

SEPTEMBER  
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# SUNDAY SCHOOL BANNER

for

## TEACHERS

AND

## YOUNG PEOPLE.

Vol. XXXII.

SEPTEMBER, 1899.

No. 9.

### Have Faith in the Boy.

Have faith in the boy, not believing  
That he is the worst of his kind,  
In league with the army of Satan,  
And only to evil inclined;  
But daily to guide and control him,  
Your wisdom and patience employ,  
And daily, despite disappointment  
And sorrow, have faith in the boy.

Have faith to believe that some moment  
In life's strangely checkered career,  
Convicted, subdued, and repentant,  
The prodigal son will appear;  
The gold in his nature rejecting,  
The dark and debasing alloy,  
Illuming your spirit with gladness,  
Because you have faith in the boy.

Though now he is wayward and stubborn,  
And keeps himself sadly aloof,  
From those who are anxious and fearful,  
And ready with words of reproof,  
Have faith that the prayers of a mother  
His wandering feet will arrest,  
And turn him away from his follies,  
To weep out his tears on her breast.

The brook that goes dashing and dancing  
We may not divert from its course,  
Until the wild, turbulent spirit  
Has somewhat expended its force;  
The brook is the life of the river,  
And if we the future might scan,  
We'd find that a boisterous boyhood  
Gave vigour and life to the man.

Ah! many a boy has been driven  
Away from the home by the thought  
That no one believed in his goodness,  
Or dreamed of the battle he fought.

So if you would help him to conquer  
The foes that are prone to annoy,  
Encourage him often with kindness,  
And show you have faith in the boy.

Have faith in his good resolutions,  
Believe that at last he'll prevail,  
Though now he's forgetful and heedless,  
Though day after day he may fail.  
Your doubts and suspicious misgivings  
His hope and his courage destroy;  
So, if you'd secure a brave manhood,  
'Tis well to have faith in the boy.

—Selected.

### Filling Vacancies.

Question.—What is the best plan for training teachers to fill vacancies?

Answer.—Let the superintendent have a right conception of the kind of teachers who ought to be elected for the Bible school, in character, Bible knowledge, tact and teaching ability. He will see then that a normal class to develop such teachers is a necessity. He will industriously go among the well-qualified people in the church and urge them to join the normal class preparatory to becoming teachers. He will ask the pastor to teach the normal class, and by earnest work for a year he will have abundance of the best kind of reserve teachers and qualified person. He will not be obliged to coax some one who is hardly fitted, but who is the only available person.—candidates for permanent classes. The superintendent then can select carefully from a number of eligibles the best Pennsylvania Sunday-school Herald.

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## Sunday School Banner.

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

TORONTO, SEPTEMBER, 1899.

### The Sunday-schools in the Conferences.

We are glad to know that the Sunday-school interests of our church were recognized in the several Conferences as among its most important interests. Much attention was given to this subject in the Sunday-school committees and in the Conferences. The reports on the schools are full of wise suggestions recognizing the vast importance of the future of our church of the vigorous prosecution of this most promising department of church work. The following report of the Sunday-school Committee of the Toronto Conference is a typical example of these documents. We beg to solicit the earnest consideration of the teachers and officers of all our schools to the words of weight and wisdom it contains:

Your committee, recognizing the vast importance and far-reaching influence of

the Sabbath-school work committed to our care as a church, would draw attention to a few of the many matters of interest connected with it. Of first importance would we consider the conversion of the scholars, and their reception into the church. We rejoice in the addition to the church of 1,414 during the year, and in the total number of 9,516 reported as members of the church in our Conference, but would hope that with a staff of over 5,000 officers and teachers still greater progress will be made in bringing the large number of scholars under our care to the knowledge of the Lord Jesus Christ as their personal Saviour.

For this work we would recommend great care in the selection of consecrated men and women, who have a true conception of the value of souls, and for their thorough equipment a system of training in keeping with the times, either as found in the present method of normal classes, or something equivalent, so that all the efficiency possible would be obtained.

For the better teaching of the doctrines of the Word of God, we would strongly urge the use of our catechism in all our schools. Only 3,142 out of 44,575 scholars are at present learning it, altogether too small a number considering the great life-long benefits which would result from a thorough study of it.

From the reports we have received of the great good resulting from the work of the Home Study Department, we would strongly advise the more general adoption of it throughout our work. Out of 206 circuits, 180 report as yet no Home Department.

With the object of keeping the highest spiritual interests of our schools prominent before us we would suggest that our anniversaries should be less of the mere entertainment nature, and of a more pronounced religious character. The pastor to place himself in relation to the superintendent and teachers on the line of the conversion of the scholars and their reception into the church as a special feature of the anniversary occasion, and to have the services in the church and school for weeks before to lead up to that point.

We would recommend that our scholars be trained to give intelligently to the funds of the church, and that, where at all possible, once a quarter at least, after the object having been plainly presented, a collection for the missionary cause be taken up either in the class or open

school. We regret to learn that quite a large number of our schools have not as yet contributed to the missionary or other funds.

We would repeat the recommendation of former years with increasing emphasis, in regard to the subject of temperance. While we cannot doubt but that there are a larger number of total abstainers in our schools than are reported as pledged abstainers, yet we would deem it advisable to have all our scholars definitely pledged to abstain from intoxicating drink and the use of tobacco.

We would request the ministers to preach frequently to the children in the regular services, and bring our Sabbath-school work fully before our congregations, and also present the duty of the parents in their personal relation to the spiritual interests of their children, as well as toward the Sabbath-school work. The duty of religious instruction and example in the home should not be superseded by any other agency.

All of which is respectfully submitted.

JAMES ALLEN,  
Chairman.

GEO. M. BROWN,  
Secretary.

June 12th, 1899.

### Methodist Magazine and Review for August.

This number has no less than eleven admirably illustrated articles. Among them are, "The Secret History of Prince Bismarck," founded on the very frank diary, in two large volumes, of Herr Busch, the Iron Chancellor's secretary and literary hack; "In Shakespeare's Country;" "The Sault Ste. Marie Canal;" "The English Bible and its Translators;" "John Wesley," by Dean Farrar; "Denis Patterson," a story of the days of Wesley; "Wireless Telegraphy;" "In the Klondike;" "Bishop Newman;" "A Famous Scot," Norman McLeod; and "World's Progress." Dr. Carman contributes a stirring appeal on "Our Million Dollar Fund;" Mrs. Sarah Rowell Wright presents a well-written paper on "Mission Work in Egypt;" Professor Coleman, on "The Ice Age in Canada;" Dr. A. C. Courtice, on "A Century of Missions;"

the Rev. A. Browning, "A Service in the Toronto Central Prison," and Miss C. A. Wilson, "A Turned Lesson," a clever story. This is one of the best numbers of this family magazine yet issued, just the thing for summer reading.

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### The Twentieth Century Thank-giving Fund.

The first detailed plan of campaign in connection with the Twentieth Century Thanksgiving Fund comes to us from the Manitoba and Northwest Conference. The committee appointed at the sessions of the Conference in June last in the city of Winnipeg, has already, with the energy of western life, entered heartily into the great spiritual movement of thanksgiving to God for the blessings which he has showered on the Methodist Church during the last century, of which the offering of \$1,000,000 is to be but the incidental result. It is our aim to make this offering the expression of thankfulness on the part of every member of the church. As the spiritual state of the giver is of infinitely more importance than the amount of the gift, the appeal is made to every man, woman and child in the Connection. The plan adopted by the Manitoba and Northwest Conference is well calculated to this end. The committee proposed to work first through the districts by means of district conventions, held concurrently with the financial district meetings; and to these conventions are to be gathered, as far as possible, all the active circuit workers in the church, Sunday-school and Epworth League. From these conventions the quickening energy, under the guidance of the Holy Spirit, will go forth to the upbuilding of the cause of God in the conversion of souls and the extension of the work of the church in all its branches. The committee in the strength of their faith have set before their Conference, as the offering to be aimed at, the sum of \$75,000. This is a mighty undertaking for one of the youngest of our Conferences, but we believe that the consecrated energy of our brethren in the prairie land is capable, under God, of great things.—Christian Guardian.

### The Review Lesson.

Teachers and scholars alike generally look forward to Review Sunday with more or less of dread; for of all the lessons of the quarter, the review is most apt to be uninteresting, unsatisfactory and unprofitable. And yet there is none which may be made more stimulating, both intellectually and spiritually.

The teacher's conception of the purpose of the review lesson will determine the method of conducting it, and the higher the aim, the greater the amount of preparatory work necessarily involved. If it is regarded as a sort of examination, by which to test the scholars' knowledge of the twelve preceding lessons, the titles, topics, and Golden Texts will be called for, with perhaps the principal truth of each lesson. The mere repetition of these will, very likely, consume the whole hour—or, more strictly speaking, half hour—and the pupils will go to their homes with a confused jumble of texts in mind, but with no very clear idea of any practical application of the lessons to their own lives; while the teacher will have learned how much, or how little, they have retained of the routine work of the quarter.

