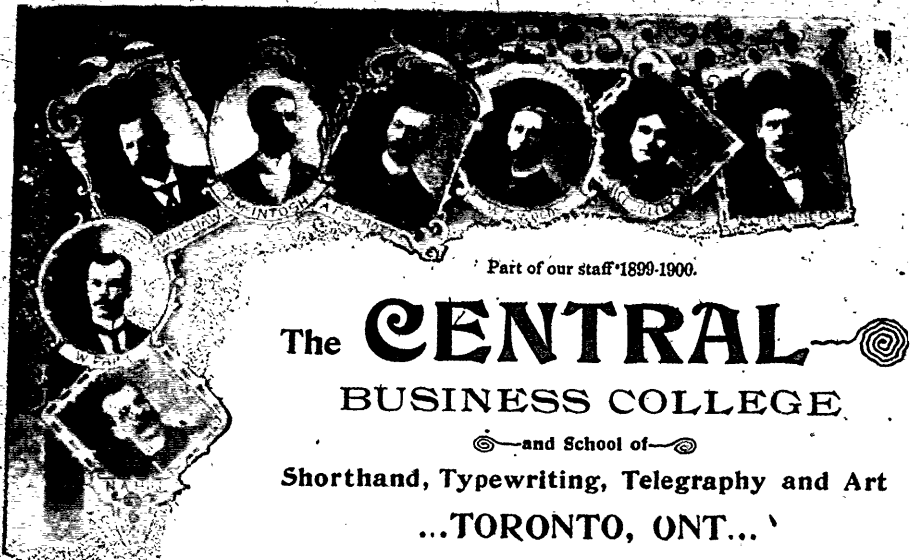
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# The Teachers Monthly

Vol. V.

DECEMBER, 1899

No. 12

## The Angels' Song

Children, can you truly tell,  
Do you know the story well ;  
Every little girl and boy,  
Why the angels sang for joy—  
On that Christmas morning?

Yes, we know the story well ;  
Listen now and hear us tell,  
Every little girl and boy,  
Why the angels sang for joy --  
On that Christmas morning.

Shepherds sat upon the ground,  
Fleecy flocks were scattered round,  
When the brightness filled the sky,  
And a song was heard on high --  
On that Christmas morning.

Angels sang a loud sweet song,  
For a lovely babe was born ;  
Down on earth to live with men,  
Jesus our dear Savior came—  
On that Christmas morning.

Joy and peace the angels sang  
Far the pleasant echoes rang,  
"Peace on earth, to men good will ;"  
Hark ! the angels sing it still—  
On this Christmas morning.

The present number of THE TEACHERS MONTHLY is larger by eight pages than its predecessors, and this increase of size will be maintained henceforward, with possibly a still further increase, should the present enlarged space be found insufficient.

And this, be it understood, without increase of price. It is not, however, without a very

considerable increase in cost, and we look to the schools who are not as yet subscribers to THE TEACHERS MONTHLY to make this up by sending in their orders to us for it. The enlargement has been made from a desire to meet every need of our teachers. There will be room for several additional features, some of which appear in the present number, and still others to be added with the New Year.

THE HOME STUDY QUARTERLY and THE HOME STUDY LEAFLETS have been gaining strongly in circulation. The former is a favorite for the work of The Home Department. There has been a pretty general desire expressed that the lesson material in these helps should be increased in bulk. This increase we have decided to make beginning at the New Year. The blanks for written answers will be continued and the "Explanation" and the "Practical" will be considerably enlarged. We shall seek to put as much really helpful matter and of as great a variety into each lesson as the pages can possibly hold.

## Seed Sowing

By Mrs. Marion Allen Cruickshank

We have only to think of seedtime and harvest and the relation of one to the other to make us realize the responsibility and privilege of scattering "the good seed" in the hearts of the little children. Only too frequently we have it brought to our notice that many of our scholars receive practically their only religious instruction in the hour we spend with them once a week. It must, therefore, be to us a very solemn thought

that God puts these little gardens into our hands to prepare for eternity's harvest.

In some ways the Primary class is perhaps the hardest of the classes to teach, although one of the most delightful. It is often a large class and contains children, boys and girls, from mere babyhood up to eight and even older; for in the average Sunday School there are not enough scholars or teachers to permit of closer grading. With from twenty to thirty restless little ones to keep attentive the teacher must be interesting, cheerful, quick to see and check the mischief which is sure to crop out occasionally, and to change the order of proceedings when the interest begins to flag. The varied ages make it a hard matter to keep all attentive, and at the same time to do the best kind of teaching. The very small children are only to be held by story or picture, while the older are apt to remember only the story and forget the teaching it is meant to impress. And yet we must have some sort of good order: for one or two, whose minds are more bent on mischief than on the lesson, will demoralize the whole large class.

Properly used, illustrations by words or pictures are of great assistance in bringing home to little ones the truths we wish to teach them, and in fastening them in their minds. Something that brings in their own little world, the doings of a boy with a boat or ball or of a little girl with a doll or the ever-interesting tea party, is sure to arouse the interest of all; and then comes the teacher's opportunity. Children eagerly look for the "moral" (only it must be put sharply and briefly). They want to see the good properly rewarded and seem even more anxious to see the bad thoroughly punished.

A blackboard on which to write the names of places and people is a great help to the little memories. A map, or, better still, a globe will make the places seem real to them, for, having heard only in stories of such places as Jerusalem or Galilee, they begin to think of them as imaginary spots.

With such a wealth to choose from, it seems a mistake to attempt much more than the narrative portions of the Scripture with very young classes.

Children delight in Bible stories and these are so full of the very truths we want to bring home to them, and are put in a way particularly suitable for their little minds to grasp.

But because they are stories, it does not do away with the need of preparation. We must come to our class ready to tell them, for children listen so much better when your eyes are on them and not on a book. And we must study to tell them well. Little details, bits of local coloring, add much to the interest. It seems absurd to speak of the choice of words, but oh, how often people who are addressing children talk right over their heads. Unless we have been a good deal with them, we can have no idea of the limit of their vocabulary or of the vague and misty notions they have about words. We remember spending almost our whole lesson time trying to bring "sacrifice" to the comprehension of the class; and so when we use such long words as repentance, faith, etc., it is not time wasted which is spent in making them plain. It is a great mistake to attempt to teach too much. It is very likely to become a confused tangle in the little minds, which could grasp one idea and retain it, if properly taught.

We have spoken of varying the order. Singing is such a relief to the little bodies, which so soon tire of one position. Children sometimes think it quite a reward for good behavior to allow them to choose the hymn, but even more coveted is the privilege of taking up the collection.

One very good thing is plenty of direct questions. General questions are seldom answered by more than one or two of the older or more precocious, but to give each child a question and one we think he can answer is to keep the little ones attentive and interested.

But more important than the way we teach the Gospel, is the way we live it. Children are keen critics and their unpardonable sin is hypocrisy. The influence over them of one whom they love and trust is something which must make us feel the responsibility of our work. And though, with the best intentions, we make mistakes, if we are

consecrated, loving teachers, we will feel also the joy and blessing of it; for the sunshine of the dear little faces lifted to ours will grow into our hearts, their pure faith will shame ours into better things, their love,—and it is so easy to win a child's love—will strengthen ours to God and to them, and we will know the joy of the sower who looks for a sure harvest in the "Well done" of the great Teacher.

St. John, New Brunswick

### The Qualifications of a Sabbath School Teacher

By J. A. Smith, Esq.

What are the Qualifications of a good Sabbath School teacher? So inquires every superintendent, whose duty it is to select the teachers.

The qualifications may be considered under two heads, those of knowledge and those of power.

Every one who takes upon himself the responsibility of teaching in the Sabbath School must be familiar with the Bible, having a connected and accurate knowledge of its books, and of the great truths concerning God and man therein revealed. He must be a real student of the Bible, so that he can speak of the things of which he knows. This will necessitate a Bible-training class, which is one of the most important departments of a church's work. No Sabbath School can be properly or effectively conducted without it.

He should also be well acquainted with the best methods of presenting his knowledge and have a clear and correct idea of the development of the mind. In other words, he should have some knowledge of psychology. What a loss of energy, when there is ignorance of mind development! No matter how zealous and earnest a Christian teacher may be, or how much he may know, if he is not acquainted with the first principles of true education, his work will inevitably fall short. Every one who desires to teach successfully, must prepare himself by studying

and practicing the ordinary methods of correct teaching.

But the most important qualifications have yet to be considered. These may be considered, under the head of power. A teacher may have the best training possible in the Bible, and may have studied the principles of teaching and yet not be successful. What is the function of a Sabbath School? Various answers may be given, but this answer will perhaps commend itself as sufficient. The function of a Sabbath school is, as a part of the Church, to do that for which the Church exists, viz.: to bring souls into living union with Christ and to fit them for and encourage them in Christ's service. Its function is to win and to train. It is evident, therefore, that he who would succeed as a teacher must himself have deep personal experience of the things of God, and at the same time the ability to impress these things upon his class.

That teacher has a wonderful gift who possesses a good voice. By this I do not mean that all can have the same pitch, but so long as the quality is good, even if the volume is not quite up to the mark, the teacher who possesses it will succeed best, other things being equal. Let not a teacher assume a tone that is not natural. He must speak with a clear, honest voice, else he may have to bear the contumely of being thought a hypocrite. Cultivate the voice, speak neither harshly nor too loud, nor too slowly, but speak out your heart's convictions so as to win others. What a beautifully modulated voice the Master must have had when He uttered His choice promises and sweet benedictions. The voice should be the index of the thoughts of the soul.

There is yet another qualification which is paramount in its importance, namely, sympathy. By this we are to understand sympathy with the child, not for the child. The divine Master had compassion or sympathy, not for the multitude, but on or with them. Every true Sabbath School teacher must possess this trait. It is God-like, and prevails mightily. True success in Sabbath School teaching comes only when the teacher

enters into the temple of the child's nature with his human sympathy and prepares it for the understanding and apperception of divine love. This is the ideal of every great teacher. If this Christ-like insight and sympathy are lacking, it matters little how correct the teaching or how well presented, the grand result has not been achieved of a soul brought into living and loving union with its Maker. The whole of the teaching done in our Sabbath Schools must take on the process of evolution, in its truest sense, if it is to produce robust Christian character. We are not to be satisfied with the outward show and circumstance of religion, but are to aim at imparting that newness of spirit, that stability of character, that effulgence of love which should predominate in every Christian life.

Such are, in brief, some of the leading characteristics of a good teacher.

And these can be attained by the one who is willing to do much for the Master, who is thoroughly consecrated to the work of winning souls and who loves the children. No matter how brilliant a teacher may be in word-picturing or in Biblical knowledge or in the best methods of presenting truth—yea, he may have all the external paraphernalia of a teacher—if he be not a child of God himself and a sincere follower of the Nazarene, he lacks the one thing needful. They best point the road to heaven and lead others who are pilgrims on the road themselves.

Windsor, Nova Scotia

The "Daily Readings" for the lessons are supplied us by the courtesy of the International Bible Reading Association, which has its headquarters in London, Eng., and has attained to a membership of 660,000, distributed over some sixty different countries. The readings are issued in thirty languages. We shall be glad to give full information to any one desirous of forming a branch of the Association in his church or Sabbath School. For an annual fee of *three cents* each member is supplied with an ornamental card of membership, monthly leaflets containing brief but helpful hints on each day's reading, and quarterly circular letters.

## The Home Department in Manitoba

By W. H. Irwin, Esq., General Superintendent,  
Manitoba Sunday School Association

In compliance with your request, I send you a few notes for publication regarding the work of the Home Department in Manitoba. Four years ago this work, I may say, was unknown in this Province. A Presbyterian missionary, laboring in a remote district in the northwest portion of the Province, had carried out in part the home class idea on his field.

A few months after my appointment to field work I made a two weeks' Sabbath School missionary tour, with horse and buggy, through the rural districts, in the southwest portion of my field. I visited the pastors and superintendents of forty-four Sabbath Schools and organized a new school, making forty-five. Of these, forty were winter-killed. I took this as a criterion of what might be found in all thinly-populated rural districts in Manitoba. Here was a need.

On my way home I tried to think out a plan to meet it.

Before I had reached home the Home Department occurred to me. I thought perhaps this method upon which I had heard Dr. W. A. Duncan speak at an International Sabbath School Convention some years before would meet it. In a few days afterwards I came to the conclusion that it would meet the case in every particular.

I at once placed it on the programme I was then preparing for a series of Sabbath School Institutes to be held throughout the Province.

The committee of arrangements at each point where these meetings were to be held urged the present writer to give the address on this topic, as no person in the town, or community had even heard of the Home Department before. He respectfully, but firmly declined to do so, offering instead, to supply the literature giving the necessary information. The purpose in declining, was by this means to secure a person at each point, who would be informed as to the objects and methods of the work.

The results have amply proven the wisdom of the course taken.

Up to 1st of June last thirty-four Home Departments had been organized with a membership of 1,350. A number have since been formed which will run the membership up to about 2,000.

In each organized county we have recently appointed an honorary secretary of Home Department work whose special work it is to arouse interest, and as far as possible, to assist in the formation and operation of Departments. This work is being fully carried out in several of the counties, a few of them making appropriations from county funds for the purchase of literature for free distribution among their schools.

The Home Department has been endorsed by our Provincial Sabbath School Convention, and by all county conventions held within the Province.

By voice and pen it has been indorsed, and commended by scores of ministers of all evangelical denominations. Many Presbyterian Sabbath Schools in this Province have adopted it, and many others are at present preparing to do so.

It is desirable that the Department be organized in every Presbyterian Sabbath School in Canada. No argument is needed to prove the necessity of Bible study in the home, and any plan which has for its object and aim this purpose should be loyally adopted by every school in the denomination.

It is inexpensive, and simple. Can be organized and operated successfully in any school, large or small, in town or country, if the workers are but consecrated Christian people. No Sabbath School is doing all the work it should and could do, which has not a Home Department.

Brandon, Man.

The Sabbath School Committee has left with us for sale, four complete sets, in three volumes per set, of the Lesson Helps as issued under the editorship of the Rev. Mr. Fotheringham from 1894 to 1897 inclusive. They will be forwarded, express paid, for \$2.25 per set.

## Our New Papers

JEWELS and THE KING'S OWN (continuing *The Children's Record*) are now in print. Samples have been sent to all ministers and to all the Sabbath schools. Keen critics have been kind enough to pronounce them up to the mark in matter, style and tone. The illustrations have been given special care, and we put a premium on our own Canadian writers. Send for samples if you have not seen these new illustrated papers.

## Plans for My Boys

By C. E. Hoffman

But one thing I have found very, very necessary, is for me to be in my place early; must be **there** before Sunday School begins, so that I can have a part in the conversation. My presence keeps the boys quiet and orderly. If they get noisy and disorderly before Sunday School begins, it is impossible to settle them sufficiently so that the lesson has the desired effect. Now this is not imagination, for I have tried both ways, and the Sunday School lesson is a failure if I am not in the class beforehand to quietly direct the conversation.

When a boy is absent I try to call on him the first week, and let him know that I missed him. If I can't, then the second week, but if I can't go then, I write him a letter or a note. You don't know how pleased it makes him to get a letter, for the probability is he doesn't get one very often. Don't let a month or so go by before any notice is made of his absence. Sometimes it is sufficient to send a word by some member of the family.

There is a plan that I have just started. I make a memorandum of the birthday of each boy. Then, commencing with the new year, I will remember each one on his birthday, not with a present, but with a call or a letter. It won't cost anything but time. Oh, how much it will be appreciated! Indeed, God will add his blessing to the letter. The cost is little, the gain much.



## Lessons for 1900

## First Quarter

1. Jan. 7—THE BIRTH OF JESUS. Luke 2 : 1-16.
2. Jan. 14—THE CHILD JESUS VISITS JERUSALEM. Luke 2 : 41-52.
3. Jan. 21—THE PREACHING OF JOHN THE BAPTIST. Luke 3 : 1-17.
4. Jan. 28—THE BAPTISM AND TEMPTATION OF JESUS. Matt. 3 : 13 to 4 : 11.
5. Feb. 4—THE FIRST DISCIPLES OF JESUS. John 1 : 35-46.
6. Feb. 11—JESUS AND NICODEMUS. John 3 : 1-18.
7. Feb. 18—JESUS AT JACOB'S WELL. John 4 : 5-26.
8. Feb. 25—JESUS REJECTED AT NAZARETH. Luke 4 : 16-30.
9. March 4—JESUS HEALING IN CAPERNAUM. Mark 1 : 21-34.
10. March 11—THE PARALYTIC HEALED. Mark 2 : 1-12.
11. March 18—JESUS AT MATTHEW'S HOUSE. Mark 2 : 13-22.
12. March 25—REVIEW.

## Second Quarter

1. April 1—THE BEATITUDES. Matt. 4 : 25 to 5 : 12.
2. April 8—PRECEPTS AND PROMISES. Matt. 7 : 1-14.
3. April 15—THE DAUGHTER OF JAIRUS RAISED. Mark 5 : 22-24, 35-43.
4. April 22—THE CENTURION'S SERVANT HEALED. Luke 7 : 1-10.
5. April 29—JESUS AND JOHN THE BAPTIST. Luke 7 : 18-28.
6. May 6—JESUS WARNING AND INVITING. Matt. 11 : 20-30.
7. May 13—JESUS AT THE PHARISEE'S HOUSE. Luke 7 : 36-50.
8. May 20—PARABLE OF THE SOWER. Matt. 13 : 1-8 and 18-23.
9. May 27—PARABLES OF THE KINGDOM. Matt. 13 : 24-33.
10. June 3—THE TWELVE SENT FORTH. Matt. 9 : 35 to 10 : 8.
11. June 10—DEATH OF JOHN THE BAPTIST. Mark 6 : 14-29.
12. June 17—THE FEEDING OF FIVE THOUSAND. John 6 : 5-14.
13. June 24—REVIEW.

## Third Quarter

1. July 1—JESUS WALKING ON THE SEA. Matt. 14 : 22-33.
2. July 8—JESUS THE BREAD OF LIFE. John 6 : 22-40.
3. July 15—THE GENTILE WOMAN'S FAITH. Mark 7 : 24-30.
4. July 22—PETER'S CONFESSION AND CHRIST'S REBUKE. Matt. 16 : 13-26.
5. July 29—THE TRANSFIGURATION. Luke 9 : 28-36.
6. Aug. 5—JESUS AND THE CHILDREN. Matt. 18 : 1-14.
7. Aug. 12—THE FORGIVING SPIRIT. Matt. 18 : 21-35.
8. Aug. 19—THE MAN BORN BLIND. John 9 : 1-17.
9. Aug. 26—JESUS THE GOOD SHEPHERD. John 10 : 1-16.
10. Sept. 2—THE SEVENTY SENT FORTH. Luke 10 : 1-11, 17-20.
11. Sept. 9—THE GOOD SAMARITAN. Luke 10 : 25-37.
12. Sept. 16—THE RICH FOOL.—Luke 12 : 13-23.
13. Sept. 23—THE DUTY OF WATCHFULNESS. Luke 12 : 35-46.
14. Sept. 30—REVIEW.

## Fourth Quarter

1. Oct. 7—JESUS DINING WITH A PHARISEE. Luke 14 : 1-14.
2. Oct. 14—PARABLE OF THE GREAT SUPPER. Luke 14 : 15-24.
3. Oct. 21—THE LOST SHEEP AND LOST COIN. Luke 15 : 1-10.
4. Oct. 28—THE PRODIGAL SON. Luke 15 : 11-24.
5. Nov. 4—THE UNJUST STEWARD. Luke 16 : 1-13.
6. Nov. 11—THE RICH MAN AND LAZARUS. Luke 16 : 19-31.
7. Nov. 18—THE TEN LEPERS CLEANSED. Luke 17 : 11-19.
8. Nov. 25—SOBER LIVING. Titus 2 : 1-15.
9. Dec. 2—THE RICH YOUNG RULER. Matt. 19 : 16-26.
10. Dec. 9—BARTIMEUS HEALED. Mark 10 : 46-52.
11. Dec. 16—ZACCHÆUS THE PUBLICAN. Luke 19 : 1-10.
12. Dec. 23—PARABLE OF THE POUNDS. Luke 19 : 11-27.
13. Dec. 30—REVIEW.

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THE HOME STUDY QUARTERLY—20c. a year; 5 or more to one address, 10c. each.

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THE HOME STUDY LEAFLET—5c. a year; sent only in fives or multiples of five.

THE PRIMARY LEAFLET—5c. a year; sent only in fives or multiples of five.

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### Illustrated Papers

JEWELS—For the Little Ones; every week, hand-somely illustrated; single copies, 30c. a year; 5 or more to one address, 20c. each.

THE KING'S OWN, continuing *The Children's Record*—Every week, instead of monthly as now, and hand-somely illustrated; single copies, 40c. a year; 5 or more to one address, 25c. each.

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### Catechisms, etc.

SHORTER CATECHISM, per doz., 20c.; 100, \$1.25.

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## ORDER OF SERVICE: Fourth Quarter

### Opening

I. SILENCE.

II. RESPONSIVE SENTENCES.

SUPT. O give thanks unto the Lord, for He is good.

SCHOOL. For His mercy endureth forever.

SUPT. Let the redeemed of the Lord say so.

SCHOOL. Whom He hath redeemed from the hand of the enemy.

III. SINGING.

IV. PRAYER; closing with the Lord's Prayer in concert.

V. READING OF LESSON, in concert or in alternate verses.

VI. SINGING.

### The Lesson

I. STUDY IN CLASSES.

II. SINGING.

III. REVIEW FROM SUPERINTENDENT'S DESK; which may include Recitation in concert of Catechism, Lesson Title, Golden Text, and Heads of Lesson Plan.

IV. ANNOUNCEMENTS; SECRETARY'S AND LIBRARIAN'S DISTRIBUTIONS.

### Closing

I. SINGING.

II. RESPONSIVE SENTENCES.

SUPT. Bless the Lord, O my soul.

SCHOOL. And forget not all His benefits.

SUPT. Who redeemeth thy life from destruction.

SCHOOL. Who crowneth thee with loving-kindness and tender mercies.

SUPT. As the heaven is high above the earth.

SCHOOL. So great is His mercy toward them that fear Him.

SUPT. Glory ye in His holy name.

SCHOOL. Let the hearts of them rejoice that seek the Lord.

III. CLOSING HYMN OR DOXOLOGY.

IV. BENEDICTION OR CLOSING PRAYER.

**Bible Dictionary for Fourth Quarter,**  
**1899**

**A'-dar.** The twelfth month in the later Jewish calendar.

**A'-gag-ite.** A term of reproach used to designate Haman. Its origin is not known.

**Ahas-u-e'-rus.** Opinion divided between Cambyses, successor to Cyrus, and Xerxes (485-465), the King of Persia during the period of Esther.

**Ah-a'-va.** A tributary of the Euphrates on which Ezra encamped when setting out for Jerusalem.

**Am'-mon-ites.** Inhabitants of the district east of the Jordan between Arnon on the south and Jabbok on the north; the perpetual enemies of Israel.

**Ash'-dod-ites.** Inhabitants of Ashdod, one of the seven great Philistine strongholds. After the restoration enemies of the Jews.

**Ar-a'-bians.** The wandering inhabitants of the great desert peninsula of Arabia.

**Chis'-leu.** The ninth Hebrew month.

**Da'-vid.** Son of Jesse, and, after Saul, called to be king of Israel.

**El-i'-jah.** The greatest of the early prophets, called out of Gilead to stem the rising tide of heathenism in Israel.

**Esth'-er.** See Mordecai.

**Ez'-ra.** A priest and scribe who led a colony of exiles from Babylon to Jerusalem, instituted many reforms. He did much to collect and arrange the sacred writings.

**Gen'-tiles.** Nations outside of Judah, strangers to the true religion.

**Hach-a-li'-ah.** The father of Nehemiah.

**Ha'-man,** Son of Hammedatha; was chief minister of Ahasuerus. Enemy of the Jews, but defeated at court by the Jewish queen Esther, and hanged on the gallows he had prepared for Mordecai.

**Ha-na'-ni.** A brother or near kinsman of Nehemiah, who brought him tidings to Susa of the distressed condition of the Jews in Palestine. Later made a governor of Jerusalem.

**Hash-a-bi'-ah.** With Sherebiah, one of the twelve priests set apart by Ezra to carry out and care for the holy vessels brought back from the captivity.

**Ho'-reb.** The mountain in the Sinaitic peninsula of which Sinai was a chief summit.

**Is'-ra-el.** Name given to Jacob because he prevailed in prayer; later given to his descendants, the whole nation, and later still to the kingdom of the Ten Tribes.

**Ja'-cob.** Son of Isaac and father of twelve sons, who became the heads of the twelve tribes. (See Israel.)

**Je-ru'-sa-lem.** The Holy City, capital of all Israel, and after the separation, of the kingdom of Judah.

**Josh'-u-a** and his twelve companions, Levites who assisted Ezra in expounding the

law to the assembled people.

**Jews.** The descendants of the Israelites. (See Israel.)

**Ju'-dah.** The fourth son of Jacob, whose name was given to one of the tribes. After the division of the kingdom the name was applied to the southern division, which included the tribes of Judah and Benjamin, with a portion of Simeon and Dan; Jerusalem was its capital.

**Le'-vites.** Descendants of Levi, the third son of Jacob and Leah; set apart for the services of the sanctuary. They assisted the priests and conducted the service of praise.

**Mat-tith-i'-ah,** and twelve others, who stood to the right and left of Ezra as he read the law to the people.

**Mi'-dian.** The Midianites who inhabited northern Arabia.

**Mor'-de-cai.** A Benjamite who incurred the displeasure of Haman at the Persian court. Through Queen Esther, who was his own niece, and whom he had brought up, he overthrew Haman's plot against the Jews, and secured the punishment of Haman. He became the prime minister to the Persian king.

**Mo'-ses.** Born an Israelite, and saved as a babe from the wrath of Pharaoh in Egypt. Taken to the Court and taught in all the learning of the Egyptians. Chose rather to be a Hebrew; and in time led Israel out of Egypt and through the desert. Died on Mount Nebo.

**Ne-he-mi'-ah.** The Governor of Judah under Artaxerxes at the time of the Restoration. A man of great wealth, and a strong, honest ruler; prompt in resolution, masterful in execution.

**Ni'-san.** The first month of the Jewish year.

**Per'-sia.** The great eastern kingdom conquered by Cyrus and governed by Xerxes, which overran all western Asia and long held sway over Palestine.

**San-bal'-lat.** Satrap of the king of Persia in Israel after the Restoration; the great opponent to the rebuilding of the Temple and city.

**Shu'-shan.** One of the three capitals of Persia and winter residence of its kings.

**Tri-aha'-tha.** The Persian title for a local or provincial governor.

**To-bi'-ah.** An Ammonite who united with Sanballat to oppose the Jews in the restoration of the city and Temple.

**Tyre.** A chief city of the Phoenicians on the Mediterranean, celebrated for its traffic, and very rich.

**Vash'-ti.** The first queen of Ahasuerus, divorced for disobedience.

**Zi'-on.** The mountain captured by David. Later the name was applied to the city of Jerusalem and to the dwelling place of Jehovah therein.

# International Bible Lessons

## Studies in the Old Testament

### LESSON CALENDAR: FOURTH QUARTER.

1. October 1..... Joy in God's House. Psalm 122.
2. October 8..... Haman's Plot against the Jews. Esther 3: 1-11.
3. October 15..... Esther Pleading for Her People. Esther 8: 3-8 and 15-17.
4. October 22..... Ezra's Journey to Jerusalem. Ezra 8: 21-32.
5. October 29..... Psalms of Deliverance. Psalms 85 and 126.
6. November 5..... Nehemiah's Prayer. Nehemiah 1: 1-11.
7. November 12..... Rebuilding the Walls of Jerusalem. Nehemiah 4: 7-18.
8. November 19..... Public Reading of the Scriptures. Nehemiah 8: 1-12.
9. November 26..... Woes of Intemperance. Proverbs 23: 29-35.
10. December 3..... Keeping the Sabbath. Nehemiah, 13: 15-22.
11. December 10..... Lessons in Giving. Malachi 1: 6-11; 3: 8-12.
12. December 17..... Fruits of Right and Wrong Doing. Malachi 3: 13-4: 6.
13. December 24..... Christ's Coming Foretold. Isaiah 9: 2-7.
14. December 31..... Review.

### LESSON X.

### KEEPING THE SABBATH

December 3, 1899

Nehemiah 13; 15-22. *Commit to memory vs. 15-17.*

Compare Isa. 56: 1-8, Jer. 17: 19-27. Read Neh. 13

15 In those days saw I in Judah some treading wine presses on the sabbath, and bringing in sheaves, and lading asses: as also wine, grapes, and figs, and all manner of burdens, which they brought into Jerusalem on the sabbath day: and I testified against them in the day wherein they sold victuals.

19 And it came to pass, that when the gates of Jerusalem began to be dark before the sabbath, I commanded that the gates should be shut, and charged that they should not be opened till after the sabbath: and some of my servants set I at the gates, that there should no burden be brought in on the sabbath day.

16 There dwelt men of Tyre also therein, which brought fish and all manner of ware, and sold on the sabbath unto the children of Judah, and in Jerusalem.

20 So the merchants and sellers of all kind of ware lodged without Jerusalem once or twice.

17 Then I contended with the nobles of Judah, and said unto them, What evil thing is this that ye do, and profane the sabbath day?

21 Then I testified against them, and said unto them, Why lodge ye about the wall? If ye do so again, I will lay hands on you. From that time forth came they no more on the sabbath.

18 Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city? yet ye bring more wrath upon Israel by profaning the sabbath.

22 And I commanded the Levites that they should cleanse themselves, and that they should come and keep the gates, to sanctify the sabbath day. Remember me, O my God, concerning this also, and spare me according to the greatness of thy mercy.

**Revised Version.**—*Insert therewith in italics.* † Brought in; ‡ Doors; § Commanded; ¶ Purify; \* *Insert unto*; † *Omit concerning.*

#### GOLDEN TEXT

"Remember the sabbath day to keep it holy." Ex. 20: 8.

#### DAILY READINGS

- M.—Neh. 13: 15-22, Keeping the Sabbath.  
 T.—Gen. 1: 26 to 2: 8. The Sabbath appointed.  
 W.—Jer. 17: 19-27. Sabbath to be hallowed.  
 Th.—Ezek. 20: 10-20. Sabbath-breaking denounced.  
 F.—Isa. 56: 1-7. Blessings in keeping.  
 S.—Isa. 58: 9-14. Sabbath joy.  
 S.—Luke 8: 1-10. Christ's teaching.

#### TIME

In the grape season (v. 15). Nehemiah, after twelve years in Jerusalem and perhaps four or five years again in Persia, had now returned to Jerusalem by permission of King Artaxerxes, who died B.C. 425. A probable date for the lesson is B.C. 427 or 426.

#### catechism

Review Questions 73-75.

#### LESSON HYMNS

Book of Praise—382, 104 (Ps.), 383, 383.

#### LESSON PLAN

I. The Sabbath Broken, 15, 16.

By common labour and trade.