Or the lessons may be taken up in detail, one by one, bringing out the facts and salient truths, either by the use of carefully prepared questions, or by the outlines given by members of the class. This, however, is open to the same objection as the first-mentioned method. It treats the lessons as units, and fills the mind with a mass of disconnected truths. The teacher who finds one lesson so rich in truth that it is hard to do justice to it in the hour cannot hope in the same length of time to recall twelve such, either profitably or satisfactorily.

The sole value of these two methods of review lies in the opportunity furnished to judge of the quality of work done during the quarter. If the scholars have a clear idea of the ground covered, the teacher may conclude that, so far, at least, the work has been well done. If only vague memories are retained, there has been a failure to present the lessons in a lifelike, attractive manner.

The strongest charge which has been brought against the International Lessons is that there is too much "hop, skip, and jump." The review is the teacher's op-

portunity to bridge over these gaps more effectually than is possible even by following carefully from week to week the connecting history, and it should be made a review lesson, rather than a review of twelve lessons.

During the quarter, the several lessons are taken up in their historical setting and studied in detail, in order that spiritual and practical truths may be drawn from the passages considered. On Review Sunday they may be treated, not as units, but as parts of a whole. However disconnected they may be, they belong to some definite period, and the purpose should be to fix that period in memory; to learn its connection with all that went before; to determine its tendencies; to trace its place in, and its bearing upon, the development of the plan of redemption; to bring vividly before the class its leading characters. If the lessons are historical, a clear historical outline is needed; if didactic or devotional, a definite knowledge of the time to which they belong is essential.

This study promotes acquaintance with the Bible as a whole, and shows the interdependence of its parts; and though it may rightly be called literary study, it is none the less practical and spiritual. For each period has its own practical lessons for all times; and it is impossible to secure a broad view of any period of Biblical history without growing into a stronger faith in God and a deeper reverence for his Word.

Such a review admits of great variety of treatment. Of course it must be arranged with a view to the age and capacity of the class. For children it must revolve very closely about the twelve lessons; for adults and intelligent young people the range may well be more extended.

All this involves, for the teacher, study and careful preparation during the quarter. Those in charge of the younger classes especially need a very concise and definite plan, and a very exact knowledge of the text of the lessons; but if sufficiently simplified, the method will prove practicable, and the children will not only enjoy the review lesson, but will find it profitable.—Pilgrim Teacher.

If with obedience and courage we can follow the calling of God in difficult enterprises, we shall not want for supplies of comfort. Let not us be wanting to God, we shall be sure he cannot be wanting to us.—Bishop Hall.

Lessons and Golden Texts.—Studies in the Old Testament.

LESSON.

- X. September 3.—REBUILDING THE TEMPLE. Ezra 3. 10 to 4. 5. *Commit* vs. 10, 11. (Read chaps. 3 and 4.) GOLDEN TEXT: The Temple of God is holy, which temple ye are. 1 Cor. 3. 17.
- XI. September 10.—ENCOURAGING THE BUILDERS. Hag. 2. 1-9. *Commit* vs. 4, 5. (Read the Book of Hagai and Isa. 60.) GOLDEN TEXT: Be strong, all ye people of the land, saith the Lord, and work, for I am with you. Hag. 2. 4.
- XII. September 17.—POWER THROUGH THE SPIRIT. Zech. 4. 1-14. *Commit* vs. 8-10. (Read the chapter, and compare Ezra 6. 14-22.) GOLDEN TEXT: Not by might, nor by power, but by my Spirit, saith the Lord of hosts. Zech. 4. 6.
- XIII. September 24.—REVIEW. GOLDEN TEXT: The angel of the Lord encampeth round about them that fear him, and delivereth them. Psalm 34. 7.

FOURTH QUARTER.

LESSON.

- I. October 1.—JOY IN GOD'S HOUSE. Psalm 122. *Commit* vs. 6-9. (Read Psalm 84.) GOLDEN TEXT: I was glad when they said unto me, Let us go into the house of the Lord. Psalm 122. 1.
- II. October 8.—HAMAN'S PLOT AGAINST THE JEWS. Esth. 3. 1-11. *Commit* vs. 5, 6. (Read chaps. 1-3.) GOLDEN TEXT: If God be for us, who can be against us? Esth. 3. 31.
- III. October 15.—ESTHER PLEADING FOR HER PEOPLE. Esth. 8. 3-8 and 15-17. *Commit* vs. 15-17. (Read chaps. 8-10.) GOLDEN TEXT: Commit thy word unto the Lord; trust also in him, and he shall bring it to pass. Psalm 37. 5.
- IV. October 22.—EZRA'S JOURNEY TO JERUSALEM. Ezra 8. 21-32. *Commit* vs. 21-23. (Read chap. 7, and 8. 15-36.) GOLDEN TEXT: The hand of our God is upon all them that good that seek him. Ezra 8. 22.
- V. October 29.—PSALMS OF DELIVERANCE. Psalms 85 and 120. *Commit* Psalm 126. (Read Jer. 31.) GOLDEN TEXT: They that sow in tears shall reap in joy. Psalm 126. 5.

LESSON

- VI. November 5.—NHEMIAH'S PRAYER. Neh. 1. 1-11. *Commit* vs. 8-10. (Read chap. 2.) GOLDEN TEXT: Prosper, I pray thee, thy servant this day. Neh. 1. 11.
- VII. November 12.—REBUILDING THE WALLS OF JERUSALEM. Neh. 4. 7-18. *Commit* vs. 15-18. (Read the chapter.) GOLDEN TEXT: Watch and pray. Matt. 26. 41.
- VIII. November 19.—PUBLIC READING OF THE SCRIPTURES. Neh. 8. 1-12. *Commit* vs. 1-3. (Read the chapter; also Luke 4. 16-22.) GOLDEN TEXT: The ears of all the people were attentive unto the book of the law. Neh. 8. 3.
- IX. November 26.—WORDS OF INTERTEMPERANCE. Prov. 23. 29-35. (TEMPERANCE SUNDAY.) *Commit* vs. 29-32. GOLDEN TEXT: Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise. Prov. 20. 1.
- X. December 3.—KEEPING THE SABBATH. Neh. 13. 15-22. *Commit* vs. 15-17. (Read the chapter, Compare Isa. 56. 1-8; Jer. 17. 19-27.) GOLDEN TEXT: Remember the Sabbath day, to keep it holy. Exod. 20. 8.
- XI. December 10.—LESSONS IN GIVING. Mal. 1. 6-11 and 3. 8-12. *Commit* chap. 3. 10. (Read chap. 1; also 2 Cor. chaps. 8 and 9.) GOLDEN TEXT: God loveth a cheerful giver. 2 Cor. 9. 7.
- XII. December 17.—FRUITS OF RIGHT AND WRONG DOING. Mal. 3. 13 to 4. 6. *Commit* vs. 19-18. (Compare Mal. 3. 1-6; also Matt. 11. 7-15.) GOLDEN TEXT: Whosoever a man soweth, that shall he also reap. Gal. 6. 7.
- XIII. December 24.—CHRIST'S COMING FORETOLD. Isa. 9. 2-7. *Commit* vs. 6, 7. (Read Isa. 11. 1-10.) GOLDEN TEXT: Unto you is born this day in the city of David a Saviour, which is Christ the Lord. Luke 2. 11.
- XIV. December 31.—REVIEW. GOLDEN TEXT: Bless the Lord, O my soul, and forget not all his benefits. Psalm 103. 2.

Order of Services.—Third Quarter.

OPENING SERVICE.

I. SILENCE.

II. RESPONSIVE SENTENCES. [Psalm 107. 1-8.]

- SUPT. O give thanks unto the LORD, for he is good: for his mercy endureth for ever.
- SCHOOL. Let the redeemed of the LORD say so, whom he hath redeemed from the hand of the enemy;
- SUPT. And gathered them out of the lands, from the east, and from the west, from the north, and from the south.
- SCHOOL. They wandered in the wilderness in a solitary way; they found no city to dwell in.
- SUPT. Hungry and thirsty, their soul fainted in them.
- SCHOOL. Then they cried unto the LORD in their trouble, and he delivered them out of their distresses.
- SUPT. And he led them forth by the right way, that they might go to a city of habitation.
- SCHOOL. O that men would praise the LORD for his goodness, and for his wonderful works to the children of men!

III. SINGING.

IV. THE TEN COMMANDMENTS, OR THE APOSTLES' CREED.

- V. PRAYER, followed by the Lord's Prayer in concert.
- VI. SINGING.

LESSON SERVICE.

- I. CLASS STUDY OF THE LESSON.
- II. SINGING LESSON HYMN.
- III. RECITATION OF THE TITLE, GOLDEN TEXT, AND OUTLINE by the school in concert.
- IV. REVIEW AND APPLICATION OF THE LESSON by Pastor or Superintendent.
- V. SUPPLEMENTAL LESSON. [Special lesson in the Church Catechism may here be introduced.]
- VI. ANNOUNCEMENTS [especially of the Church service and the Epworth League and week-evening prayer-meetings.]