II. The Sabbath Breakers Rebuked, 17, 18.

By an appeal to history.

III. The Sabbath Observed, 19-22.

Through Nehemiah's prompt and strong measures

*oakville*  
*newcastle*  
 CONNECTING LINKS

After the completing of the walls and defences of Jerusalem, and the reading of the Law, and the subsequent confessing of God's goodness and their own wickedness, the people entered into a solemn covenant with God; after which Nehemiah returned to Persia

(ch. 6 and 8-13). In his absence the people became careless, and on returning he found it necessary to institute many reforms (ch. 13: 7, etc.), amongst them a reformation of the Sabbath. His plans and methods are dealt with in this lesson. They reveal Nehemiah as a servant of God, a patriot, and a man of affairs.

*Shaw Oakville*

#### EXPOSITION

##### I. The Sabbath Broken, 15, 16.

V. 15. *In those days*; after his return from Persia to Jerusalem. *Saw I in Judah*; as he went about his duties as governor, Judah was the name given to the southern province of Palestine, of which Jerusalem was the capital. *Some treading wine-presses*. The grape gatherers trod the juice out of the grapes in a trough or press, and the juice ran into a wine vat. *And bringing in sheaves*. (Margin, Rev. Ver., "heaps of corn"); gathering their harvests and bringing them into the city. *Lading asses* (Rev. Ver., "lading asses therewith"). All kinds of heavy work were indulged in. *And all manner of burdens*; every kind of produce usually sold at Jerusalem. The desecration of the Sabbath was general. *On the Sabbath day*. "The temptation to desecrate the Sabbath in order to maintain amicable relations with Gentile traders [who knew no Sabbath] was a constant source of religious degeneracy among the Jews." (Camb. Bible.) *I testified against those who so profaned the Sabbath. In the day wherein they sold victuals*. The rebuke was prompt. With Nehemiah to decide was to act. He was a practical man.

V. 16. *Men of Tyre*. Traders from Tyre dwelt in Jerusalem. The Tyrians, like all the Phœnicians, were noted traders. *Which brought fish*; salted and dried and, perhaps, fresh, from the Mediterranean. Jerusalem had its "fish gate" (3: 3). Zidon, the neighboring city to Tyre, means the "fishery." *All manner of ware*. The articles of interchange between Tyre and Jerusalem were numerous. Tyre was particularly famous for a peculiarly splendid dye with which its cloths were colored (Ezek. 27: 7). *Sold unto the Children of Judah*; and in Jerusalem. The Tyrians had no Sabbath. The people of Judah and Jerusalem, through contamination of such neighbors, cast away the Sab-

bath that they had been taught of God to keep.

##### II. The Sabbath Breakers Rebuked, 17, 18.

V. 17. *I contended*; remonstrated and used his official authority. *With the nobles*; the higher classes of the people, who were most to blame, because better informed and more free to do as they pleased than the common people. *Profane the Sabbath*; by making it a common business day.

V. 18. *Did not your fathers thus?* The breaking of the Sabbath was ever a chief sin of God's rebellious people; and a prolific parent it always is of other sins. *And did not our God bring all this evil upon us?* The captivity, with all its attendant miseries; the fair city of their fathers in ruins and in a tyrant's hand. These evils were the direct outcome of the transgression of God's laws, of which the law of the Sabbath was a principal one. (Jer. 17: 27; Ezek. 20: 13.) For gracious promises to Sabbath keepers see Isa. 58: 13, 14. *Yet ye bring more wrath*. Not heeding the warning of the past, they continued to violate the Sabbath and thus to incur the displeasure of God, Rom. 1: 18.

##### III. The Sabbath Observed, 19-22.

V. 19. *The gates began to be dark*. These entrances were as deep as the walls were thick and thus grew dark at early dusk. The Sabbath began at sunset. *The gates*; the "doors" (Rev. Veg.). These were either small entrances in the gates, or the great gates themselves. *Charged*; the same word as "commanded" in the previous clause. *Till after the Sabbath*; till the next evening at sunset. *Some of my servants*; personal attendants of Nehemiah whom he could trust. *At the gates*, Rev. Ver. "Over the gates"; he set them to superintend the watch, that

no person bearing burdens should enter. *That there should no burden be brought*; "Foot passengers were no doubt allowed to enter and leave the city on the Sabbath."<sup>6</sup>

V. 20. *Lodged without Jerusalem.* They had come in the evening to the city gates, and not finding entrance, remained on the roadside without the gates and plied their trade with those who went out and in. *Once or twice.* They came once or twice on the eye of the Sabbath, seeking entrance with their produce.

V. 21. *Then I testified*; rebuked them. *Why lodge ye about the wall?* This hanging about outside the gate was a transparent evasion of the law. It must be suppressed.

*I will lay my hands on you*; put you under arrest. *From that time forth.* Through strict administration, the law came to be respected. A law well observed becomes an educator.

V. 22. *The Levites*; whose prescribed tribal privilege and duty was service in the Temple. *Should cleanse themselves*; purify themselves from ceremonial uncleanness and guard the gates on Sabbath as a religious duty, which, indeed it was; for this guarding was done "to sanctify the Sabbath day." *Remember me, O my God, concerning this*; a prayer of Nehemiah's on several occasions, each time after some hard-fought battle. (See 5: 19; 6: 14; 13: 14; 29: 31.) Note the quaintness of this plain man.

Res. Wm. Shearer, Hamilton, Ont.  
AFFILIATION

*Some treading wine presses on the Sabbath,* etc., v. 15. Following the bad example of the men of Babylon and Tyre, they labored themselves and made their slaves and employees labor for them, on the Sabbath day. They carried on all sorts of trade as on any other day. It is not difficult to find modern parallels. In the United States alone fully 2,000,000 men and women have no Sabbath at all, because compelled to toil at unnecessary work, manufacturing, trading, and carrying merchandise, publishing the pestiferous Sunday newspaper, transporting pleasure-seeking excursionists and providing amusement for selfish and godless people. We in Canada, too, are sorely threatened with this American Sunday as a substitute for our Canadian Sabbath. Large numbers of men have to work on the Lord's day on our railroads and canals, and in various forms of manufacture and business, and attempts to make further inroads upon the day are being made with growing frequency. Besides this, private pleasure-seeking is on the increase by Sunday cars, wheeling, boating, Sunday visiting, etc. How directly contrary to the letter and the spirit of God's word *this all is, there is no need to say.*

*I testified against them.* Nehemiah testified with all the weight of his personal influence and of his official authority. Every lover of

the Sabbath both may and should testify against Sabbath breaking and Sabbath breakers, ministers from the pulpit, teachers to their classes, parents in the home, editors in their papers and all of us by example and precept, in private and public, as occasion requires or opportunity arises.

*Men of Tyre,* v. 16. Here is the problem of the foreign element which has wrought the wreck of the Sabbath so largely in the United States and which threatens to serve us in like manner here. Foreigners we welcome. Our broad land is wide enough for all. But, in self-protection, we must hold strongly against the evils that the laxer customs of some foreigners bring in. Why should not we be strong enough, indeed, not only to hold our own Sabbath, but so to commend it to the incoming foreigners, that they will make it theirs also?

*Then I contended with the nobles,* v. 17. He remonstrated with the nobles as the leaders. The people are the rulers now; and should there not be similar sturdy contending with the powers that be, with employers of labor, and with legislators. We cannot blame our legislators for defective Sabbath laws, or people for the breaking of such laws as there are, if we sit still and say nothing.

*More wrath upon Israel by profaning the Sabbath,* v. 18. God had punished the Sabbath-

breaking of their fathers by the Babylonish captivity, with all its humiliation and suffering. God will not hold guiltless nor suffer to go unpunished those who despise His laws. God is not to be mocked. Whatsoever men or nations sow, that they will assuredly reap. Why is France showing signs of decay to-day? Amongst other things, because she has long profaned God's Sabbath. Why is it that Scotland, small and comparatively poor as she is, has wielded so powerful an influence in all parts of the world? Largely because Scotsmen have ever stood firm for keeping holy the Sabbath. And if Canada is to be the great nation which her resources and opportunities promise, Canadians must stand fast in resisting every inroad that the greed of gold or the lust of pleasure would make upon the integrity and sanctity of the Lord's Day.

*I commanded that the gates should be shut . . . till after the Sabbath . . . and the Levites . . . that they should . . . come and keep the gates,* vs. 19-22. Nehemiah believed, not only in moral suasion, but in legislative restraint as well.

The greedy, money-making profaners of the Sabbath cared little for all he or others might say, so long as the gates of permission and opportunity were wide open. Therefore, he gave an imperative prohibition of unholy traffic. He followed this up, too, with adequate measures for enforcement and that without fear, favor or flinching. This set prohibition and this only proved sufficient to stop the Sabbath-breaking. It is ever so in resisting the greed of gain. Unprincipled men and soulless corporations cannot be held back otherwise. With such as they, an ounce of legal restriction is worth a ton of moral suasion. Moral suasion for reasonable people and legal restraint for the unprincipled and unscrupulous should go hand in hand.

*From that time forth came they no more on the Sabbath.* It was a hard fight; but Nehemiah and the godly people who stood by him were ultimately successful. It will be a long, hard, and often thankless fight here in Canada; but woe unto us and to our country, if we are either too indifferent to make the effort or too selfish to pay the price!

#### FOR FURTHER PREPARATION

##### Points

Seven days of toil in the week and none of rest! Is such a life worth living? v. 15.

A Sabbathless man is a starved man. "Leanness of soul" is his sure portion, v. 15.

It is essential that rulers should have a sharp eye and a strong hand for law breakers, v. 15.

Those who buy are equally guilty with those who sell on the Sabbath day, v. 16.

We are swifter to learn evil from our neighbors than good, v. 16.

Fashion travels downward. If the "nobles" are in the right way, the rest of us are pretty sure to follow, v. 17.

It is well to call ugly things by plain names, v. 17.

He is a fool who fails to profit by the past, v. 18.

No one lives to himself. The sins of the fathers fall upon the children, v. 18.

"A Sabbath well spent  
Brings a week's content,  
And abundance of joy for the morrow.  
But a Sabbath profaned,  
Whatever be gained,  
Is a certain forerunner of sorrow."—v. 18.

A good ruler acts as well as enacts, v. 19.  
(Greed has shifty ways, v. 20. (Those who have to do with carrying out of our Sunday liquor laws can understand.)

Law cannot make a man moral, but it can prevent him demoralizing other men, v. 21.

Ministers and Christian workers are well within their duty when they are standing guard over the Sabbath, v. 22.

A fine full-length portrait of a ruler with both grace and grit—"I saw," v. 15; "I testified," vs. 15, 21; "I contended," v. 17; "I commanded," vs. 19, 22.

### Fithy Paragraphs

The Sabbath is as old as the world itself. God rested the seventh day from all His works, and so hallowed it for ever. When Jehovah appeared on Sinai, He imbedded the Sabbath in the very heart of the Ten Commandments. When He came in the form of man, He cleared it of its abuses, and when He departed again into glory, He left the Lord's Day as its substitute.

Not long after Prince Albert came to England as the husband of the Queen he sent for William Hill, a famous organ-builder, one Sunday morning to consult about a royal chapel organ. The sturdy man took no notice of the summons at the time, but attended promptly on the following day.

"Mr. Hill," said the prince, who was un-

used to the strict English ways of Sabbath observance, "I sent for you yesterday." "I believe so," was the limited form of reply. "But you did not come?" "No," said Hill, "I never do business on Sunday." The hero of this adventure used to add that the Queen was present at the interview; but she took no part in the conversation. She only seemed to be very much amused, he said. The prince, however, learned his lesson.

Our catechism penetrates to the heart of the Fourth Commandment in the question, "How is the Sabbath to be sanctified?" "By a HOLY RESTING." That is the key to it all. It is as if God said, "Six days are yours. The seventh is mine." This principle once firmly grasped will solve all minor details as to how to keep the Lord's day.

### TEACHING HINTS AND HELPS

*Self.*

There was something more to do than the re-building of the walls of Jerusalem. The national life, like the walls, had gone to ruin. Its weak places must be re-established. This task, Nehemiah, true patriot as he was, as well as true servant of God, set about. Foremost amongst these abuses, and a chief root of all evil, was the abandonment of the Sabbath.

Take the class back to Nehemiah's time, and Nehemiah's work.

I. Invite them to witness a Sabbath day in Jerusalem in Nehemiah's time (vs. 15, 16). Go into the vivid details of what was going on outside and inside the city.

Put as much of the picturesque into it as you can, the farmers and laborers in the fields and vineyards and fetching their stuff into the city; the men of Tyre with their brilliant garments—for Tyre was noted for its dyes—hawking their wares through the streets of Jerusalem, and in the byways of Judah; then Nehemiah going in the face of this traffic to testify against it and for God's pure law. A grand man he!

II. Next comes the appeal to the nobles. If the nobles are secured the people will fol-

low. His appeal is on strong ground, an appeal to history. (See passages given in Exposition.) Note his bold words, "Yet ye bring more wrath upon Israel by profaning the Sabbath." He convicts them of their sins and apparently wins them to his side.

III. Mark the energy and the practical character of the further steps, vs. 19-22. The shutting and guarding of the gates; the evaders of the law sharply dealt with. Threatened arrest is the cure for these wily evaders of the law. Then note the final step, the Levites taken from their Temple duties, commanded to cleanse themselves because this also was a holy duty, and set to guard the gates.

Very quaint is the prayer of this great man. Conscious of purity of motive, and that his deed is well done, he seeks the favor and the mercy of God to rest upon him.

These four things the teacher will do well to impress, in closing:

1. That the Fourth Commandment still holds as a binding rule.
2. That the guide to Sabbath-keeping is to keep the day "holy," that is set apart for God and for God's worship and service.



3. That we should guard well the Lord's Day, else we shall soon lose it.

4. That there should be a strong Sabbath law for those who by Sabbath-breaking rob others of their day of rest; a strong law and strongly enforced.

*Mrs. Swasey*

15, 16. Into what evils had the nation fallen? (vs. 4, 5, 8, 10, 15.) How did Nehemiah treat them? (v. 8.) What was the law of the Sabbath? (Ex. 20 : 8 ; Lev. 19 : 3.) Of what was the Sabbath a sign? (Ex. 31 ; 13-17.) (Of what a type? (Heb. 4 : 4-9.) Where was Tyre? With what city associated by our Lord? How? (Matt. 11 : 21, 22.)

*Mrs. Swasey*  
Study Questions  
Numbers

17-22. Of what evil were they guilty? Who first spoken to? "Which day of the seven hath God appointed to be the weekly Sabbath?" (Shorter Catechism, Ques. 59.) How should it be employed? (Rom. 10 : 17 ; Matt. 26 : 30 ; Isa. 66 : 23.) How did Nehemiah testify against Sabbath breakers? (v. 21.) How is the Sabbath of to-day threatened? Why should it be observed as a day of rest? What is our duty? What is the duty of our rulers?

15, 16. What did Nehemiah see? Which commandment was broken? Who instituted the Sabbath? (Gen. 2 : 3.) Why? (Gen. 2 : 2, 3.) For whom made? (Mark 2 : 27.) What strangers came? What did they do?

17, 18. With whom did Nehemiah begin? Why with them? "How is the Sabbath to be sanctified?" (Shorter Catechism, Ques. 60.) Why was Jerusalem destroyed? When had the nation been carried captive? Why now weak? (Jer. 17 : 27 ; Ezek. 20 : 13.)

Topics for Brief Papers

(To be assigned the Sabbath previous)

19, 20. What command given? Who were to guard the gates? Why? Who were waiting? For what purpose?