CLOSING SERVICE.

- I. SINGING.
- II. RESPONSIVE SENTENCES. [Psalm 117.]
- SUPT. O praise the LORD, all ye nations: praise him, all ye people.
- SCHOOL. For his merciful kindness is great toward us:
- ALL. And the truth of the LORD endureth for ever. Praise ye the LORD.

# INTERNATIONAL BIBLE LESSONS.

## THIRD QUARTER: STUDIES IN THE OLD TESTAMENT.

### LESSON X. REBUILDING THE TEMPLE.

[Sept. 3.]

**GOLDEN TEXT.** The temple of God is holy, which temple ye are. 1 Cor. 3. 17.

**AUTHORIZED VERSION.**

[Read chapters 3 and 4.]

**Ezra 3. 10 to 4. 5.** [*Commit to memory verses 10, 11.*]

10 And when the builders laid the foundation of the temple of the Lord, they set the priests in their apparel with trumpets, and the Levites the sons of A'saph with cymbals, to praise the Lord, after the ordinance of Da'vid king of Is-ra-el.

11 And they sang together by course in praising and giving thanks unto the Lord; because he is good, for his mercy endureth forever toward Is-ra-el. And all the people shouted with a great shout, when they praised the Lord, because the foundation of the house of the Lord was laid.

12 But many of the priests and Levites and chief of the fathers, who were ancient men, that had seen the first house, when the foundation of this house was laid before their eyes, wept with a loud voice; and many shouted aloud for joy:

13 So that the people could not discern the noise of the shout of joy from the noise of weeping of the people: for the people shouted with a loud shout, and the noise was heard afar off.

1 Now when the adversaries of Ju'dah and Ben'ja-min heard that the children of the captivity builded the temple unto the Lord God of Is-ra-el:

2 Then they came to Ze-rub'ba-bel, and to the chief of the fathers, and said unto them, Let us build with you: for we seek your God, as ye do; and we do sacrifice unto him since the days of E'sar-had'don king of As-sur, which brought us up hither.

3 But Ze-rub'ba-bel, and Jesh'u-a, and the rest of the chief of the fathers of Is-ra-el, said unto them, Ye have nothing to do with us to build a house unto our God; but we ourselves together will build unto the Lord God of Is-ra-el, as king Cy'rus the king of Per-si-a hath commanded us.

4 Then the people of the land weakened the hands of the people of Ju'dah, and troubled them in building,

5 And hired counsellors against them, to frustrate their purpose, all the days of Cy'rus king of Per-si-a, even until the reign of Da-ri-us king of Per-si-a.

**REVISED VERSION.**

10 And when the builders laid the foundation of the temple of the Lord, they set the priests in their apparel with trumpets, and the Levites the sons of A'saph with cymbals, to praise the Lord, after the order of Da'vid king of Is-ra-el.

11 And they sang one to another in praising or giving thanks unto the Lord, saying, For he is good, for his mercy endureth forever toward Is-ra-el. And all the people shouted with a great shout, when they praised the Lord, because the foundation of the house of the Lord

12 was laid. But many of the priests and Levites and heads of fathers' houses, the old men that had seen the foundation of the first house, when the foundation of this house was laid before their eyes, wept with a loud voice; and

13 many shouted aloud for joy: so that the people could not discern the noise of the shout of joy from the noise of the weeping of the people: for the people shouted with a loud shout, and the noise was heard afar off.

1 Now when the adversaries of Ju'dah and Ben'ja-min heard that the children of the captivity builded a temple unto the Lord the God

2 of Is-ra-el; then they drew near to Ze-rub'ba-bel, and to the heads of fathers' houses, and said unto them, Let us build with you: for we seek your God, as ye do; and we do sacrifice unto him since the days of E'sar-had'don king of As-syr'i-a, which brought us up

3 hither. But Ze-rub'ba-bel, and Jesh'u-a, and the rest of the heads of fathers' houses of Is-ra-el, said unto them, Ye have nothing to do with us to build an house unto our God; but we ourselves together will build unto the Lord, the God of Is-ra-el, as king Cy'rus the

4 king of Per-si-a hath commanded us. Then the people of the land weakened the hands of the people of Ju'dah, and troubled them in building, and hired counsellors against them, to frustrate their purpose, all the days of Cy'rus king of Per-si-a, even until the reign of Da-ri-us king of Per-si-a.

**Time.**—About 535 B. C. **Place.**—Jerusalem.

**Home Readings.**

**M.** Daily offerings. Ezra 3. 1-7.

**Th.** Rebuilding the Temple. Ezra 3. 8-13.

**W.** Rebuilding the Temple. Ezra 4. 1-6.

**Th.** Enemies prevail. Ezra 4. 11-24.

**F.** Charge of the Levites. 1 Chron. 23. 24-33.

**S.** Enduring mercy. Psa. 136.

**S.** God's temple. 1 Cor. 3. 6-17.



**Lesson Hymns.****No. 235, New Canadian Hymnal.**

Lord of the Sabbath, hear our vows,  
On this thy day, in this thy house.

**No. 265, New Canadian Hymnal.**

Children loud hosannas singing,  
Hymns thy praise in olden time.

**No. 278, New Canadian Hymnal.**

One more hymn we'll sing at parting,  
On more strain of grateful praise.

**QUESTIONS FOR SENIOR SCHOLARS.****1. Holy Sorrow and Holy Joy, v. 10-13.**

What did the builders do?  
What had become of the former temple?  
What was the work of the priests?  
What was the work of the Levites?  
What was "the ordinance of David?"  
Why did the people praise the Lord?  
Why should we praise him?  
Are more responses advisable in our religious services?  
Why did the people weep?  
Are the former days better than the present ones?

**2. Temptation and Resistance, v. 1-5.**

Who came to tempt the Israelites?  
Why did the adversaries not wish the temple erected?  
In what form did the temptation come?  
Should we not work in reforms with those who will work with us?  
What principle should guide us in accepting or refusing aid in Christian work?  
How were the Israelites troubled in building?  
Who were the hired counselors?  
What is bribery?  
Can there be bribery without money?  
Why is it sinful and dangerous to morals?  
What does the New Testament say of God's temple? **GOLDEN TEXT.**

**Teachings of the Lesson.**

1. We should praise God when we see Christ's kingdom rising like a sacred temple. We should be filled with joy. We should aid in the work. We should not stop in our work because difficulties arise.
2. Weeping and rejoicing are mingled in human life. Tears for departed friends; joy in the hope of meeting them in heaven. Sadness for departed scenes; cheer in the anticipation of bright ones. Life is like an April day—cloud and sunshine, raindrops and sunshine.
3. "We ourselves together will build"—indi-

vidual effort, and effort in combination. Each one has some work. It is but small, but if all work together, results are great and visible. Work—harmony in work, one purpose, and concentration upon it—is the secret of success.

**QUESTIONS FOR INTERMEDIATE SCHOLARS.****1. Holy Sorrow and Holy Joy, v. 10-13.**

Who were appointed to lead in song?  
What instruments did they have?  
How was the singing conducted?  
What was their song of praise?  
How did the people respond?  
What exception was there to the general joy?  
Between what two sounds could the people not discern?

**2. Temptation and Resistance, v. 1-5.**

To whom did the enemies of Judah and Benjamin go?  
What led them to go to Zerubbabel?  
What request did they make?  
What reason did they give?  
Was this the truth?  
What did Zerubbabel and Jeshua and the rest say to them?  
Was this right?  
Why was it right?  
What did the people of the land do against Judah?  
What else did they do?  
How long did their opposition continue?

**Practical Teaching**

Where in this lesson are we taught—

1. That we are not to look on things that are in the past, but press forward?
2. That we cannot serve God without opposition?
3. That God's sympathy is always at our command?

**QUESTIONS FOR YOUNGER SCHOLARS.**

Where did the Jews go when they left Babylon?  
**To Jerusalem.**

Why were they glad to go there? **It was their dear old home.**

What did they find when they came there?  
**That it lay in ruins.**

Who had destroyed it?  
How long was it since Nebuchadnezzar took it?  
What had become of the beautiful temple?  
What did they build again?  
What more did they do to please God?  
What foundation did they lay? **The foundation for the house of the Lord.**

What did the people do when this was laid?  
Do you know why some wept?  
What does the Lord want each one of us to  
build? **The temple of the Spirit.**  
Who is willing to come and live in it? **The  
Lord.**

### THE LESSON CATECHISM.

(For the entire school.)

1. What did the builders lay? **The foundation of the temple of the Lord.**
2. Why did the people praise the Lord? **Because he is good; for his mercy endureth forever.**
3. What did the enemies say? **"Let us build with you."**

4. What was the response? **"Ye have nothing to do with us."**

5. What is said in the New Testament of God's true temple on earth? **GOLDEN TEXT: "The temple of God is holy, which temple ye are."**

### NEW CHURCH CATECHISM.

83. What shall be the end of the righteous?

The end of the righteous shall be to enter into the kingdom and presence of the Father, in an estate of immutable holiness, which is eternal life and blessedness.

Matthew xxv. 34. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.

### THE LESSON OUTLINE.

BY J. L. HURLBUT, D. D.

#### The Church of the Returned Exiles.

#### I. A WORSHIPING CHURCH.

*Foundation of . . . temple.* v. 10.

Builded the altar. Ezra 3. 1-16.

Assembling . . . ourselves. Heb. 10. 25.

#### II. A WORKING CHURCH.

*The builders laid.* v. 10.

To set forward the work. Ezra 3. 8.

If any man build. 1 Cor. 3. 12, 13.

#### III. A SCRIPTURE-STUDYING CHURCH.

*After the ordinance.* v. 10.

Searched the Scriptures. Acts 16. 11.

Dwell in you richly. Col. 3. 16.

#### IV. A PRAISING CHURCH.

*Sang . . . giving thanks.* vs. 11-13.

In psalms and hymns. Eph. 5. 19.

Sing unto the Lord. Psal. 95. 1.

#### V. A SEPARATED CHURCH.

*Nothing to do with us.* vs. 1-3.

Come out from among them. 2 Cor. 6. 14-18.

Love not the world. 1 John 2. 15.

#### VI. AN OPPOSED CHURCH.

*People . . . troubled them.* vs. 4, 5.

The world hateth you. John 15. 18, 19.

Blessed . . . persecuted. Matt. 5. 10.

### EXPLANATORY AND PRACTICAL NOTES.

Last Sunday we saw how, in answer to the proclamation of Cyrus, devout Jews journeyed from the lands of exile to the deserted homes of their fathers. They began the restoration of the broken glories of Jerusalem by a formal act of consecration around a new-made altar on the ancient foundation. Once again the sacrificial fires were kindled, and the walls of God's house arose; but not without strong opposition. The heathen tribes (later called Samaritans), which had been settled by the Assyrian monarch in central Palestine (2 Kings 17. 24; Ezra 4. 9, 10) to mingle there with the dregs of old Israel, made a specious proposition to the Jewish prince Zerubbabel, acceptance of which would have been fatal to the entire reformatory movement; fatal to the reestablishment of God's peculiar people in their own land, under their own system, as a witness to the world against polytheism, idolatry, and sensualism in religion. The Samaritans had adopted a mongrel worship, uniting idolatrous rites with reverence for Jehovah, and their admission by Zerubbabel to partnership in his holy work would have been a practical abandonment of pure religion. But the Samaritans never forgave Zerubbabel's refusal. During three reigns they so worked upon the Persian court that the rebuilding of the temple was almost wholly stopped. Our lesson merely alludes to this long opposition, after causing us to hear songs of gratitude and sobs of sad memory from the little company gathered on the temple platform. As we have seen, the captivity had wrought great moral changes in the Israelites. Henceforth they were to concentrate their intellectual energies upon the Holy Scriptures. The temple became the center of their thought, and to strengthen their devotions a synagogue was erected in every village, to be diligently attended by every family.

Noteworthy is the fact that this great change not only affected the Jews who returned to their own land, but also the ten times as many Jews who remained by choice in foreign lands, the Jews of the Dispersion.

**Verse 10. The builders.** Joshua the priest and Zerubbabel the prince. **Laid the foundation of the temple of the Lord.** Or, as we would say, the "corner stone." We have detailed descriptions of Solomon's temple, though possibly no two scholars would draw from them diagrams exactly the same; we have full descriptions of Herod's temple; but of this second temple we know little, and can only guess its general similarity in design to the others. **The priests in their apparel.** Of pure white linen. Priestly trumpets stood almost in place of modern church bells as musical inviters to holy services. **The sons of Asaph.** A body of musicians, successors of, and perhaps descended from, the famous musician of David's time. **The ordinances of David.** The order or regulation. These people were intent on reproducing the genuine worship of Jehovah, and with it accepted all the little rituals and orders that tradition told them the holy men of God in former times had kept. David seems to have been the originator of choirs and music in the temple.

**11. They sang together by course.** As musical folk would say, they sang in antiphonal choruses; one section sang and the other responded. **Praising and giving thanks unto the Lord.** A sacred duty, emphasized by the apostles even more, if possible, than by the Old Testament. **Because he is good, for his mercy endureth forever toward Israel.** This was a well-known refrain or doxology. The words are found in several psalms, and seem to have dated from the bringing back of the ark to Jerusalem in David's time. **The people shouted with a great shout, when they praised the Lord.** That is, their holy enthusiasm broke through the program. **Because the foundation of the house of the Lord was laid.** A proof to them that all of God's promises would be surely kept.

**12. Many of the priests and Levites and chief of the fathers.** Men of prominent position, whose manifestations of joy or sorrow would influence many. **Ancient men, that had seen the first house.** Fifty-two years before this the "first house" had been destroyed. **Wept with a loud voice.** Their memories of the past almost crowded back their hopes for the future. The new sanctuary was larger than Solomon's, but not nearly so magnificent, and then—a fact that the old men would feel acutely—it was not Solomon's; no traditions of great

things could linger around this building, and the most sacred treasures of the old temple had been lost. **Many shouted aloud for joy.** To have any temple at all was to their simple souls cause enough for joy. Both expressions of emotion were amply justified by the occasion—sorrowful tears and joyful songs, memories of the past and hopes for the future.

**13. The people could not discern the shout of joy from the noise of the weeping of the people.** People at a distance were uncertain as to whether the noise was a demonstration of gladness or of sorrow.

**1. The adversaries of Judah and Benjamin.** The mixed foreign population of neighboring towns, especially the Samaritans. **The children of the captivity.** So the returned exiles are called because most of them were born in Chaldea. **The temple unto the Lord God of Israel.** It was hard to get out of the minds of Jews and pagans the thought that the dominions of gods were limited by geographical boundaries, and it was without hypocrisy, but with a sincere desire to secure their own temporal prosperity, that these aliens asked permission to join in glorifying the Lord God of Israel. Since they lived in his territory they felt they should propitiate his favor.

**2. The chief of the fathers.** Head men of the various subdivisions of the tribes. **Let us build with you, for we seek your God as ye do.** Their motives were probably mixed. They had for a long time really worshiped Jehovah as one of many gods, but already their hostile attitude had caused fear (Ezra 3. 3), and they had no real friendship for the Jews. **We do sacrifice unto him since the days of Esar-haddon.** "They feared the Lord, and served their own gods" (2 Kings 17. 33). Even the Hebraic religion, so far as they had learned it from priests of the northern tribes, taught them to reverence a bull, and if they had been permitted by Zerubbabel and his counselors to join them, it would, humanly speaking, have sealed the fate of pure religion. Esarhaddon had exiled these people from their homes just as the Jews were taken from Palestine.

**3. Jeshua** was chief of the religious activities of the nation, as Zerubbabel was of its secular affairs. **Ye have nothing to do with us to build.** We cannot work together. **As king Cyrus the king of Persia hath commanded us.** Apart from all other reasons, it would have been a political blunder to have joined with

these people at this time. They were not mentioned in the decree of Cyrus, which was the Jews' warrant for what they were doing.

**4, 5. The people of the land.** The pagan colonists. **Weakened the hands of the people of Judah.** This was done in two ways, as intimated in this and the following verse. (1) They **troubled them in building.** By slanders and contemptuous messages, and by threatening attacks, and by every petty injury they could inflict. (2) They **hired counselors against them.** These men (or women, for it is probable that favorites of the harem were used as well as courtiers) made slanderous repre-

sentations to the government, and seriously hindered the Jews. Such favorites are on sale in every oriental court. **To frustrate their purpose.** They delayed the material that was sent to them from a distance. They made every movement of the builders perilous, and utterly misrepresented them at the Persian court. Even while **Cyrus king of Persia** lived, although he does not seem ever to have changed his attitude, some of the subordinate rulers interfered with the Jews; and when **Darius king of Persia** had been on the throne two years the building was compelled to cease. So that for nearly forty years the temple stood incomplete.

### CRITICAL AND HOMILETICAL NOTES.

**Verse 10. When the builders laid the foundation.** This was in the second month of the second year after the return from Babylon, or about May, 536 B. C. (see verse 8). The word "builders" refers to the common workmen and not to the overseers. Very little is known about the dimensions or arrangement of this temple. (See, however, Ezra 6. 3; 7. 17). **They set the priests.** The verb "set" is the same as that rendered "appointed" in verse 8. The subject of the verb is evidently the leaders or those in authority, namely, Zerubbabel and Jeshua. **In their apparel.** In their official or priestly robes. The priests' garments are minutely described in Exod. 39. 27 ff. (which see). **With trumpets.** Not for musical purposes, but rather to summon the people to the solemn assembly. (See Num. 10. 1-10 and 2 Chron. 5. 12.) **With cymbals.** The dual form of the word suggests that the cymbal was composed of two equal parts—that is, two concave metallic plates, which were struck together. **Asaph.** Asaph and his family were famous not only as temple musicians (1 Chron. 15. 16 ff.), but also as writers of psalms (see titles of Psalms 73-83). **After the order of David.** Literally, by the hands of the king—that is, by appointment of David (see 1 Chron. 25. 1, 2).