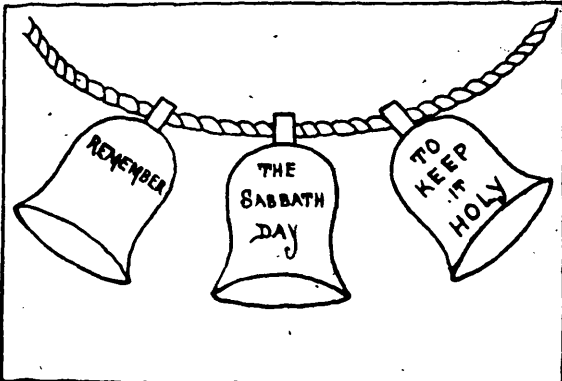
21, 22. What threat made? What command given? To whom? What was Nehemiah's prayer? How does God regard the Sabbath? How should we regard it?

1. Describe Nehemiah's efforts for a quiet Sabbath.
2. The value of the Sabbath to man.
3. On what ground is legislation to protect the Lord's day to be defended?

*Mrs. Swasey - North Bay*  
*Use numbers*

FOR TEACHERS OF THE LITTLE ONES

Connection—"Father, what does D-A-N-G-E-R spell?" said Willie, pointing to a white board on which these letters were painted, as they were crossing a railroad track. "My boy, that spells 'Danger'; it means look out for the train or it will run over you and kill you. It is a warning, a danger signal." Recall some Bible "danger signals."



The Lesson — Recall Nehemiah's prayer, the journey to Jerusalem, the building of the walls, the great Bible class.

Nehemiah went away to Persia, stayed five years, came back again to Jerusalem; found the people doing many wicked things, and disobeying God's

Sabbath law. Draw outline of the Tables of Stone. Any who know the Commandments may say the first. Then ask for the fourth (Golden Text). Ask when was the first Sabbath day? Why was it kept?

Now many of these Jewish people had forgotten to keep the holy Sabbath day. There stood their beautiful temple; but all the fathers and mothers and children were not worshipping there on the Sabbath day. No, many were at their every-day work, some pressing the grapes to make wine, some putting loads of wine and grapes and figs into big baskets on the backs of asses to be taken away to be sold. The fish men from the sea coast were going about crying "fresh fish" and people were buying the fish. You would never think it was the Sabbath day. No wonder Nehemiah felt sad!

Nehemiah was a very determined man, as well as a very godly man, and he said to himself, "I will put a stop to all this."

He went first to the nobles (Explain) and asked them why they were doing so wickedly. (Explain "profane the Sabbath day.") He told them how God had destroyed their beautiful city, because they had not kept the Sabbath and that God would punish them too

if they did not stop. The nobles listened and made up their minds to obey God's law.

Now take the scholars out to the gates (Explain) at sunset (Explain the Sabbath beginning at that hour) and let them see the shutting of the big gates (a little door being left open, through which a man could go, but not a beast with its load on) and Nehemiah's servants set as a guard to watch.

Then tell of the merchants and traders hanging about outside the gates to sell to the people who might go through the little doors.

Hear Nehemiah threatening—"I will lay hands on you, if you come again on the Sabbath." So they go away and Nehemiah takes the men who helped in the Temple and sets them to watch the gates on the Sabbath.

In all this he did right and he prays God to remember it and be good to him.

*Practical Thoughts*—Refer to any special form of Sabbath-breaking within the knowledge of the little ones and show them how it grieves God and how we can help or hinder others by our example.

"Benefit" Block—His Holy Day.

Have the class sing or recite Hymn 573, Book of Praise.

#### BLACKBOARD REVIEW

## Four Questions on the Sabbath

1. WHO GAVE IT ?
2. WHAT IS ITS USE ?
3. HOW IS IT TO BE OBSERVED ?
4. WHY PROTECT IT BY LAW ?

Write on the board "The Sabbath." Then "Four Questions on." This will arouse curiosity. Then write as arranged on "Blackboard" below, "Who," "What," "How," "Why." There is something even in the way such words are written down. Write them *energetically*. This holds attention. Follow on with the finishing part of each question, writing only as you explain and enforce. Make these four points, each under its own question (1) God gave it; it is His day; (2) Its chief use is to keep man close to God; (3) It is to be kept by giving God the first place in it; (4) It should be protected by law because this is a Christian land and because long experience has shown it to be for the common good.

LESSON XI.

LESSONS IN GIVING

December 10, 1899

Malachi 1: 6-11; 3: 8-12. Commit to memory ch. 3: 10. Read Mal. 1, and 2 Cor 8 and 9

6 A son honoureth his father, and a servant his master; if then I be a father, where is mine honour? and if I be a master, where is my fear? saith the Lord of hosts unto you, O priests, that despise my name. And ye say, Wherein have we despised thy name?

7 Ye offer polluted bread upon mine altar; and ye say, Wherein have we polluted thee? In that ye say, The table of the Lord is contemptible.

8 And if ye offer the blind for sacrifice, is it not evil? and if ye offer the lame and sick, is it not evil? ye offer it now unto thy governor; will he be pleased with thee, or accept thy person? saith the Lord of hosts.

9 And now, I pray you, beseech God that he will be gracious unto us: this hath been by your meats: will he regard your persons? saith the Lord of hosts.

10 Who is there even among you that would shut the doors for nought? neither do ye kindle fire on mine altar for nought. I have no pleasure in you, saith the Lord of hosts, neither will I accept an offering at your hand.

Revised Version.— And when it is no evil; 3 Present; 4 Will he accept; 5 Intreat the favour of God, that he may be; 6 Accept any of your persons. 6 Oh, that there were one among you that would shut the doors, that ye might not kindle (fire on) my altar in vain, 7 Is great; 8 Is offered; 9 Gentiles; 10 The; 11 Ye rob me; 12 The whole tithe; 13 Happy.

11 For from the rising of the sun even unto the going down of the same my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering: for my name shall be great among the heathen, saith the Lord of hosts.

Ch. 3: 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 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 delightsome land, saith the Lord of hosts.

GOLDEN TEXT

"God loveth a cheerful giver." 1 Cor. 9: 7.

DAILY READINGS

M.—Mal. 1: 6-11 and 3: 8-12. Lessons in giving.

T.—Deut. 14: 9-17. "As He is able."

W.—Luke 6: 30-38. The reward. Th.—2 Cor. 8: 1-9. Christ's example.

F.—2 Cor. 8: 10-21. A willing mind.

S.—2 Cor. 9. A cheerful giver.

S.—1 Tim. 6: 6-19. Ready to distribute.

TIME

Possibly between Nehemiah's first and second visits to Jerusalem, B.C. 443-427.

PLACE

Jerusalem.

CATECHISM

Review Questions 76-78.

LESSON HYMNS

Book of Praise—108 (Ps.), 128, 278, 326, 427.

LESSON PLAN

I. Meanness in Giving, 6-11.

The worst and not the best; and from hope of gain, not love of God,

II. The Curse that Follows, Ch. 3: 8, 9.

Because it has been a robbing of God.

III. Right Giving and Blessing, 10-12.

All the tithes, on their part, His best gifts, on God's.

CONNECTING LINKS

Malachi probably wrote during Nehemiah's twelve years' absence from Jerusalem at the Persian Court. The abuses he had sought to check had broken out afresh and marriages with the surrounding heathen and profanity on the part of the priests had again become conspicuous. (Compare Mal. 2: 8 with Neh. 13: 15, 29; Mal. 2: 10-18 with Neh. 13: 23-27.) To correct these evils God called out Malachi, the latest prophet of the Old Testament. We are to have two lessons from his prophecy. This first is on the sin of withholding His own from God.

EXPOSITION

I. Meanness in Giving, 6-11.

V. 6. A son honoureth his father. Any son worthy of the name will honor his father by reverence, respect and obedience. A servant his master; the same idea under a different form. Where is mine honour? The honor due

by the people to Him as their Heavenly Father. The Lord of Hosts whom all the hosts of heaven and earth reverence and serve (Ps. 103: 19-22). O priests that despise My name; men chosen to glorify God and serve Him, but who by unworthy

McNair, Sakville

offerings and false lives, made His name a reproach. *Ye say, wherein have we despised?* They had sinned so persistently that they had become blind to their own faults.

V. 7. *Polluted bread.* "Bread" is often used in the sense of sacrifices and rendered "food" (Lev. 3: 14, 16). They brought blemished beasts in sacrifice, beasts that cost them little and were an insult to God. *The table; the altar of God. Contemptible; literally "may be despised."* How shocking! The very priests, born and consecrated to holy service; despise God's holy things even while they handle them.

V. 8. *If ye offer the blind.* The blind were not to be offered to God in sacrifice (Lev. 22: 22; Deut. 15: 21). *Is it not evil?* (Rev. Ver. "It is no evil.") They would bring the blind to sacrifice and say it was "No harm," and thus profane the name of Jehovah. *Will he be pleased with thee? Surely not.* How then expect God to be pleased? *Or accept thy person?* (Hebrew "Lift up thy face.") No ruler would receive those who offer such unworthy gifts.

V. 9. *Beseech God.* (Hebrew, "Stroke or smooth the face of God"); i. e., propitiate or entreat His favor. The expression may be either a genuine exhortation to ask God for mercy; or irony, "Stroke the face of God, curry favor with Him, that He may have mercy, whilst ye are offering Him the lame and blind." *This hath been by your means* (Hebrew "From your hand cometh this"). "When things like this come from your hands, can He accept your persons?" (*Prof. G. Adam Smith.*)

V. 10. *Who is there?* See the Rev. Ver. as given above, which implies that God would rather have no worship at all in His Temple than to have the sacrifices presented in such a spirit. *Neither will I accept an offering;* while they thought of Him and His altar as they did. The motive was unworthy, therefore the offering was offensive.

V. 11. *My name shall be great;* held in honor. The Revision reads "is great" and later in the verse "is offered" and again "is great." Professor George Adam Smith interprets as meaning, "The very sacrifices of the heathen are pure and acceptable to

God," and adds, "Never have we had in prophecy, even the most far-seeing and evangelical, a statement so catholic and so generous as this." Perhaps the prophet's words are a strong way of marking the corruption of Jewish worship. The very altars and offerings of the Gentiles are clean in comparison. Pusey expresses the common view—"The style is a vivid present, such as is often used to describe the future; but the things spoken of show it to be future."

## II. The Curse that Follows, ch. 3: 8, 9.

Vs. 8, 9. *Will a man rob God?* It is bad enough to rob a man, far worse to rob God. 1 Sam. 2: 29; 3: 13; Matt. 21: 13. *Wherewith have we robbed thee?* The language of thrice hardened thieves. Steeped in sin, they had become insensible to its guilt. *In tithes and offerings.* "The tenth of all produce, as well as of flocks and cattle, belongs to Jehovah and must be offered to Him" (Lev. 27: 30, 32), and this tenth was "assigned to the Levites as the reward of their services" (Num. 18: 21, 24). The heave offering was the portion of the priests. *Ye are cursed:* Their neglect of religion and its duties brought a curse upon them and their land.

## III. Right Giving and Blessing, 10-12.

V. 10. *Bring me all the tithes.* (Hebrew, "Bring the whole tithe.") He will show them how they may remove the curse and enjoy the favor of God. (See also Prov. 3: 9, 10.) *Into the storehouse;* chambers in the temple for holding the tithes (2 Chron. 31: 11, 12; Neh. 10: 38). *That there may be meat* (food). The priests and Levites were maintained by the sacrifices offered by the people. God wishes that His ministering servants shall be properly maintained (1 Cor. 9: 13; 10: 18). *The windows of heaven;* which were now closed by their sin. If they would but repent and honor God, He would open the windows and shower blessings upon them like rain (Jas. 1: 17).

Vs. 11, 12. *And I will rebuke;* chock or restrain; exterminate. *The devourer;* the locust that had eaten up the herbage. *And all nations;* the nations round about, observing their prosperity, shall call them blessed of God.

Rev. H. Sashman, member of the  
 APPLICATION

*Ye offer polluted bread upon mine altar.* v. 7. We are mistaken if we think we can please God by offering to Him worthless or inferior offerings, things that cost us little or nothing and are worth little or nothing to us. God values our offerings, not for their pecuniary worth, but for the self-denial, the gratitude and the love they represent. *I have no pleasure in you.* The man himself must be accepted before the offering can be acceptable. (See Gen. 4 : 4, 5 and 2 Cor. 8 : 5.) That striking passage, Isa. 1 : 11-15, teaches that multiplied sacrifices and religious services are an abomination to God, if the lives of the worshippers prove them insincere. "Hands full of blood" cannot present acceptable offerings to God.

To be acceptable our givings must be : (1) To the Lord (1 Chron. 16 ; 28, 29). It is possible to give even for benevolent and religious objects without giving to the Lord. For example, if A is canvassed for a contribution to missions by B, whom he likes, he gives \$5. If canvassed by C, whom he dislikes, he gives a dollar. He who gives "to the Lord" will give the same whether it is B or C who asks him, or even if he is not asked at all. (2) Our giving must be an act of worship (1 Chr. 16 : 29). The Old Testament saint regarded his offering as worship. Whenever he came to worship he "brought an offering." New Testament saints need to learn that vastly important lesson, and it will be more easily learned if we begin early in life.

*Will a man rob God? . . . Ye have robbed me*

*even this whole nation,* ch. 3 : 8, 9. If I owe a man \$100 and refuse to pay him, I rob him, as truly as if I were to hold him up on the highway and take \$100 from him. The man who refuses to pay God what is due to Him robs God. Yet very respectable church members, who regard the robber of a fellow-man as unfit for decent society, are themselves robbing God, and that without being sensible of their guilt. But God makes no mistakes in estimating the moral quality of actions, and in His unerring judgment the man who withholds from Him any portion of His just claim is guilty of robbery.

The question arises, how much of what God has given us does He claim for Himself? All agree that both the Old Testament and the New Testament teach that every man is under obligation to give as much as he is able or "according as God hath prospered him." (Compare Deut. 16 : 17 and 1 Cor. 16 : 2.) Less than this is neither seemly nor honest. In the Old Testament, as if to help the people to estimate the proportion to be given, God fixed the minimum, viz., the tithe or tenth. (See Lev. 27 : 30, 32.) In addition to this general tithe, however, sacrifices and free-will and other offerings were provided for. The truly pious Jew would feel bound to give probably one-fifth in all.

*Bring ye all the tithes . . . saith the Lord of hosts,* v. 10. God blesses those who honor Him with their substance. (Prov. 3 : 9, 10; 11 : 24, 25 ; 2 Cor. 9 : 6.) The increase is not always in kind, but after some sort it is sure. (See Luke 18 : 20, 30.)

#### FOR FURTHER PREPARATION

##### Points

It grieves the gracious God to be wronged by His own, v. 6.

It is a man's nature, not the office he holds, that is his true measure, v. 8.

Sin scars the conscience, so that, like these priests, we may be dreadful offenders and yet feel no qualm, v. 7.

Verse 8 is like coppers upon the plate when it should be silver, or silver when it should be bank bills.

It is well for men that God is a gracious God, v. 9.

There is no respect of persons with God, v. 9.

To be on God's side is to be on the winning side, v. 11.

Stinginess in God's cause is robbery of a vile sort, ch. 3 : 8.

"No covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God" (Eph. 5 : 5), ch. 3 : 9.

We should not merely give out of our plenty, but give that we may have plenty, v. 10.

Those who do fairly by God, God will do fairly by, vs. 11, 12.

### Pithy Paragraphs

The giving of money is sometimes made the subject of foolish joking. The solemnity of God's arraignment of those who hold back

their offerings is increased by eight-fold repetition, within these eleven short verses, of the august title "The Lord of Hosts." It is the God of battles who contends for the honor due unto His name.

Our Church has to-day a unique opportunity to put the Church's Lord and Master to the test. He invites the test. He says of the Century Fund, "Prove Me now herewith." Failure to raise the proposed million dollars would be ludicrous. "This [Church] began to build and was unable to finish" (Luke 10 : 30), men would say. And the reproach would be just; for the sum is really trifling when everyone answers for his proper share.

### TEACHING HINTS AND HELPS

There are several ways in which the duty of giving may be enforced, as, for example, (1) By explaining the law of the tithe and how far it holds under the New Testament dispensation; (2) By shewing that God's goodness requires such a return; (3) That the responsibility for extending Christ's kingdom has been laid upon us, hence we must give freely; (4) That cheerful and generous giving brings evident blessing from God to the giver.

But it is always best to seek to bring out the truth as God Himself sets it forth in the passage in hand. And so, leaving general considerations to one side, we take this particular instance.

It is a case of sharp yet gracious dealing with robbers of God with a view to bringing them to a better mind.

First, it is THE PRIESTS, 6-10.

NOTE 1. The touching appeal of v. 6; the Father and the Master tenderly claiming His due.

2. The searching exposure of their sin in the latter part of v. 6 and vs. 7, 8. God's reasoning with them is quite easy to follow, and the shame and meanness of their conduct, evident. The distressing feature (and here the teacher should press the truth urgently) is that they had become so saturated

with sin as to be unaware of their real condition.

3. The play of emotions in vs. 9, 10, 11. They must earnestly seek God's pardon for their sin; yes, and in true humility, for God has no special favor for them because they are His priests—a sinning priest is just a sinning man. Then God's impatience breaks out; rather the temple doors shut, than such worship as theirs (v. 10, Rev. Ver.). He will look for true worship to the Gentiles; and not to His own people (v. 11.)

Impress on the scholars how jealous God is of the whole heart's love and service of His people. (Compare Matt. 6 : 33 ; 10 : 37, 38.)

Secondly, it is THE PEOPLE, ch. 3 : 8-12.

1. Accused of robbing God in withholding the tithes and offerings, v. 8.

2. Accused of God as the just punishment of their crime, v. 9.

3. The way of restoration and enrichment made known, vs. 10-12. The details here are interesting, the tithes, the offerings, the test proposed ("Bring the whole tithe, and I will bless beyond measure"), fruitful fields and vines, and a prosperous land, the envy and blessing of all nations.

Then comes the Golden Text.

Study Questions

Juniors

6-8. Who had been dishonoring God? What sort of sacrifices had they offered?

9-11. What did the prophet advise? Whose fault that God was not gracious? What charge brought against them (v. 10)? Why would God not accept their offerings? What service will God accept? What prophecy in regard to the Gentiles?

Ch. 3 : 8. What question asked? How had it been done? What was the tithe? By whom claimed? (Lev. 27 : 30.)

9-11. How were they punished? Why? How had the land suffered? Where were they to take the tithe? What promise given? How great is God's mercy? What blessings follow obedience?

12. Whence does happiness come? (Phil. 4 : 6, 7 ; John 13 : 17.) What gift does God expect from us? Have we offered it?

what ways may we be guilty of the same sin as the people?

9-11: How is God's name to be regarded? (Deut. 5 : 11 ; Ps. 111 : 9 ; 1 Tim. 6 : 1.) How should liberality be exercised? (Matt. 6 : 3 ; 1 Cor. 16 : 2 ; 2 Cor. 8 : 7.) What blessings connected with it? (Ps. 41 : 1 ; Acts 20 : 35.)

Ch. 3 : 8. What kind of giving does the Bible command? (2 Cor. 9 : 7.) Where in the Bible are the following nine reasons for liberality found? (a) The need of the poor. (b) The heart to give. (c) Example to others. (d) Influence. (e) Temporal rewards. (f) Spiritual rewards. (g) Glorifies God. (h) Affection of those aided. (i) Gratitude to God. Name three characteristics of true giving. (1 Cor. 16 : 1 ; 2 Cor. 9 : 5 ; 2 Cor. 9 : 6, 7.)

Topics for Brief Papers

(To be assigned the Sabbath previous.)

1. How much should we give to the Lord's cause?
2. The windows of heaven.
3. The Lord of Hosts.

Seniors

6-8. How can we best honor God? In

FOR TEACHERS OF THE LITTLE ONES

Connection—What did the bells say today? Perhaps they said "Come to church!

The Lesson—TENTH GIVING.

Explain God's commands. If people owned ten sheep (ten fingers) one had to be given as an offering to God. If they had ten grape vines (ten strokes), they were to give the fruit of one vine to the Lord. If they had ten dollars or ten coppers, one of them belonged to God and they were to give it to their temple (church), so that their ministers (priests) would not have to work at anything else to earn money to buy food, but could spend all



Come! Come!" (All repeat.) How many their time in teaching the people how to serve the Lord. How many of the little ones were in the pew this morn-

Is not God rich? Yes. "The cattle upon a thousand hills are mine" (Ps. 50: 10). "The earth is the Lord's" (Ps. 24: 1). He does not need our feeble help, but gives us the privilege of helping in His work.

*Disobedience, covetousness, selfishness.* They gave God only what they did not want themselves—poor, sickly sheep, lame cows, small withered fruits, and kept all their money to buy nice things for themselves.

*The punishment.* Picture what happened when God's favor was withdrawn—parched ground, dead trees, withered vines.

*Promised blessings.* Malachi ("God's Messenger") told the people that as soon as they obeyed God and took good gifts to the temple God would "open the windows of heaven" and pour out blessings upon them, sending refreshing showers to revive and beautify the earth. The crops would be so great their barns would not be big enough to hold all the good things; and God would keep away everything that would hurt or

destroy, and all nations should call them a happy people.

*Practical Thought*—"Freely ye have received, freely give." Be cheerful givers. God wants our hearts and lives.

"Miss B.," said Willie, coming into Sabbath school, his face so bright and happy, "here's something for God. I earned it myself." His teacher took the little parcel and began to unroll fold after fold of paper, till at last, in the midst of a little nest of cotton batting, she found a beautiful bright copper, shining like gold. "Wherever did you get such a bright copper, Willie?" said Miss B. "Oh, it was not bright when I got it. It was too dirty to give to God, so I shined it up and I thought maybe God would take it for gold."

We should give our best; something that costs us work and self-sacrifice, and God will indeed "take it for gold."

"Benefit" block—An opportunity to give. —Hymn 426, Book of Praise.

BLACKBOARD REVIEW

**GIVE and  
GOD will  
GIVE**

Giving, not because we have it or feel like it, but because all we have belongs to God and we should give Him His own cheerfully, is the chief lesson of this passage. A large G may be printed on the board beforehand. It will set the scholars wondering. (The element of surprise is a help to attention.) Open the Review with a series of running questions to bring out the substance of the lesson. See that the scholars have caught the point as to how and why God was reasoning with the offending priests and people. They will be quite ready for two closing questions: (1) What is our duty to God in regard to what He has bestowed on us? (2) What will God do when we give willingly? The two answers fill out the simple scheme of review, which may be written out as they are given. Close with Hymn 427, Book of Praise, or some hymn of like tone.



## LESSON XVII.

## FRUITS OF RIGHT AND WRONG DOING

December 17, 1899

Malachi 3: 13-4: 6. Commit to memory vs. 16-18. Compare Mal. 3: 1-6, also Matt. 11: 7-15

13 Your words have been stout against me, saith the LORD. Yet ye say, <sup>1</sup>What have we spoken so much against thee?

14 Ye have said, It is vain to serve God: and what profit is it that we have kept his ordinance, and that we have walked mournfully before the LORD of hosts?

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

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

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

18 Then shall ye return, and discern between the righteous and the wicked, between him that serveth

God and him that serveth him not.

Ch. 4: 1 For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the LORD of hosts, that it shall leave them neither root nor branch.

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

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

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

5 Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD:

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

**Revised Version.**—1 Wherein; 2 Charge; 3 Margin, in mournful apparel; 4 Built up; 5 They tempt God, and are delivered; 6 Spake one with another; 7 Omitt; 8 Day that I do make, even a peculiar treasure; 9 It burneth as a furnace; 10 And all that work wickedness; 11 Unto; 12 That I do make; 13 Even statutes; 14 Before the great and terrible day of the Lord come

## GOLDEN TEXT

"Whatever a man soweth, that shall he also reap." Gal. 6: 7.

## DAILY READINGS

M.—Mal. 3: 13 to 4: 6. Fruits of right and wrong doing.

T.—Psalm 73: 1-20. The mystery explained.

W.—Job 22: 12-27. Folly of rejecting God.

Th.—2 Tim. 2: 19-26. God knows His own.

F.—Eccles. 8: 1-13. Certainty of judgment.

S.—Deut. 4: 5-13. Remember!

S.—Gal. 6: 1-10.—Sowing and reaping.

## TIME

Probably B.C. 434-427, as last lesson.

## PLACE

Jerusalem and its vicinity.

## CATECHISM

Review questions 79-81.

## LESSON HYMNS

Book of Praise—6 (Ps., 136, 591) 146, 148.

## LESSON PLAN

## I. Rebellion, 13-15.

Deliberate, scornful, determined.

## II. Remembrance, 16-18.

On God's part, of those who were faithful.

## III. Retribution, Ch. 4: 1

Upon the wicked

## IV. Reward, 2, 3

To His own.

## V. Reminder, 4-6.

To look backward to Moses and forward to the day of the Lord.

## CONNECTING LINKS

To the pious Jews of Malachi's time God's providence seemed to be unjust, since the wicked prospered and were built up; whilst the righteous suffered from want and distress. To His people, in this condition of doubt, God makes answer through His prophet.

## EXPOSITION

## I. Rebellion, 13-15.

V. 13-15. *Your words have been stout.* "Your words are hard upon me" (*Prof. G. Adam Smith*), bold, presumptuous, impudent; their words of unbelief and murmuring. (Compare verses 14-16). *Yet ye say, What have we spoken?* They not only speak impudently against God but challenge Him to show that they have done so.

V. 14. *Ye have said, It is vain to serve God;*

the language of unbelief, implying that God dealt unjustly with the faithful, receiving their services but not rewarding them. (Ch. 2: 17; Ps. 73: 13; Job 21: 14, 15.) *That ye have kept his ordinance;* been faithful to observe all His laws. *Walked mournfully;* literally, "In filthy funeral garb," in garments of penitence and in token of fasting, as those who seek to deny themselves for God. (Compare Luke 18: 12.)

V. 15. *We call the proud happy*, "congratulate the arrogant" (*Prof. G. Adam Smith*); because they seem to prosper even in their sins. *Are set up*, Rev. Ver. "Built up." The sign of prosperity and blessing among the saints of the Old Testament was the establishment of homes and increase in family and flocks. *Yea, they tempt God and are delivered* (Rev. Ver.). They try the truthfulness, justice, righteousness and mercy of God by continually violating His law. "And escape," showing surely that God is unjust. So think we in our blindness.

## II. Remembrance, 16-18.

V. 16. *Then*; when they heard "the hard speeches which ungodly men spake against Him" (Jude 15). *They that feared the Lord*; who observed the ordinances and kept the commandments of God. *Spake often one to another*; about their trials, and the perplexities of God's dealings. Under the Persian Government the names of "Royal Benefactors" were enrolled in a special book for special rewards. Such a book God keeps (Rev. 20 : 12).

V. 17. *In that day*; the day of judgment (ch. 4 : 3). *Make up my jewels*; peculiar possessions or treasure. (Ex. 19 : 5.)

V. 18. *Then shall ye return and discern*. "Ye shall again discern." The doubting pious would, in the day of judgment, return from unbelief to faith in the justice of God, and be able to see the difference between a good and bad life in its nature and results.

## III. Retribution, ch. 4 : 1.

V. 1. There is no break here, although a new chapter begins. *The day cometh*; the day of the Lord, a day of judgment and deliverance. *That shall burn*. Rev. Ver., "It burneth as a furnace"; is burning now, and will burn then. *Shall be stubble*. As stubble to a heated furnace, so shall they be to the consuming judgment of God. *Neither root nor branch*; so complete the destruction of the ungodly by the judgment of God upon them (Amos 2 : 9; Matt. 3 : 10. 12).

## IV. Reward, 2. 8.

V. 2. *Unto you that fear*; in contrast with the proud who forgot and denied God. *Shall the Son of righteousness arise*. After the night of distress and doubt God's righteousness shall be manifested clear as the day; a promise only completely fulfilled in Jesus Christ. (Luke 1 : 78, 79.) *With healing in his wings*. (Compare Ps. 139 : 9.) The Orientals thought the dew distilled from the beams of the rising sun, and had healing properties. So the dew of God's grace, distilling from the coming Messiah, would heal the woes of the righteous. *And grow up*; "gambol as" (Rev. Ver.) calves loosed from their stalls going forth to pasture. It signifies showing energy and exuberant life.

V. 3. *And ye shall tread down*. In the day of judgment the righteous shall overcome every foe. *For they shall be ashes*; so consumed shall they be and humiliated by the devouring judgment of God.

## V. Reminder, 4-6.

V. 4. *Remember ye the law of Moses*. This was a direction in view of the four centuries that were to elapse before the coming of the Messiah. God's law was to be their study, their solace, their guide. *With the statutes and judgments*; the law of Moses with all its injunctions.

V. 5. *Behold I will send . . . Elijah*. Our Lord claims the fulfilment of this prophecy in John the Baptist. (Matt. 11 : 10, 14; 17 : 12, 13.) *Before the coming*; so that they might be prepared for it. *The great and dreadful day*; great because in it God is the chief actor, and dreadful, because He acts in judgment.

V. 6. *And He shall turn the hearts of the fathers*. The patriarchs shall once more find themselves in harmony with their descendants, when these turn from sin and seek God. *The heart of the children to their fathers*; so that they shall seek to imitate their example and walk in their ways. *Lest I come*. Only through such a revival of vital godliness would the great judgment upon them be averted. A final effort to bring the nation back to God.

*See Mr. Archibald's Sunday School Application T.S.*

*Your words have been stout against me,* v. 13. The worst abuse of the divine gift of speech is to turn it against the Giver in words of rebellion, unbelief or blasphemy. Such words reveal an impious heart. They deserve special condemnation when they come from those who, like the people Malachi was addressing, enjoy great favors and blessings from the hand of the Lord. Men may think that their "hard speeches" against God will pass unnoticed by Him, but "every idle word that man shall speak, they shall give account thereof in the day of judgment" (Matt. 12: 36).

*It is vain to serve God,* v. 14. They are unexpectedly confronted with their own words. They were diligent "temple-treaders." They had practiced the art of sanctimoniousness with great pains. But "all in vain," say they. They spoke and acted as if religion were of the nature of a trafficking with God. If they offered sacrifices or kept fasts or attended services, they expected to be well paid for their trouble in temporal prosperity and worldly honor. Such religion, whether in ancient or modern times, is spurious and abominable in the sight of God. We must love and obey God for His own sake, not for what we expect to gain of worldly good by doing so.

*We call the proud happy,* v. 15. If man's chief good is the attainment of worldly ease, success, or pleasure, then the proud, the "workers of iniquity," "the tempters of God," are sometimes to be envied and their tactics followed. But is the view-point the proper one? Take a lesson from one who had had all of good that the world could give and stamped it "vanity." "Fear God," he cries, "and keep His commandments; for this is the whole duty of man" (Eccl. 12: 14.)

*Then they that feared the Lord,* v. 16. There was a "remnant according to the election of grace" (Rom. 11: 5) even in those degenerate times. "They spake often one to another, holding sweet communion even in the chil-

ling atmosphere of formalism and iniquity by which they were surrounded. And God, who never misses anything that His people do, wrote their names and their sayings in His book of remembrance. What higher honor could anyone have reached or what stronger assurance of reward?