**11. And they sang one to another.** Literally, "they answered." Many understand this to refer to responsive or antiphonal choral singing. Though the Hebrew does not fully justify such a view, yet there can be no reason for doubting that the Hebrews were acquainted with and practiced such singing. Psalms 106, 107, 118, and 136 might have been so rendered. **For he is good,** etc. A very common refrain in Hebrew hymnology (see 1 Chron. 16. 41; 2 Chron. 5. 13; Jer. 33. 11 and often in Psalms 136). **Because the foundation.** To worship Jehovah in Jerusalem was a cause of greatest joy to the pious Jew. Hence

the unmixed pleasure manifested in the loud shouting.

**12. Heads of fathers.** The chief men of the various families into which the tribe was divided. **The old men that had seen the first house.** Assuming that Solomon's temple was not fully destroyed till 588 or 587 B. C., and that the foundation of the second one was laid in 536 or 535 B. C., only fifty-two years would have elapsed. Thus there could have been many old men present who had seen the temple of Solomon while standing in all its glory. **Of this house.** Not the temple of Solomon, but that of Zerubbabel. Notice, however, the marginal reading of the Revised Version. **Wept with a loud voice.** These were tears of sorrow at beholding the sad prospect before them and perhaps doubtful of the successful issue of the work commenced. **Many shouted aloud for joy.** Because they had been delivered from captivity and were allowed to see the commencement of the temple building. The young men were full of hope and had glorious visions of the future. ●

**1. The adversaries.** The non-Jewish population, especially the colonists, mentioned in 2 Kings 17. 24, and sent to Palestine by the king of Assyria to replace those taken captives. **Judah and Benjamin.** Jerusalem, the capital of Judah, was on the borderland, quite close to Benjamin. When the other tribes revolted from Judah, Benjamin for the greater part remained loyal to the Davidic dynasty (see chap. 1. 5). **Children of the captivity.** The phrase occurs often in this book, and signifies not only those born in captivity, but includes all the returned captives.

**2. We seek your God, as ye do.** If they worshiped Jehovah, they thought they had a right to lend a helping hand in building the temple. It is probable that this mixed race, like

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all Semitic tribes, Israel alone excepted, were polytheists. If so, Jehovah was only one of the gods they worshipped. Indeed, the religion of these people when they first came to Palestine is fully described in 2 Kings 17, 24-41. (See especially verse 33, which reads: "They feared Jehovah, and served their own gods.") **We do sacrifice unto him.** Polytheists sacrificed to many gods. Notice that the marginal reading is, "**We do no sacrifice since,**" etc. The Hebrew words for "to him" and "not" are pronounced exactly in the same way. There are not less than fifteen places in the Old Testament where more or less confusion arises from this word *lo*. If the negative be correct, the meaning then may be, We have not sacrificed either to idols or to Jehovah—Jehovah accepts sacrifice only at Jerusalem—since the days of **Esar-haddon**. This was the son of Sennacherib and ruled over Assyria from 680-669 or 668 B. C. (see 2 Kings 19, 37). It is very possible that there were many Jews among these mixed races, for not all the inhabitants were carried to Babylon.

**3. Ye have nothing to do with us.** Literally, "Not for you and for us to build a house to our God." We have nothing in common with you. Your ideas of religion differ from ours. We worship one God. You worship many. There are times when the Church of God should refuse the aid of worldly men. Many a church is dying because the worldly minded control it. It may be that some pastor has a padlock on his mouth and the key is in the pocket of some wealthy layman. This was true when abolition was weak. This is why so many of our ministers at this day are not outspoken on the temperance question. **As King Cyrus.** For the decree of Cyrus, see chap. 1, 3.

**4. Then the people of the land.** The foreign colonist and the mixed population, especially the Samaritan; those called "adversaries" in verse 1. **Weakened the hands.** This is a very common Hebrew idiom, the exact opposite of "strengthen the hands"—that is, to assist; it signifies to hinder, to embarrass, or to discourage in any way. (See Neh. 4, 1-12).

**5. And hired counselors.** Engaged men to bribe the governors and under officials in the country around and perhaps to influence the court of Persia. **All the days of Cyrus.** That is, till the year 529 B. C., when he died. Until the **reign of Darius.** This was Darius the son of Hystaspes, generally called Darius Hystaspis (Hystaspis is the genitive of Hystaspes), who reigned from 522 or 521-486 B. C. If the work on the temple began in 536 B. C., the Jews were constantly hindered for about fifteen years, and the

house of Jehovah was not dedicated till the sixth year of Darius, or about 516 B. C. (see Ezra 6, 15-17).

### Thoughts for Young People.

#### Concerning Mixed Motives and Emotions.

**1. Mingled joy and sorrow.** Youth is the time when emotions are unmixd. The extravagant grief of a child over a broken toy, his extravagant joy over a picnic or a Christmas gift, are alike caused by the simplicity of his emotions. He has not lived long enough to be able to carry some trust and comfort into his darkest moments and some sorrow to modify his brightest joy. Older people are staid and moderate by comparison. Not because they are older, but because life has taught them that neither the worst sorrow nor the happiest joy can last. The mingled shout of joy and weeping at the foundation of the temple is often duplicated in the interior history of every thoughtful human being.

**2. Mingled self-interest and self-sacrifice.** Doubtless self-interest had a large part in the decisions and the persistency of these restored Jews, yet their behavior was of self-sacrifice as great, perhaps, as that of any community told of in history. Sometimes young people are led to doubt their own Christianity and rectitude because they observe in themselves mixed motives. They decide on a course partly because it is right, partly because they think it "pays," and they would feel more religiously heroic if their motive all the way through was self-sacrifice. It is well to remember that God knoweth our frame. A man should be honest from a higher motive than because honesty is the best policy; but the excellency of honesty as a policy should not interfere with our loyalty to honesty as a holy principle.

**3. Mixed virtue and vice.** They won't mix. Oil and water will mix sooner. And yet in society, and business, and politics, we Christians are continually being assured by the people of the land that they seek our God as we do, and are being asked by them to let them unite their forces with ours. But the loving servant of Jesus Christ and those who worship false divinities of any sort cannot work together with success for the upbuilding of God's house or God's kingdom in this world.

#### Orientalisms of the Lesson.

BY J. T. GRACEY, D.D.

The priests in their apparel appeared as priests had done for a thousand years. There were but four pieces to the entire outfit. The priest first put his feet into linen drawers, and drew them up to the waist and fastened them there. He

next put on the *kootoneth*, a narrow coat with sleeves of a single piece, but in Christ's time the rabbis represent that the sleeves were sewn on to the coat. It was open wide at the neck and drawn together with cords at the shoulders. He next bound about him two or three times an embroidered girdle of various colors, the ends of which were tied in a knot and hung down over his shoulders. He next placed on his head the miter or turban. He was to be barefoot, but never to enter the tabernacle without the drawers "lest he die." The going barefoot on the cold temple floor was not conducive to health, and the physician in attendance was called "irreverently," the Talmuds tell us, "the bowels-doctor." But from Moses' time till the destruction of the temple of Zerubbabel by the Romans it was considered that the ground of the temple was holy, and would be profaned by wearing shoes.

The high priest was dressed the same except a double band of violet color was on his turban, his upper robe was wider than the *kootoneth*, was of violet color, and around the bottom of it were little bells of gold to announce his going into the holy place and his coming out of it. He wore a shorter garment, also, of fine-twined linen, intermingled with blue and purple and scarlet, called the "ephod," composed, Josephus says, of two pieces, one for the back and one for the breast, bound in front by two clasps on which were two precious stones with the names of the twelve tribes engraved on them. He wore, also, a large square piece of the same material as the ephod, fastened to the ephod in front, and doubled so as to make a bag by rings of gold and cords of violet. It was the breastplate on which were twelve precious stones set in gold in three rows with the names of the twelve tribes on them. In the bag of the breastplate were kept the Urim and Thummim. On the great day of atonement the high priest dressed in a simple robe of white.

The trumpet entered largely into the religious service of the Hebrews. It was of ram's horn, straight or curved like a cornet; or of silver such as Moses directed to be used to call the assembly for marching, for sounding the alarm of war or for celebrating the sacrifices on festival occasions. Moses restricted their use to two trumpets, and these sounded only by the priests, not by laymen. The Jews still use the trumpet at the "day of blowing of trumpets," which for more than twenty centuries they have observed in the autumn, a prelude and preparation for the great day of atonement. It is still sounded in the synagogue at the close of the day, and the Sephardim Jews use it on the seventh day of the

feast of tabernacles. In the time of Christ the trumpet was blown at the temple in connection with the daily sacrifice; some one of the priests went to the roof of the temple to watch when the first rays of the sun struck the city of Hebron to the southeast; as soon as it appeared they cried, "It is day at Hebron," and they sounded the trumpet to awaken the whole city.

Cymbals were of two kinds—the "loud cymbals," castanets, four small plates of brass; two plates were attached to each hand, and smitten together, to mark time for the choir in their sacred song. The "high sounding cymbals" were two larger plates, one held in each hand and struck together as an accompaniment to other music. In the East, from time out of mind the cymbal has been a popular musical instrument for use in connection with dancing to mark the rhythm. The chanting in the great festivals was often done by two parts of the choir alternately, though sometimes a single voice carried one part, as when the whole congregation would sing in loud voice, "The Lord is in his holy temple," and a single distant voice from some elevation sang, "Let all the earth keep silence before him!" and the people bowed their heads and remained silent.

The oriental conditions of this lesson require a brief survey of the Samaritans. There is much of interest in this lesson regarding them. It has to do with the crisis which separated them wholly from the body of the Jews, in an antagonism national and religious which has continued from that day until now. Some two hundred years before Ezra's time, the king of Assyria carried away a portion of the Hebrew people and transplanted into Samaria a portion of his own nation. These were heathen. They were visited by wild beasts and concluded that the god of the Hebrews was punishing them, and that he had local control of the country. They sent to the king of Assyria and obtained a Hebrew priest to teach them the religion of the Jews. The history of this is in 2 Kings 17, which we need not repeat, and only refer to as the base of what follows. Of the imported foreigners the most numerous were from Cuthah. They were Gentiles by origin, but now claimed to be Jews by religion, and had adopted the Pentateuch as their sacred book. They stopped there. They rejected the books of the prophets and all traditions. The Jews never recognized them as brethren, calling them Cuthites. This grew to animosity when the exiles came back under Zerubbabel and into violence under Ezra and Nehemiah. But we see the situation when in verse 2 these Cuthites claim to be recognized as a part of Israel because "we seek your God, as ye do;

and we do sacrifice unto him since the days of the king of Assyria who brought us here." The rejection of them by the Jews made the open break, which deepened the hatred through succeeding centuries, with never an attempt at compromise again, and five hundred years later the Jews said, "A morsel of bread from a Samaritan is as swine's flesh."

The Jews held Samaria to be a part of the Holy Land, saying, "The Samaritan land is clean, the habitations are clean, the water is clean, and the roads are clean," yet the Jews from Galilee or elsewhere who passed through it exposed themselves to peril or to be insulted, and were required to have no intercourse with the Samaritan "dogs." The Pharisee in later years would not pronounce the name except to insult mortally an enemy after he has exhausted all the other vile epithets in which the language of the day abounded. Religious hatred destroyed Samaritan patriotism and they escaped being dispersed by the Greeks, and later by the Romans, and continue, after 2,000 years, in that locality this day.

Their community now numbers but a hundred and fifty. They reside at Nablus, clinging with superstitious reverence to the locality. Gerizim to them is the "center of the earth." Did not the deluge fail to cover it? Had not Jacob his ladder vision here? Do not ruins of their temple on this "highest mountain of the earth" hold the twelve stones which Joshua had taken from the river bed of the Jordan as a memorial of the miracle by which the tribes passed dryshod into the promised land? Certainly their "fathers worshiped in this mountain," time out of mind? They are the only people on earth—this little community of a hundred or less adults—who annually offer the sacrifice of the passover as David did, and as Moses did. The roasted lamb of the ordinary Hebrew passover celebration is at best but a symbol of the sacrifice; and though the Cushites were heathen, and Ezra and Zerubbabel and Jeshua said, "Ye have nothing to do with us to build a house unto our God," yet are they the sole remnant of the races of that hour, who conscientiously maintain the sacrificial ritual which the returned exiles sought to restore and to perpetuate.

### By Way of Illustration.

BY JENNIE M. BINGHAM.

Verse 10. First the temple is built; afterward the walls of the city—the inner before the outer. The law of spiritual growth, like the law of natural growth, is "from within, out." Cleanse the heart and all else will be clean.—*D. L. Moody.*

The Pilgrim Fathers landing on the shores of New England attended first to their religious service.

After the terrible siege of Leyden, when food was brought into the city, the people went first to the church and gave thanks to God, and then satisfied their hunger. They founded a university for a thank offering.

Verse 11. A revival of religion is always accompanied by a revival of music. W. T. Stead says: "Luther's doctrine would not have been felt as it was had not his psalms and hymns given wings to his teaching. They were carried all over the country by wandering students and peddlers, and became so popular that they even found their way into the Roman Catholic Church, so that a Romanist declared, 'The whole people is singing itself into the Lutheran doctrine.'"

Lord Shaftsbury said of the work of Moody and Sankey in London, "Their singing of simple Gospel hymns, in which all the people join, is one of the best features of their work, and one of the best agencies for the dispensation of Gospel truth."

*First Methodist Church in America.* The little Methodist society, which had met in a rigging loft in New York city, felt that they must have a church. Barbara Heck declared that they must not stop to consider their poverty, but they must all give as much as they were able to give, and trust the Lord for his help; for in a vision she had seen the church and had heard the words, "I, the Lord, will do it." The scheme that looked so hopeless to merely speculative eyes was, after two days of fervent prayer, deliberately adopted, and the church, sixty feet long and forty-two feet broad, was built and soon thronged with a joyous, singing people. They wrote Wesley to send them a preacher, saying, "With respect to money to pay his passage, if you cannot procure it, we will sell our coats to procure it."

They, like the builders in Ezra's time, had opposition from their neighbors. The record says: "Before we began talking of building the devil and his children were very peaceable; but since, many have cursed us and tried to stop their people from assisting us. In spite of this, many have given friendly assistance, and one hundred pounds has been contributed by those not members."

*Golden Text:* "Which temple ye are." Michael Angelo was a painter of no mean ability, and a sculptor of great genius; but these did not satisfy him. He cried: "To build! To build!" And not until the great cathedral of St. Peter's was erected with its mighty dome did he feel that he had accomplished that which was worthy of his life. Let this mighty enthusiasm possess young

people: "To build! To build!" and we shall have more of these growing and finished temples for God's service. Beginners will become saints in the real meaning of that beautiful word, and disciples (learners) will become apostles (sent ones). That word "edify" which we so often find in Paul's epistle, and which is related to our word "edifice," has in it this thought of our progress in Christian life as shall result in a beautiful and complete temple.—*Epworth Herald*.

### Heart Talks on the Lesson.

BY MRS. J. H. KNOWLES.

"Which temple ye are." The Golden Text gives the spiritual keynote of the lesson. That magnificent temple at Jerusalem, built by Solomon, perfect in proportion, formed of the best products of the forest, overlaid with pure gold, adorned with precious stones, and the exquisite workmanship, is a symbol of the human soul, perfectly made after a divine pattern for the indwelling of God through the Spirit. The glory of the Lord filled it, and his presence was recognized by all the people. Within was the holy of holies, where stood the ark of the covenant with the law of God. There, in the secret place, behind the veil, shut away from those who could not understand, he revealed his will to his own anointed ones. On the day of dedication Solomon said in his beautiful prayer, "Will God indeed dwell on the earth? behold, the heaven and heaven of heavens cannot contain thee; how much less this house that I have builded . . . yet have thou respect unto the prayer of thy servant, that thine eyes may be open toward this house night and day, even toward the place of which thou hast said My name shall be there." And in Isa. 57. 15 we read, "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy, I dwell in the high and holy place, with him also that is of a humble and contrite spirit."

All national hope for the Jews centered in the temple; when that was destroyed they were captives in exile. Returning from captivity, the first thought was to restore that ruined place where God could once more dwell among them, and which would be both pledge and evidence of the repossession of their lost inheritance.

So, a temple for his own indwelling God designed the soul to be. He endowed it with Godlike qualities, adorned it with graces which shine like precious jewels even among its ruins. But it is a ruined temple! Its sacred things have been put to the profane uses of the world. Its voice of prayer is restrained, its most holy place disregarded; the conscious presence of God

seems scarcely a possible realization. Our hope is gone, our inheritance lost, we are captive exiles until this spiritual building is restored.

How can you live without the holy place of communion with God? The best that he has made, the richest gift he has given, becomes valueless after a while if we do not know the Maker and Giver. How can you be at peace with yourself or with the world without his law written in your heart by love in Christ Jesus, as it was hidden in the ark of the covenant? Do not say, "the time has not yet come." "Thus saith the Lord of hosts, Consider your ways; go up to the mountain and bring wood, and build the house, and I will take pleasure in it, and will be glorified, saith the Lord."

Are we dwelling in our own ceiled houses—that is, gathering for selfish ease or pleasure the costly things of earth, satisfied with material wealth and worldly enjoyment while God's own temple, the soul within us, is in ruins, its precious vessels of gold and silver, our time, talents, opportunities used only by the world that has carried us away captive? How shall we begin to build? Just as they did in the olden time, with the altar of sacrifice. "The sacrifices of God are a broken spirit, a broken and a contrite heart, O God, thou wilt not despise." Jesus is the chief corner stone; other foundation can no man lay. In him all the building fitly framed together groweth unto a holy temple in the Lord. It grows. Do not be overanxious about its progress. With the true foundation and the altar of sacrifice in daily use, by the study of the word, by prayer, through discipline, trial, experience, like Solomon's temple it will come to perfect proportions, surely, beautifully, though "there was neither hammer nor ax nor any tool of iron heard in the house while it was in building."