*They shall be mine,* v. 17. God is the treasure of His saints amidst the many temptations to set their affections on earthly things. They will be His treasure in the great day. He is preparing them now for that hour, purging them from dross, cutting and polishing them so that "They shall shine in their beauty, bright gems for His crown." Saved souls are the crown-jewels of the King of kings.

Ch. 4: 1-3. The theme of these verses is "the day" or "the day that I do make" (v. 3, Rev. Ver.) That day will be the "day of the revelation of the righteous judgment of God." (Rom. 2: 5.) A cloud now covers the face of God's throne. At that day the Sun of righteousness shall rise in all His splendor, scattering the mists and darkness. To the wicked His rising will mean destruction. The fire of His just wrath will consume them like stubble. Neither root nor branch shall be left. To those that fear God's name, His rising will mean healing for all their wounds and woes, emancipation from all oppression and injustice, the filling of their hearts and lives with a new and enduring joy, victory over all their enemies.

*Remember the law of Moses My servant,* v. 4. Forgetfulness of this law was the source of all the departures of the Jewish people from the living God. God had given them a guide for faith and conduct. If they had followed it faithfully, it would have led them into fuller light. We of to-day have not only the law of Moses, but the words of grace and truth that came by Jesus Christ. Let us remember the words of the Lord Jesus, and walk by them "until the day dawn and the shadows flee away."

## FOR FURTHER PREPARATION

## Points

Men are like fretful, foolish children when they complain against God, v. 13.

When we serve God for the profit of it, it is all loss, v. 14.

• We "call" the wicked happy. Are they ever really so? v. 15.

How patient God is even with those who despise Him, v. 15.

A blessed brotherhood and sweet fellowship, v. 16.

The ears of the Lord are quick and ever open, v. 16.

He never forgets. Even the "cup of cold water" given now will be found recorded in His book at the judgment day, v. 16.

Three very precious words that God uses for His people, "Mine," "Jewels," "Sons," v. 17.

Wait a while and we shall see that it is the righteous men and not the evil that "have a good time," v. 18. (See Psalm 73 : 18.)

We are to be moved by God's threats as well as drawn by His promises, ch. 4 : 1.

Isn't it good to be on the Lord's side? Here are four promises for such—light, healing, overflowing life, triumph, v. 3.

God's law never grows old and we can never afford to forget it, v. 4.

God always warns before He strikes, v. 5.

## Pithy Paragraphs

Diogenes, the cynic, seeing Harpalus, a vicious fellow, still thriving in the world, he was bold to say that wicked Harpalus's living long in prosperity was an argument that God had cast off His care of the world, that he cared not which end went forward. But he was a heathen.—*Donne*.

"Those who go about to mock God do but deceive themselves. Hypocrisy in religion is the greatest folly as well as wickedness, since the God we have to do with can easily see through all our disguises, and will certainly deal with us hereafter, not according to our professions, but our practices."—*Matthew Henry*.

What a name was that, on which they thus thought, may be gathered from a study of the titles associated therewith in the mind of the Hebrew : *Jehovah—Jireh*, The Lord will provide ; *Jehovah—Tsidkenu*, The Lord our righteousness ; *Jehovah—Shalom*, The Lord send peace ; *Jehovah—Nissi*, The Lord our banner ; *Jehovah—Shammah*, The Lord is there.—*Rev. G. Campbell Morgan*.

Kings have treasures upon which they set special value ; God has His also, upon which He sets special value, human character responsive to the Divine will, fearing Him and thinking upon His name ; and of the men and women of such character He declares "They shall be Mine."—*Rev. G. Campbell Morgan*.

## TEACHING HELPS AND HINTS

The Lesson Title and the Golden Text should be kept in sight throughout the lesson.

I. *A group of rebels*, vs. 13-15 ; their words "stout against" the Lord, unbelieving and complaining but so habituated to wrongdoing as to be unconscious of it. "What have we spoken so much against thee?" they cry. Vs. 14, 15, contain the answer. It is a compelling old as time and yet very modern :

those who neglect God prosper ; those who are faithful to God suffer. They accuse God of being ungrateful. They have served Him and have made nothing by it ; an attitude supremely ridiculous, if it were not so tragic.

II. *A group of the faithful*, v. 16-18. A touching picture. (Compare Acts 2 : 41-47.)

Does God forget? No. Let the scholars exercise their imagination. God hearkens, hears, writes, promises. Mark the words

"Mine," "Lord of Hoets," "Jewels," "Spare." Show how at the judgment day, if not before, God's just ways with men will be made plain, v. 18. Make use of Matt. 25, 31-46 to further illustrate.

III. We come now to additional details of God's way of dealing with rebellious and with the faithful. We have:

(a) *A threat*, ch. 4: 1. Unfold the symbol, an oven, burning stubble, a tree devoured root and branch by the flames.

(b) *A threefold promise*, vs. 2-3. From the great Sun of righteousness abounding joy, as "calves of the stall" let out into the field, and triumph, as of a conquering army.

(c) *A reminder*, v. 4, both to unbelievers and to the faithful that the way of life lies in the keeping of the law. "Without holiness no man shall see the Lord." Alas, who can be holy? The prophet hastens:

(d) *To open a door of hope* vs. 4-5. A great prophet will come to save men from judgment by winning them back to God; for God's purposes are purposes of blessing.

### Study Questions

#### Juniors

13-15. What complaint were the people making? (v. 14) What mistake had they made? (v. 15.)

16-18. Who spake often one to another? Why? Where were their names recorded? How does God reward His faithful servants? What care does God give His own?

Ch. 4: 1. How are the wicked destroyed? (Ps. 11: 6.) Give a noted example. (Gen. 19: 24. Compare Ezek. 38: 22.) What

day? What is stubble? Whom does it represent?

2-4. By what name is the Redeemer spoken of? What power does He put forth? What were God's people to remember?

5. Who was to be sent? For what purpose? By what name known in the New Testament? (Matt. 11: 14; Mark 9: 11.) What did He preach? (Mark 1: 3, 4.) With what result? What is the last word in the Old Testament? What was Christ's first word on the mount? (Matt. 5: 8.)

13-15. How does God distinguish the true worshipper? Why is prosperity not always a proof of God's blessing?

16-18. Give three tests mentioned of true believers. How does God speak of His own? (Titus 2: 14; 1 Pet. 2: 9.) Before whom will He own them? When will the separation take place?

Ch. 14: 1. To what event does the prophecy refer? What is the result of obeying the warnings? Of neglecting them?

2-5. What promise here given? For whom? In what ways is Christ truly the Sun of righteousness? Which shall finally triumph, the righteous or the wicked? Who was the messenger to be sent? How did he prepare the way for Christ?

6. Who meant by "the fathers?" By "the children?" With what threatened curse does the Old Testament end? With what blessing the New? (Rev. 22: 21.)

#### Topics for Brief Papers

(To be assigned the Sabbath previous.)

1. The book of remembrance.
2. "My Jewels."
3. The Sun of righteousness.

#### FOR TEACHERS OF THE LITTLE ONES

*Connexion*—The minister was telling the people in church about the poor heathen who do not know about Jesus—and asking for money to send missionaries to tell them the glad news. When the collection plate came to Mary Long's seat, she asked the gentleman to put it on the seat—and up she jumped and stood on the plate saying, "I have no money to give, but I give myself, and when I get big I'll go and tell the heathen children about Jesus." What a very funny thing to

do! Was she wrong? (Review the last lesson.)

*The Lesson*—After God sent the blessings the people said, "It is because we gave good gifts for the Temple, we'll give more and perhaps we'll get richer and richer." God was angry at them for giving from that selfish motive, and stopped helping them. They began to grumble (verses 14 and 15; explain).

*The Book of Remembrance*—A few still

loved and served God (verse 16). Malachi tells us that God kept the names written in a book. He told Malachi to tell the people the beautiful message (verse 17; ch. 4: 2, 3). (Speak of how beautiful jewels are and how carefully they are treasured.)

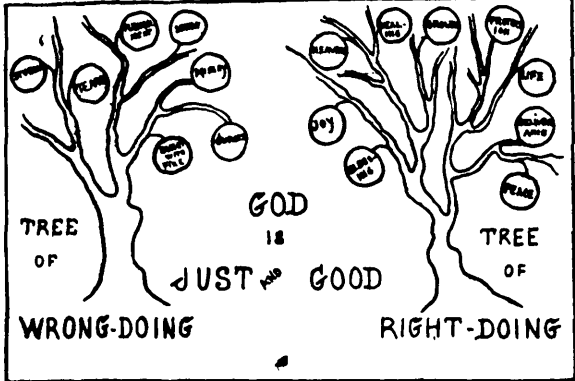
*God's justice*—A terrible message was sent to those who would not love and obey God (ch. 4: 1).

Draw a tree of "Right Doings." On the fruit write some of the *rewards*. On the tree of "Wrong Doings" write some of the *punishments*.

*Practical Thoughts*—Jennie Cooper's mother heard her talking to her little play-mate, Susie Wilson—they were lying on the grass under a big tree near the house.

"Do you know, Susie," Jennie was saying, "God has a beautiful big book up in heaven and the pages are all pure white and if we love God and take Jesus for our friend He will write our names in His Book. There is a page for everybody, but some people don't want their names put in it. God is

always looking at these names and then looking down on the earth to see how each one is getting along and He never forgets to take



care of everybody whose name is in that book."

*Seeds—Fruits—Golden Text.* Talk of sowing and reaping. Name some good seed we may all sow in our hearts' gardens and some weeds that have to be kept out.

"Let us scatter seeds of kindness."

"Benefit" Block—"Promises of God."—Hymn 591, Book of Praise.

BLACKBOARD REVIEW

Self

|   |   |
|---|---|
| <h1 style="margin: 0;">Sowing</h1> <h1 style="margin: 20px 0 0 0;">Reaping</h1> | <p style="margin: 0;">TO HIS FLESH<br/>TO THE SPIRIT</p> <p style="margin: 20px 0 0 0;">CORRUPTION<br/>LIFE EVERLASTING</p> |
|---|---|

Gal. 6: 8, the verse following the Golden Text gives the key to the blackboard exercise. The lesson of to-day gives the illustration. Begin by writing the large R and S; then the words SOWING and REAPING. Then fill in, explaining and enforcing as the words are set down. Note carefully, "to his Flesh" in contrast "to the Spirit."

## LESSON XIII.

## CHRIST'S COMING FORETOLD

December 24, 1899

Isaiah 9 : 2-7. Commit to memory vs. 6, 7. Read Isa. 11 : 1-10

2 The people that walked in darkness have seen a great light; they that dwell in the land of the shadow of death, upon them hath the light shined.

3 Thou hast multiplied the nation, and not increased the joy: they joy before thee according to the joy in harvest, and as men rejoice when they divide the spoil.

4 For thou hast broken the yoke of his burden, and the staff of his shoulder, the rod of his oppressor, as in the day of Mid'ian.

5 For every battle of the warrior is with confused noise, and garments rolled in blood; but this shall be

with burning and fuel of fire.

6 For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

7 Of the increase of His government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The seal of the LORD of hosts will perform this.

**Revised Version.**—1 Dwell; 2 Thou hast increased their joy; 3 Transfer thou hast broken to follow oppressor; 4 For all the armour of the armed man in the tumult, and the garments rolled in blood, shall even be for burning, for fuel of fire; 5 Omit the; 6 Establish; 7 Uphold; 8 Righteousness.

## GOLDEN TEXT

"Unto you is born this day in the city of David, a Saviour, which is Christ the Lord." Luke 9 : 11.

## DAILY READINGS

M.—Isa. 9 : 1-7. Christ's coming foretold.

T.—Isa. 11 : 1-10. Prince of Peace.

W.—Jer. 23 : 1-4. The Lord our righteousness.

Th.—Isa. 40 : 1-11. Good tidings.

F.—Psalm 72 : 1-17. A blessed reign.

S.—Acts 3 : 18-24. A Prophet.

S.—1 Peter 1 : 1-12. Testified beforehand.

## TIME

Probably written during the reign of Ahas in Judah during the Syro Ephraimite war, B.C. 735-722.—Driver, in "Peloubet's Notes."

## PLACE

"It was delivered in Jerusalem, the prophet's home, to Judah, the prophet's people."—Prof. George Adam Smith.

## CATECHISM

Review questions 41-62.

## LESSON HYMNS

Book of Psalms—90, 51, 29, 520, 28.

## LESSON PLAN

## I. Darkness, 2.

Sinful and suffering.

## II. Dawn, 2-5.

The Lord coming to the rescue.

## III. Sunrise, 6.

The "Sun of Righteousness" appearing.

## IV. Day, 7.

His rule of righteousness and peace.

## INTRODUCTION

A lesson on the coming of Christ is timely for the season. It is a fit ending, also, to the lessons of the past two quarters. The world, Jews and Gentiles alike, needed such a deliverer. The pious longed for Him. The prophets foretold His appearing. This prophecy was made three hundred years before Malachi's time, or more than seven hundred years before Jesus was born in Bethlehem. It was a dark and sorrowful day. The wicked Ahas was king of Judah. True religion was almost dead. The kingdom had been despoiled, first by the armies of Syria and Israel, and then by the Assyrian hosts who had been called in to help Judah against its other foes. The Philistines and Edomites also poured into the now desolated land to consume what was left. Darker days could scarcely have been. But Isaiah saw light and spoke words of cheer such as our lesson contains. (For the history of Isaiah's time, see 2 Kings, chs. 16-21, and 2 Chron., chs. 26-33.)

## EXPOSITION

## I. Darkness, 2.

2. The people that walked in darkness; the inhabitants of Zebulun and Naphtali, who suffered most from the scourge of the Assyrian army (v. 1 and ch. 8 : 21, 22). There was the darkness of oppression and irreligion. This is a not inapt description of Galilee at the coming of Christ (Matt. 24 : 15, 16.);

a description too, of the Church in the time of defection and gloom, and of the world at any time. (Isa. 59 : 9; John 8 : 12.)

## II. Dawn, 2-5.

Have seen a great light. So clear to the prophet's mind are the coming events that he speaks of them as already accomplished.

What the "light" is we shall presently see. *The land of the shadow of death*; a strong figure for the desolation that war and irreligion have wrought. It is next door to death itself. (Job 10: 21, 22.)

V. 3. *Thou hast multiplied the nation.* The nation, revived and walking in the light would grow, so closely is even growth in numbers and in material prosperity bound up with right relations to God. *Thou hast increased the joy* (Rev. Ver.). The figure is the mirth of dance and merry song (35: 6). *Before thee.* It was a sacred mirth, an offering of praise to God from whom the blessings had come. *The joy in harvest.* The harvest home in Palestine, as in all lands, was a time of great gladness. The coming of the Messiah would bring a great harvest home. *As men rejoice . . . spoil.* After the perils of battle the ancients made great rejoicing over the dividing of the spoil. (Judges 5: 30.) Such joy would their coming king bring them. (Isa. 53: 12.)

V. 4. *The yoke of his burden.* The "yoke" was an instrument put upon the neck and shoulders by which burdens were carried or drawn. The deliverer would break off from the neck of Judah the yoke of Assyria, and set her free from the burden of oppression. So Christ breaks from our necks the yoke of sin. *The staff of his shoulder,* ch. 10: 5, gives the interpretation. The "staff" was a rod used on the backs of beasts and slaves by cruel masters. *The rod of his oppressor,* the driver's rod: a sharp goad to urge on beasts of burden. (Acts 9: 5.) *As in the day of Midian.* Compare Judges 7: 22; Ps. 89: 9. As God delivered Israel from Midian by the hand of Gideon, so would He deliver His people by the hand of the coming king. (See Judges 7: 19-22.)