### The Teachers' Meeting.

Old tribal jealousies were now buried. The returned Jews were under friendly foreign rule, freed from political complications and ambitions; their energies were devoted to their religious life. This lesson shows us some of the traits of the Church of the restoration: 1. Deep interest in the worship of the temple—no more idols, no more disregard of the service of God; 2. Deep interest in the Holy Scriptures. They followed the ordinances of David, planned their feasts and services in accordance with the ancient ritual, became the people of one book, read it in their synagogue and taught it in their schools. 3. Increasing element of song in their worship. One of the noblest psalms in the Bible



dates from the exile and the return. 4. Separation from the world. The friendship of the world is enmity to God. Now the Jews entered upon a new policy. Israel is henceforth a peculiar people, dwelling alone. Their entire separation from all other people may seem to us bigoted and narrow, but in that age it was their only salvation. Our tendency is too greatly to the opposite extreme of conformity to the world.

**OPTIONAL HYMNS.**

Lord, this day thy people meet.  
In thy name, O Lord, assembling.  
Within God's temple now we meet.  
Praise for his excellent greatness.  
I love thy kingdom, Lord.

Lord of the worlds above.  
Within thy house, O Lord, our God.  
How sweet the place of prayer.  
Praise the Lord.  
Hallelujah! song of gladness.

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BY REV. S. G. AYRES, B.D.

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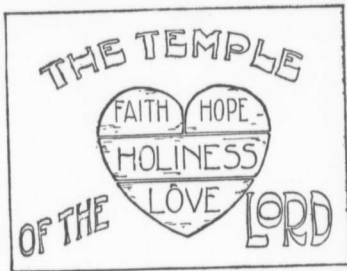
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**Blackboard.**

BY THOMAS G. ROGERS.



The temple of the Lord is not now in one place or one land; for "the tabernacle of God is with men," in their hearts. We are building the temples of character every day, and are as likely to be troubled by false friends and hindered by enemies as the Jews were. We must be as holy as the temple of God, which temple we are; and faith, hope, and love must be the materials we use. No enemies can cause the work to cease if we are faithful, and we shall have the inscription on our lives, "Holiness unto the Lord." If desirable, more stones may be used in building the heart and the names multiplied—truth, obedience, etc.

**LESSON XI. ENCOURAGING THE BUILDERS.**

[Sept. 10.]

**GOLDEN TEXT.** Be strong, all ye people of the land, saith the Lord, and work: for I am with you. Hag. 2. 4.

**AUTHORIZED VERSION.**

[Read the Book of Haggai and Isa. 60.]

**Hag. 2. 1-9.** [Commit to memory verses 4, 5.]

1 In the seventh month, in the one and twentieth day of the month, came the word of the LORD by the prophet Hag-gai, saying,

2 Speak now to Ze-rub'ba-bel the son of She-al'ti-el, governor of Ju'dah, and to Josh'u-a the son of Jos'e-dech, the high priest, and to the residue of the people, saying,

**REVISED VERSION.**

- 1 In the seventh month, in the one and twentieth day of the month, came the word of the
- 2 LORD by Haggai the prophet, saying, Speak now to Ze-rub'ba-bel the son of She-al'ti-el, governor of Ju'dah, and to Josh'u-a the son of Je-hoz'a-dak, the high priest, and to the 3 remnant of the people, saying, Who is left among you that saw this house in its former

3 Who is left among you that saw this house in her first glory? and how do ye see it now? *is it not in your eyes in comparison of it as nothing?*

4 Yet now be strong, O Ze-rub'ba-bel, saith the LORD; and be strong, O Josh'u-a, son of Jos'e-dech, the high priest; and be strong, all ye people of the land, saith the LORD, and work: for I am with you, saith the LORD of hosts:

5 According to the word that I covenanted with you when ye came out of E'gypt, so my Spirit remaineth among you: fear ye not.

6 For thus saith the LORD of hosts: Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land;

7 And I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory, saith the LORD of hosts.

8 The silver is mine, and the gold is mine, saith the LORD of hosts.

9 The glory of this latter house shall be greater than of the former, saith the LORD of hosts: and in this place will I give peace, saith the LORD of hosts.

glory? and how do ye see it now? is it not in 4 your eyes as nothing? Yet now be strong, O Ze-rub'ba-bel, saith the LORD; and be strong, O Josh'u-a, son of Je-hoz'a-dak, the high priest; and be strong, all ye people of the land, saith the LORD, and work: for I am with 5 you, saith the LORD of hosts, according to the word that I covenanted with you when ye came out of E'gypt, and my spirit abode 6 among you: fear ye not. For thus saith the LORD of hosts: Yet once, it is a little while, and I will shake the heavens, and the earth, 7 and the sea, and the dry land; and I will shake all nations, and the desirable things of all nations shall come, and I will fill this house 8 with glory, saith the LORD of hosts. The silver is mine, and the gold is mine, saith the 9 LORD of hosts. The latter glory of this house shall be greater than the former, saith the LORD of hosts: and in this place will I give peace, saith the LORD of hosts.

**Time.**—About B. C. 520. **Place.**—Jerusalem.

#### Home Readings.

*M.* God's call to build. Hag. 1.

*Tu.* Encouraging the Builders. Hag. 2. 1-9.

*W.* The call obeyed. Ezra 5. 1-5.

*Th.* Opposition. Ezra 5. 6-17.

*F.* Enemies defeated. Ezra 6. 1-12.

*S.* The temple completed. Ezra 6. 13-22.

**S.** God's glory. 2 Chron. 5. 11-14.

#### Lesson Hymns.

No. 171, New Canadian Hymnal.

Go labour on; spend, and be spent,  
Thy joy to do the Father's will.

No. 168, New Canadian Hymnal.

There is work to do for Jesus,  
Yes, a glorious work to do.

No. 167, New Canadian Hymnal.

To the work! to the work! we are servants of God,  
Let us follow the path that our Master has trod.

#### QUESTIONS FOR SENIOR SCHOLARS.

##### 1. Past Failure, v. 1-3.

What was the mission of Haggai to the Jews?  
What is meant in verse 1 by "the word of the Lord?"

Of what neglect were the Jews guilty?

Why did they cease building?

What former temple was spoken of?

What became of it?

What made it more glorious than the present temple?

##### 2. Present Duty, v. 4, 5.

What was the exhortation to Joshua?

In what respects was he to be "strong?"

What was the promise given?

What were the command and promise to another Joshua? Josh. 1. 9.

What was the covenant spoken of in verse 5? Exod. 29. 45, 46.

What is meant by the phrase "my Spirit?"

What cause had the Jews for fear?

What cause for not fearing?

##### 3. Future Glory, v. 6-9.

What is meant by the phrase "Lord of hosts?"  
In what ways does the Lord "shake the nations?"

What is the "desire of all nations" in verse 7?  
Who is really the "Desire?"

What was the glory spoken of in verse 7?

What is the true glory of the Lord's house to-day?

How was the glory of the latter house greater than that of the former?

What is the GOLDEN TEXT?

#### Teachings of the Lesson.

1. We should not grow weary in building up Christ's kingdom. Foes without should not inspire fear within. Past glory in the Church or nation should not make the workers of the present time despair.

2. "Be strong!" To every one of us comes the divine command. The highest strength is moral. That is what all Christians should have. That is what the world needs. Not simply the courage to die, but the higher courage to live, to work, to suffer—not in a selfish way, but for others.

3. The Lord of hosts is powerful and ruler of all. The wealth is his. He can give to his Church a glory which the hand of man cannot give. Not backward but forward lies the golden age. The greater glory is to come.

**QUESTIONS FOR INTERMEDIATE SCHOLARS.**

**I. Past Failure, v. 1-3.**

Through what prophet did this word of the Lord come?

When did he receive the message?

To whom was the message sent?

What three questions were asked?

**2. Present Duty, v. 4, 5.**

What present duty did the Lord urge? **GOLDEN TEXT.**

What two men were especially exhorted?

Of what two departments of national life were these two men the heads?

What reason had they for strength and zeal?

What promised presence had been with them?

What was the Lord's promise? Exod. 29. 45, 46.

What further promise was now made?

What security would God's people then have?

Joel 3. 16.

**3. Future Glory, v. 6-9.**

What was God about to do?

What would happen to the house of the Lord?

To what treasure did the Lord lay claim?

What would the glory of this temple surpass?

What gift would the Lord there impart?

What message of peace did Christ's birth bring? Luke 2. 14.

How can we each have peace? Rom. 5. 1.