V. 5. The Revised Version disentangles this puzzling verse (see above). *All the armour of the armed man in the tumult*; i. e., all the signs and instruments of war. *Confused noise and garments rolled in blood*; an apt description of the horrors of battle. *Shall even be for burning and fuel of fire*; a highly picturesque way of saying that war shall be

swept away. "War has rolled away forever over that northern horizon [from which their enemies came] and all the relics of war in the land are swept together into the fire." (*Prof. G. Adam Smith.*) A prophecy, too, of the final ending of all war and discord through the kingdom of Christ in the earth (Isa. 2: 4). A time which is long a coming, but which is assuredly on the way.

### III. Sunrise, 6.

*For unto us a child is born.* The blessed change shall come to pass by the marvellous child whose birth Isaiah had already intimated (ch. 7: 4). "Could Ahaz possibly understand by Immanuel any other child than the Prince whose coming was the inalienable hope of his house?" (*Prof. G. Adam Smith.*) *A son.* Compare John 3: 16. *Upon his shoulder.* Compare Isa. 22: 22. The rule of the kingdom shall be put upon the shoulders of this little child mighty to bear rule. (See Matt. 28: 18.) *And his name*; corresponding to his character and mission. *Wonderful, or Wonderful Counsellor*; because pre-eminently endowed with wisdom for that counsel which is peculiarly the function of a king. (28: 29.) *Mighty God*; clothed, as He shall be, with God's nature and power. *Everlasting Father*; because of His infinite fatherly tenderness and care. *Prince of peace*; because He alone can bring peace to a world of strife. (Luke 2: 14.)

### IV. Day, 7.

V. 7. *There shall be no end.* His peaceful rule shall be universal and endless (Luke 1: 33). *Upon the throne of David and upon his kingdom.* In fulfilment of God's covenant to make permanent a king upon the throne of David. (Ps. 132: 11.) The Christ is David's true successor. He rules over the people and the kingdom of God. *With judgment and justice*; right principles of rule rightly administered. *The zeal of the Lord of Hosts*; a bold figure and strong; the blazing ardor of omnipotence. Can pessimism live in the light of such pledge? How can believers but be optimistic?



W Prof Falconer, Halifax, N.S.

APPLICATION

The people that walked in the darkness have seen a great light, v. 2. Note the past tenses of a future event. The man of faith stands on the bank of Time's stream, and can look far up beyond where we are tossing in the current with the shadow of death resting on us, and see that the tide is already changed, the sun has broken through the clouds, and the storm is all but over. There always have been and always will be folk who complain of God that He is slow in fulfilling His promises. Why does He loiter so long? Why is the world so bad? Why does He permit Armenian atrocities? Why is the strength of the liquor traffic so intense? Why does commerce with heathen nations grow so fast, and why is their conversion so slow? Why is the good man taken away and the evil man left prospering in his ways? He who has the spirit of the prophet replies, "The Lord is not slack concerning His promises as some men count slackness." The light of the world is risen; the victory is certainly ours. "He must reign till He hath put all enemies under His feet." "God is in His heaven; all's right with the world."

They joy before Thee according to the joy in harvest, v. 3. In our Northwest men watch the skies in harvest when the golden grain is hanging its heavy crest, and often through the night the farmer goes without sleep, so anxious is he to know whether or not the dreaded frost will come. Then, when the granaries are bursting with the ingathered harvest, he rejoices with a great joy.

For thou hast broken the yoke... for fuel of fire, vs. 3, 4, 5. When Kitchener's army destroyed the Dervishes who had so long been the terror of the Soudan, the people of Khartoum were transported with joy, as the captives were brought in stripped of their arms and military equipment, which had so often literally rolled in blood with their savage butchery of the natives. The yoke of their burden, the staff of their shoulder, the rod of their oppressor was broken. Great is the joy of the sin-battered men and wearied

women, even in this life, when deliverance comes; but far greater will be their joy on that day when we shall be forever free from our great adversary who is here and now our constant oppressor.

Everlasting Father, or "Father of Eternity." There will always be a Father in this universe for us. We shall never be orphans. How many kings are fathers to their people? Queen Victoria is a mother to her people. Queen Mary was a tyrant. God is our King, but also our Father. Heaven is a home with God there forever. Jesus in His tenderness and pity and loving care for His own revealed the Father.

Prince of Peace. We are so accustomed to peace that we do not realize its blessings, but the Peace Congress at the Hague was welcomed with such delight because Europe knows the terrors of war. The government of this Child is one which He will always direct with wisdom. He will have all the power of the mighty God to carry out His purposes, but His strength will be tempered forever with the love of a Father who can use it only for goodness, and it shall prevail to bring in everlasting peace.

Upon the throne of David, v. 7. Jesus was indeed descended from David, but His Kingdom is to be far greater than that of any prince of Israel of whom any prophet in his happiest days ever dreamed. The universe, not Judah, is His Kingdom, Heaven, not an earthly Zion, His throne. This Kingdom of the Child is growing every day. We are adding to it in the New Hebrides, in Trinidad, in Korea, in India, in Formosa, in Honan, in British Columbia, in the Yukon. Every missionary and true Christian at home or abroad must proclaim that the whole world is to be the Kingdom of Jesus who has the power of the Mighty God, who loves us and will forever love us as a Father, who is the Prince of Peace and shall forever do away with all sin, and hate, and tumult, and distress, and fear, and war.

## FOR FURTHER PREPARATION

## Points

Darkness and danger go hand in hand, v. 2. (Compare Prov. 4:19.)

Wherever God is not, it is dark; wherever God is, it is light, v. 2.

When nations forget God, they come to grief, v. 2 (1 John 1:5).

The Light of the world is Jesus, v. 2.

God's blessing brings joy and victory, v. 3.

Who can deliver as can God, either from national calamities or from individual burdens? v. 4. (See Psalm 2; also Ps. 145:14.)

God takes no delight in war. When He shall reign in all hearts war shall forever cease, v. 5 (Rev. Ver.).

Try to reckon up what the "gift" of Jesus Christ has been worth to us and to mankind, v. 6.

"What a wonderful Savior!" to whom so many and such exalted names are given, v. 6.

How wise to make Him ours; what supreme folly to fail to do so!

Christ's rule shall yet be universal, v. 7.

Because He shall reign everywhere, there shall yet be universal peace, v. 7.

Christ's rule is a righteous rule, whether over individuals or nations, v. 7.

The Lord is always infinitely in earnest, v. 7.

"It is good to be zealously affected always in a good thing" (Gal. 4:18).

## Pithy Paragraphs

There is a great word for "light" which Jesus reserves for Himself in the Gospels. John the Baptist is a "Luknos," a lamp. Jesus alone is the "Phos," the great central sun which illumines the world. (John 8:12; 9:5). Only once is this word used for

Christ's followers, viz., in Matt. 5:14: "Ye are the light of the world." Jesus is speaking there of His disciples as a body, the little "lamps" massed together and shedding forth some such "light" as He himself gives.

There have been many just wars, wars truly in the name of Christ, the Prince of Peace. And there will be again; for, until all wrongs are righted, the earth has no right to peace. "We love peace," says Douglas Jerrold, "as we abhor pusillanimity; but not peace at any price. There is a peace more destructive of the manhood of living man than war is destructive of his material body. Chains are worse than bayonets."

Christ's errand to earth was of mercy and grace. Where His feet have trod there has ever been blessing to suffering, sinning man, light in the darkness. Richter says exquisitely: "The Omnipotent has sown His Name on the heavens in glittering stars, but upon earth He planteth His Name by tender flowers."

"Ring out, wild bells, to the wild sky,  
The flying cloud, the frosty light:  
The year is dying in the night;  
Ring out, wild bells, and let him die.

"Ring out the old, ring in the new,  
Ring, happy bells, across the snow:  
The year is going, let him go;  
Ring out the false, ring in the true.

"Ring out old shapes of foul disease;  
Ring out the narrowing lust of gold;  
Ring out the thousand wars of old,  
Ring in the thousand years of peace.

"Ring in the valiant man and free,  
The larger heart, the kindlier hand;  
Ring out the darkness of the land,  
Ring in the Christ that is to be."

—In Memoriam

## TEACHING HINTS AND HELPS

A CHRISTMAS LESSON.—It dates 300 years before those from Malachi, but its note is as strong and clear as to the coming deliverer—

the Lord from heaven, the Christ of God. Perhaps a good introduction would be the night scene near Bethlehem, the shepherds

watching, the light from heaven, the angel's message, the heavenly choir, the babe in the manger. Then back 700 years to Isaiah and what he foresaw.

Take the Lesson Plan in order.

I. DARKNESS, 2. Take pains to bring out the blackness of the darkness of that time, a monster upon the throne, true religion almost dead, the kingdom eaten up by alien armies, the people wretched. Mark the figures, "walk in darkness," "dwelling in the land of the shadow of death," and show how the description applies to the time of Christ's coming and to the condition at all times of those who forsake God and are living without God and without hope in the world.

II. DAWN, 2-5. A glimmering of light. Promises of deliverance; count them one by one (1) To multiply; the nation. Increase in numbers, large households, and thronging villages and cities, this was the highest ambition of the Jews. (2) To increase the joy (Rev. Ver.); national prosperity. The figures are vivid, the joy of the harvest home, and of victorious warriors. (3) To set them free, the "yoke," the "staff," the "rod" broken. (See Exposition.) The "day of Midian" gives a fine opportunity to rally a weary class, Gideon's triumph. (See Exposition). Explain verse 5 as in the Revised Version, a highly figurative description of how war itself should be destroyed.

III. SUNRISE, 6. The promise of a deliverer now becomes definite. He is to be a "child," i.e., of the human race; a "son," i.e., of the royal seed. (Compare ch. 7:14.) He is to be "given." (John 3:16.) The "government" is to be "upon His shoulder." (Matt. 28:18; John 5:17.) His name, "Wonderful" (the miracle of the Incarnation), "Counselor" (in the courts of Heaven. John 8:38), "The mighty God" (John 10:30), "The everlasting Father," "The Prince of Peace." (Luke 2:14.)

IV. DAY, 7. The prophecy and promise of the glories of Christ's kingdom. Analyse the verse: increase of dominion; a deeper and

profounder peace as the ages roll on; the throne of "Great David's greater son" ordered and established in righteousness forever. Very marvellous words, fulfilled in their completeness only in the Christ.

Does the fulfillment seem to come slowly? Mark the last words of v. 7 and have faith in God, who never forgets and where strength fails not.

### Study Questions

#### Juniors

2, 3. Who are referred to? What did they see? Who said, "I am the light of the world"? What does the light bring with it? (v. 3.) What was the angel's message when the Savior came? (Luke 2:10, 11.) What was the song of the heavenly host? (Luke 2:13, 14.)

4, 5. What nation was the "yoke" and "rod" of Israel? To what does the "day of Midian" refer? What sort of yoke is Christ's? (Matt. 11:30.)

6, 7. Whose birth foretold? By how many titles known? Name them. What was Christ's chief work? What are the two distinct natures of Christ here brought out? Who announced the birth of Christ? To whom? (Luke 2:11.)

What does Christ want from each scholar? What will He do for all who trust Him?

2, 3. Who saves men from the darkness of sin? (John 8:12; 1 Pet. 2:9.) For whom is the Gospel intended? (Rom. 1:16; Col. 1:5, 6.) By what other names is it known? (Eph. 3:2; 1 Pet. 4:17; Rom. 1:9; Eph. 1:13; Phil. 2:16.)

Who is the great deliverer from sin? How may we obtain deliverance? What kind of joy is meant? Under whose rule? What is said will befall the implements of war? (Revised Version.) What other promise of a similar sort does Isaiah make? (Ch. 2:4.)

6, 7. By what words is Christ's human nature here brought out? His divine na-

ture? "How d'd Christ, being the Son of God, become man?" (Shorter Catechism, Ques. 22.) What blessings come to nations, families and individuals who heartily accept the Gospel? How widely is Christ's Gospel yet to be known? What can we do to make it known?

### Topics for Brief Papers

(To be assigned the Sabbath previous.)

1. "The day of Midian" (Judges 7).
2. The zeal of the Lord of Hosts.
3. What the babe of Bethlehem has done for the world.

### FOR TEACHERS OF THE LITTLE ONES

*Geo. Johnston*  
**Connection**—We have all been making garden since last Sunday. Here is the shape of our little flower bed. (Draw a heart.) What kind of seed have we been sowing?

**The Lesson**—This being so close to Christmas Day, greetings will of course be given. The children will be eager to speak of their gifts and expected pleasures on the morrow. Encourage the thought, "It is more blessed to give than to receive."

Long ago, before Christ came, the prophet Isaiah lived. He brought many messages from God to His people. Isaiah saw the people forgetting God, praying to idols, and doing many wicked things. He spent much time warning them. They were very unhappy, always in fear of death from their enemies. They went blindly on in the darkness of sin.

**The Message**—Read the beautiful message Isaiah brought (vs. 2, 6.) God promised to send His Son Jesus to be "the light of the world." He would send the little baby Jesus, and He would grow up to boyhood and manhood, so that he would know just how it felt to be a baby and a boy and a man, and could feel for us and help us in everything.

**Jesus' Names**—We always give names to our baby brothers and sisters. Jesus had many names. Isaiah tells us five of them.

Cut a large star of pasteboard covered with gilt on silver paper. On each point print

one of these names. Let five children stand before the class, the centre one holding the star. The first child says, "He shall be called Wonderful." (All repeat John 4: 42.) The next, "He shall be called

ANGELS SANG A LOUD SWEET SONG FOR A HOLY  
 BABE WAS BORN DOWN ON EARTH TO LIVE WITH MEN  
 JESUS OUR DEAR SAVIOR CAME ON THE CHRISTMAS MORNING

**JESUS**  
 MY  
**SAVIOR**

Counsellor." (Matt. 17: 5.) The next, "Mighty God" (John 1: 3). The next, "Everlasting Father" (John 14: 9). The next, "Prince of Peace" (Matt. 11: 29). On each corner of the star a piece of wax candle is fixed. Light these candles and sing or repeat, "The Light of the world is Jesus." (Adapted from "Pictured Truth" by Mrs. Crafts.) Tell of the fulfilment of this promise, the birth of the baby Jesus at Bethlehem. (Golden Text.)

**Practical Thought**—Jesus wants us to give our best—ourselves to Him. Let us do it this Christmas day.

"Benefit" Block—A wonderful Savior.—Hymn 520, Book of Praise.

## BLACKBOARD REVIEW

Have all the words written on the board beforehand. Take them historically: "DARKNESS," the world before Christ came; "DAWN," His coming and the light that shone in His time; "DAY," the full shining. Show how the light increased in the days of the apostles and onward. Or apply the words to personal experience, the Darkness that reigns in the unregenerate heart, the Day-dawn of the first glimpses of the Redeemer, the Day of full knowledge of His grace.

DARKNESS

DAWN

DAY

## LESSON XIV.

## THE REVIEW—FOR TEACHERS OF THE LITTLE ONES

(See pages following.)

*Review Thought*—GOD DAILY LOADETH US WITH BENEFITS.

*Scene of the Lesson*—The lesson chiefly centres around the two cities *Shushan* and *Jerusalem*.

Draw squares for these two cities. Recall the lesson, connecting them with these places, as far as possible.

In the centre of the board form a pyramid of the "Benefit" blocks, as the lessons are recalled. On top of the pyramid pin a little white flag, with the motto in gilt letters, "GOD IS LOVE."

As the benefits are named, silver paper stars may be pinned on the board. (Whenever we look up into the starry sky we are reminded of the multitude of God's mercies towards us.)

A small Christmas tree may be used (the Christmas pleasure being fresh in the minds of the children). On the branches of the tree hang the "Benefit" blocks and "Golden Text Stars" (pasteboard stars covered with gilt paper) and silver crescents on which are written the "Lesson Thoughts."

The lighted star (described in last lesson) may be placed on the top of the tree—representing

Christ, "the Light of the World"—the greatest benefit bestowed by our heavenly Father upon the world, the crowning blessing. These Golden Texts, Lesson Thoughts, and Benefit blocks may be distributed amongst the little ones at the close of the lesson.

Let the thought of the Review be "Thankfulness and Praise."

*Recite*—(with bowed heads and closed eyes)

"For these and all thy gifts of love  
We give thee thanks and hearty praise;  
Look down, O Father, from above  
And bless us all our days."

Sing Hymn 518, Book of Praise.

BENEFITS—

B—enefits so full and free  
E—ven Lord thou giv'st to me,  
N—o good thing dost thou withhold;  
E—ach day doth Thy love unfold.  
F—or all Thy bounties full and free  
I—lift my heart in love to thee.  
T—hanks, praise and prayer to Thee arise,  
S—weet incense floating to the skies.

LESSON XIV.

REVIEW

December 31, 1899

**GOLDEN TEXT**

"Bless the Lord, O my soul, and forget not all his benefits." Ps. 103: 2.

**DAILY READINGS**

T.—Esther 3: 1-11.  
 W.—Esther 3: 3-8, 15-17.  
 Th.—Ezra 8: 21-32.  
 F.—Neh. 1: 1-11.  
 S.—Neh. 4: 7-18.  
 S.—Neh. 8: 1-12.

**CATECHISM**

Review Questions 63-81.

**LESSON HYMNS**

Book of Praise—20, 76 (Ps.), 185, 518, 19.

REVIEW CHART—Fourth Quarter

| STUDIES IN THE OLD TESTAMENT | TITLE                                | GOLDEN TEXT   | LESSON PLAN   |
|------------------------------|--------------------------------------|---|---|
| I.—Palm 122                  | Joy in God's House.                  | I was glad when they said unto me, Let us go into the house of the LORD. Ps. 122: 1.                  | 1. On the way. 2. In the city. 3. A prayer for peace.                               |
| II.—Esther 3: 1-11.          | Haman's Plot Against the Jews.       | If God be for us, who can be against us? Rom. 8: 31.  | 1. A misplaced honor. 2. A sturdy refusal. 3. A bloody resolve. 4. A wicked decree. |
| III.—Esther 8: 3-8, 15-17    | Esther Pleading for Her People.      | Commit thy way unto the LORD; trust also in him; and he shall bring it to pass. Ps. 37: 5.            | 1. The queen's petition. 2. The king's consent. 3. The great deliverance.           |
| IV.—Ezra 8: 21-32            | Ezra's Journey to Jerusalem.         | The hand of our God is upon all them for good that seek him. Ezra 8: 29.                              | 1. The fast. 2. The trust. 3. The journey.  |
| V.—Psalms 85, 126.           | Psalms of Deliverance.               | They that sow in tears shall reap in joy. Ps. 126: 5.   | 1. The prelude. 2. The anthem.  |
| VI.—Neh. 1: 1-11.            | Nehemiah's Prayer.                   | Prosper, I pray thee, thy servant this day. Neh. 1: 11.   | 1. A courtier. 2. A patriot. 3. A man of prayer.                                    |
| VII.—Neh. 4: 7-18.           | Rebuilding the Walls of Jerusalem.   | Watch and pray. Matt. 26: 41.   | 1. In peril from foes. 2. Praying and watching. 3. Watching and working.            |
| VIII.—Neh. 8: 1-12.          | Public Reading of the Scriptures.    | The ears of all the people were attentive unto the book of the law. Neh. 8: 3.                        | 1. The law sought. 2. The law read. 3. The law explained. 4. The law applied.       |
| IX.—Prov. 23: 29-35.         | Woes of Intemperance.                | Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise. Prov. 20: 1. | 1. Wine's woes. 2. Wine's warning. 3. Wine's ways.                                  |
| X.—Neh. 13: 15-22            | Keeping the Sabbath.                 | Remember the sabbath day to keep it holy. Ex. 20: 8.  | 1. The Sabbath broken. 2. The breakers rebuked. 3. The Sabbath observed.            |
| XI.—Mal. 1: 6-11; 3: 8-12    | Lessons in Giving.                   | God loveth a cheerful giver. 2 Cor. 9: 7.   | 1. Meanness in giving. 2. The curse that follows. 3. Right-giving and blessing.     |
| XII.—Mal. 3: 13 to 4: 6      | The Fruits of Right and Wrong Doing. | Whoever a man soweth, that shall he also reap. Gal. 6: 7.   | 1. Rebellion. 2. Remembrance. 3. Retribution. 4. Reward. 5. Reminder.               |
| XIII.—Isa. 9: 2-7.           | Christ's Coming Foretold.            | Unto you is born this day in the city of David a Saviour, which is Christ the Lord. Luke 2: 11.       | 1. Darkness. 2. Dawn. 3. Sunrise. 4. Day.   |

**ASK YOURSELF**

- For Each Lesson—
1. What is the title of the lesson?
  2. What is the Golden Text?
  3. Time? Place? The Lesson Plan?
  4. What persons are mentioned?
  5. One truth I may learn from the lesson for my daily life.

## The Review

### Forget Not all His Benefits

The Golden Text for the quarter suggests a method for review. Forget not to recall the past—"His benefits," the marvellous blessings which the gracious God of Israel had been perpetually bestowing unwearingly on His wayward and unworthy people.

We have just finished the Old Testament in our course of study, and the recalling of blessings may well take a two-fold turn. First, to recall God's goodness from the very beginning of time; secondly, to recall His dealings in the period covered by the lessons of the quarter now ending.

I. *From the beginning*; GOD'S BENEFITS. Single them out one by one. (1) A beautiful world, fresh from God's hand. He himself pronounced it "good." (2) A lovely garden for man to dwell in. (3) A home of sweet love and perfect peace—Adam and Eve in innocence and unhindered converse with their Maker. (4) The promise of redemption, even when their sin was yet fresh upon them. (5) The rescue from the flood and the bow in the clouds. (6) The calling of the "father of the faithful," by whom God was to make Himself known to man, and through whose seed the world was to be saved. (7) The rescue from Egypt. (8) The giving of the Ten Commandments as an infallible law for men's lives. (9) A tabernacle for worship, where God would make Himself known. (10) Rest and prosperity in the land of promise. (11) A Temple for His name at Jerusalem. (12) Patience with the sins of his erring people. (13) The songs of sweet singers to touch their hearts. (14) The words of the prophets to warn them of evil and persuade them to holiness. (15) The constant watchful care of a loving Father all the way.

Let the one reviewing draw out some such points as these by questions, being careful not to spend too much time. It is not necessary to take them all. Perhaps three or four outstanding mountain tops will impress the scholars more than the whole list. Recall the blessings clustering about these names—Eden, Abraham, Sinai, the Temple, the Psalms and the prophets.

### II. *The blessings in detail of the period embraced in our present lessons.*

The lessons have been thirteen in number, and there are thirteen distinct blessings.

(In this part of the review the Primary classes will take great interest. They have been studying the "benefits" one by one, and have been building up "Benefit" blocks Sabbath by Sabbath. We shall let them lead us this time. Follow the lessons in order.)

**Benefit 1, *Worship.*** Ask the scholars to imagine a churchless country. It is safe to say that there is no mile of earth's surface where the worship of the true God is not known in which we would care to bring up our children. Have the Golden Text of the lesson "I was glad."

**Benefit 2, *Help in trouble.*** A truly memorable lesson, wretched Haman's pride and purpose of revenge; the only hope of the deliverance for God's people, naked trust in God. "If God be for us, who can be against us?"

**Benefit 3, *God's presence in danger.*** The hearts of the scholars will beat faster as they see Esther going on her perilous venture into the presence of the king and Mordecai going out to the people in his royal apparel and as they behold the light and gladness and joy and honor which came to the Jews through Esther's bravery.

The Golden Text should be impressed.

Benefit 4, *Guidance*. "The hand of our God is upon all them for good that seek him"; so says the Golden Text, and so found Ezra in his journey from the land of captivity to the Holy City. He and his company were a little handful of unprotected people in a robber-infested district, safe because in God's keeping.

Benefit 5, *Freedom*. It was a journey, last lesson; it is a song now, a song of deliverance. A people singing and shouting. "The Lord hath done great things for us; whereof we are glad." They had sown in tears, they were reaping in joy, because God had remembered them. (See Golden Text.)

Benefit 6, *The privilege of prayer*. Nehemiah was eager to help his countrymen. Note the way hedged in against him, and the way opened out through prayer.

Benefit 7, *Freedom from enemies*. The scene changes from the palace of the Persian king, where Nehemiah had been cup-bearer, to the ruins of the walls of Jerusalem, which Nehemiah now undertakes to rebuild. Like all others who work for God, he met with opposition. But God will protect us in our duty as He protected Nehemiah, if we will but do as he did while we work—"watch and pray."

Benefit 8, *God's Holy Word*. Recall the picturesque scene of the reading of the Law from the pulpit of wood in the streets of Jerusalem, and the eagerness of the people to hear. A lesson both for teachers and scholars; for the teachers to take pains to explain the Word clearly, and for the scholars to show eagerness to learn whilst there is opportunity.

Benefit 9, *Words of warning*; which are no less a benefit than words of blessing, since they are meant to keep us from falling into sin. The woes of intemperance are described so vividly and truthfully that surely none will risk tampering with that which "biteth like a serpent and stingeth like an adder."

Benefit 10, *The Lord's day*. Nehemiah, dealing with the Sabbath-breakers, gives a capital object lesson on how to enforce the keeping of Sabbath laws upon those who, for the sake of gain or pleasure, would rob other people of their Sabbath rest.

Benefit 11, *Opportunity*. What encouragement there is for our gifts! "God loveth a cheerful giver"; so the Golden Text says, and the promise in the lesson of the opening of the windows and the showers of heavenly blessing shows how well it is for us to give back freely to God what He so freely bestows upon us.

Benefit 12, *Blessed promises*. "We are all so formed that the promise of reward is a great help towards right doing. God recognizes this, and in these closing words of the Old Testament He holds out promises of great blessing to those who fear His name, even the immeasurable blessings that spring from the rising of the Sun of righteousness on this dark world.

Benefit 13—which is the sum of all the others, and of all the blessings of which the Book of God tells—*The wonderful Savior*. Earnestly seek to lead the scholars to open their hearts to their Redeemer and Lord. Show them everything that is good and joyous for time and eternity has been received through Him.

THE REVIEW might well close with that marvellous saying of the loving Savior: "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."



## THE BOOK PAGE.

*Books for review to be sent to Rev. R. Douglas Fraser, Editor, TEACHERS MONTHLY, Room 87, Confederation Life Building, Toronto.*

**THE APOSTLE OF THE NORTH;** the Rev. James Evans. By Egerton R. Young, author of "By Canoe and Dog Train," etc. (262 pages, cloth, with 21 illustrations by J. E. Laughlin, \$1.25; Fleming H. Revell, Toronto.) A book in Mr. Young's well-known lively style. The author has made himself master of the missionary exploits of the Hudson Bay region. As a contribution to missionary biography and as a narrative of a singularly heroic and successful career, the book has a distinct value. Its descriptions, too, of Indian life and of adventure in the northern wilds are charming. All the boys are getting to know Mr. Young, and this volume, especially the later chapters of it, will be eagerly read by them. It is just the sort of book that should go into a Sabbath School library. No danger of its remaining on the shelves long at a time.

**THE LAND OF ISRAEL.** By Robert Laird Stewart, D. D., of Lincoln University. (352 pages, cloth, with 17 maps and numerous illustrations, \$1.50; same publishers.) The chief merit of Professor Stewart's work is that it seeks to give "the real historic setting" to the "re-J. historic narrative" of the Holy Scriptures. For this end the results of the most recent research are utilized and are presented in popular form. The maps are well executed and up to the hour. "railroads projected, or in operation, new carriage roads," etc., being indicated thereon. The matter is arranged in handy form for the student and well indexed, the plan of the book being, first, a general view of the Land of Israel, its physical features, natural history, early inhabitants, highways and caravan routes, present conditions, etc.; and, secondly, a detailed account of the four great longitudinal sections into which the Holy Land is divided. The work is a welcome addition to the literature on **THE LIFE OF OUR LORD**, which is to occupy Sabbath Schools and Bible classes for the next eighteen months.

**CANADIAN CITIZENSHIP.** By John Miller, B. A., Deputy Minister of Education. (183 pages, cloth, 60c.; William Briggs, Toronto.) Public School teachers should make themselves familiar with this treatise on the government and institutions of our country. It is the privilege of every boy and girl to be taught how we are governed, and it is the duty of their teachers to impart the information. The value of Canada as a portion of the

"Greater Britain" is becoming more fully recognized. "It is doubtful, however," as Mr. Miller says, "if the youth of the Dominion yet fully appreciate the great natural resources of the country, its stable form of government, its free institutions, its good educational advantages, its excellent judicial system, and many other valuable characteristics which Canada may claim." As a help to this fuller knowledge and appreciation this work should prove very useful.

**A BONNIE BOY.** By Julia McNair Wright. (286 pages, cloth, with illustrations, \$1.00); and **AT OPENING DOORS**, by Howe Benning (351 pages, cloth, illustrated, \$1.25), are from the American Tract Society, New York. The "Bonnie Boy" will keep the little, little children quite wide-mouthed with interest, for he says and does very "cute" things and has an unusually good time at his grandma's house near the sea, as well as at home. The writer knows children from the inside. The talk is real talk and many a little pearl of wise instruction is dropped by the way. "At Opening Doors" is a story with a purpose. Doris Hart hears a chance speaker at a Christian Endeavor convention say, "We may let go everything that does not help another life," and she learns the truth of it through some trials and many joyous experiences. Both are New England tales and are eminently readable.

**MENDELSSOHN'S ELLIAH** (280 pages) and **HAYDN'S CREATION** (202 pages), price 35c., are Gem editions, words and music complete, of these two great oratorios. Though minute, they are perfectly legible, and most convenient for the hand, either at practice or in the audience. This curious information is given regarding "The Creation." The score was received in London on Saturday, 22nd March, 1800, at 9 o'clock in the evening, by a King's messenger, from Vienna. It was copied into parts for 120 performers, rehearsed and performed on the Sunday following. S. Bagster & Sons, London.

**STORIES FROM THE POETS.** By May R. Atwater. (108 pages, with numerous illustrations, price 50c.) The print is big and plain, and the illustrations, mostly in outline, striking; for the "Stories from the Poets" are for children just learning to read. Such pieces as Pippa, from Browning; The Wind and the Moon, from George MacDonald; Longfellow's Hiawatha; Susan Coolidge's How the Leaves Came Down, are reproduced in words that even the tiniest can understand. It is the sort of "First Reader" which is likely to give the children a taste for the best things in literature.

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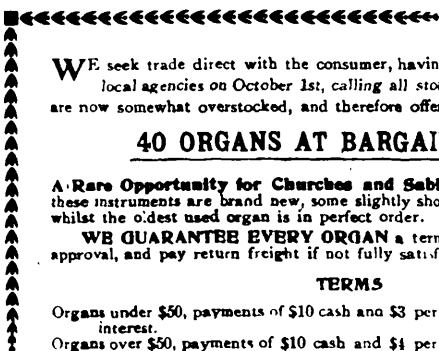
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