**Practical Teachings.**

Where in this lesson are we taught—

1. That we ought to listen to God's word?

2. That we ought to obey God's command?

3. That we ought to trust God's promises?

**QUESTIONS FOR YOUNGER SCHOLARS.**

Who brought a message from the Lord to the Jews? **The prophet Haggai.**

What kind of a message was it? **A message of encouragement.**

**THE LESSON OUTLINE.**

**Three Voices.**

**I. THE VOICE OF THE PAST.**

1. *This house... first glory.* v. 3.

Exceeding magnificent. 1 Chron. 22. 5.

2. *In comparison... nothing.* v. 3.

Ancient men... wept. Ezra 3. 12.

**II. THE VOICE OF THE PRESENT.**

1. *Yet now be strong.* v. 4.

Why was it needed? **Their work had been hindered.**

Who had hindered it? **Enemies.**

Who were these enemies? **Samaritans.**

Who was now the king? **Darius.**

Who was the leader among the Jews? **Zerubbabel.**

Why did God tell them to be strong? **Because he was with them.**

What did he say he was coming to do? **To shake all nations.**

Whom did he say would then come? **The Desire of all nations.**

Whom did he mean? **The Lord Jesus Christ.**

What did he say of the glory of the new temple?

Who owns all the silver and the gold?

What does this lesson teach? **That we are safe if we are on the Lord's side.**

**THE LESSON CATECHISM.**

(For the entire school.)

1. What question was asked of the Jews? **Who among you saw this house in her first glory?**

2. What was the divine command to the people? **GOLDEN TEXT: "Be strong, all ye people of the land, saith the Lord, and work,"** etc.

3. What did the Lord promise? **The Desire of all nations shall come.**

4. What did he promise of the latter temple? **"In this place will I give peace."**

**NEW CHURCH CATECHISM.**

1. Who made you?

God, the Father Almighty, Maker of heaven and earth.

Genesis i. 1. In the beginning God created the heaven and the earth. 27. So God created man in his own image, in the image of God created he him; male and female created he them.

Be strong in the Lord. Eph. 6. 10.

2. *I am with you.* v. 4.

Will bring thy seed. Isa. 43. 5.

3. *My Spirit... among you.* v. 5.

By my Spirit. Zech. 4. 6.

**III. THE VOICE OF THE FUTURE.**

1. *I will shake... nations.* vs. 6, 7.

- The Lord... shall roar. Joel 3. 16.  
 2. *The desire... shall come.* v. 7.  
 Blessed is the King. John 12. 13.  
 3. *Fill this house with glory.* v. 7.  
 We beheld his glory. John 1. 14.

4. *Glory... shall be greater.* v. 9.  
 The brightness of his glory, and the express  
 image of his person. Heb. 1. 3.  
 5. *In this place... peace.* v. 9.  
 He is our peace. Eph. 2. 14.

### EXPLANATORY AND PRACTICAL NOTES.

Our lesson to-day is a prophecy, which was uttered about fifteen years after the laying of the temple foundations, concerning which we studied last Sunday. Most of these years had been wasted and the temple was not yet built. The strained relations between the Jews and the Samaritans early developed into a fierce provincial quarrel, and the pasha, Zerubbabel, and the high priest, Joshua or Jeshua, soon found themselves confronted by hostility so active that they dared not proceed with the building. We need not wonder at the delay, for the expense was enormous, and the means, after Cyrus's first liberal expenditure had been exhausted, were small; and there were traitors in Jerusalem as well as enemies outside. Much of the opposition had more or less of governmental authority behind it, which, however, changed into active friendship after Darius Hystaspis came to the Persian throne. Even more influential than the mild friendship of the new king were the earnest exhortations of the prophet Haggai. He came directly to Zerubbabel and Jeshua with warnings and reproaches, for under their jurisdiction rich homes had been built by the wealthier colonists while God's house had been neglected. Four weeks later the prophet returned with the encouraging message which we now study.

**Verse 1. In the seventh month, in the one and twentieth day of the month.** This was the seventh day of the feast of tabernacles, the regular Hebrew thanksgiving festival; but it was such a thanksgiving as comes at the close of a year when blight and drought had devastated the country. The people had left behind them scorched fields, small crops, poor cattle, poor vegetables and fruit, to go up to give thanks to God in a temple which was as yet little more than walls half-built on heaps of ruins. **Came the word of the Lord by the prophet Haggai.** It had come, as we have seen, a little before this in the form of a terrible arraignment of the nobles and the rich who had cared for their own luxury while neglecting God's worship, and who, as we learn elsewhere, heartlessly wronged their poorer countrymen. Haggai is generally believed to have been an old man when he was called to be a prophet, because of Hag. 2. 3.

**2. Speak now to Zerubbabel . . . and to Jeshua . . . and to the residue.** This address is a divine indorsement of the authority of the State and Church of that day. There were probably men who disputed Zerubbabel's claim and belittled the later priesthood, but "the word of the Lord" speaks to the two chiefs and through them to the people at large.

**3. Who is left among you that saw this house in her first glory?** Very few, doubtless. There were some when the foundations of this second temple were laid, but that was nearly a decade and a half ago. To Haggai's views the two temples are one. **Is it not in your eyes in**

**comparison of it as nothing?** This temple, as we saw in our last lesson, was larger than that of Solomon's, but it was built of cheaper material. It was without the mystic treasures of the Holy of Holies. It probably was deficient in architectural beauty, and, most striking of all, it was unfinished. There probably was a real temptation to the Jews to wait till they got rich to build a temple worth having. Their forefathers had done this; why not they?

**4. Be strong.** This exhortation is addressed to Zerubbabel, to Jeshua, and to all the people of the land. Few exhortations are more frequent in the Scripture than exhortations to courage and to faith. **I am with you.** If God is with them he is a larger resource than silver and gold.

**5. The word that I covenanted with you when ye came out of Egypt.** That "word" was, "I am with you." Israel was to be Jehovah's people and Jehovah was to be their God. **So my Spirit remaineth among you.** Their whole history was evidence of this, and they had really no reason, in spite of their uncomfortable surroundings, to fear.

**6. Yet once, it is a little while, and I will shake.** "One little period, and the marvelous revolution will begin." **The heavens, and the earth, and the sea, and the dry land.** The miracles at Gibeon, at the Red Sea, and in other places, were literal evidences that God had so shaken the world in the past. But his shaking now was to be more than storm or earthquake; it was a swaying of the hearts of the nations.

**7. I will shake all nations.** The wars of Alexander the Great stirred around all oriental life; the old races, most of them, became practically extinct, and a new world arose on the ruins of the old. **And the desire of all nations shall come.** That is, come to Zion. As Israel had been made a slave by Egypt and an exile by Babylon, now all nations were to act as slaves and purveyors to Israel. **I will fill this house with glory.** The coming of the nations involved the bringing of their gifts, involved also their reverence of Jehovah. That this text carries with it the thought of the coming of the Messiah as the desire of the nations, and the teachings of Jesus as the new glory with which the temple was to be filled, is an interpretation not without difficulty, but it may well be included in the meaning.

**8. The silver is mine, and the gold is**

**mine.** God, who created all wealth, can control it.

**9. The glory of this latter house shall be greater than of the former.** In a literal sense this was fulfilled, for though Solomon's temple may have been as costly in its material as that of Herod, in Herod's time and later, as never before, the Gentiles poured their wealth into Jerusalem. Of course the Christian must find the fullest fulfillment of this text in the presence of Jesus. **In this place will I give peace.** In spite of the convulsions which would destroy nations, the house of God should not be overthrown; and there was a larger fulfillment, for it was within the shadow of the walls of this temple that the Prince of peace said to his followers in all generations, "Peace I leave with you, peace I give unto you; not as the world giveth give I unto you."

### CRITICAL AND HOMILETICAL NOTES.

**Verse 1. Seventh month.** This was about October, 520 B. C. The Jewish year commenced with Abib or Nisan (see Exod. 12. 2 f. and Neh. 2. 1), or about the first of our April. The seventh month was called Tisri or Ethanim, and generally corresponded to our October; we say generally, for the Jewish months were not fixed as ours, but depended upon the moon. Several of the months had two names, one before and one after the Babylonian captivity. The seventh month was very sacred, and had no less than three feasts: trumpet-blowing (Num. 29. 1), day of atonement (Lev. 16. 29), and feast of tabernacles (Lev. 23. 33-36). **One and twentieth day.** These consolatory words of Haggai are thus delivered on the last day of the most joyful of feasts. The people were discouraged on account of the many obstacles in their way, as well as on account of the failure of the crops. These words of comfort would tend to increase their faith. **Haggai.** Little is known of the personal history of this prophet. He was a contemporary of Zechariah. (Compare Hag. 1. 1 and Zech. 1. 1.)

**2. Zerubbabel.** The man appointed by Cyrus to act as governor. (See verse 21.) In Ezra 1. 8 he is called by his Babylonian name, Sheshbazzar, the prince of Judah, and was doubtless of the royal seed. (See 1 Chron. 3. 17-19 and Ezra 3. 2.) It was a very common thing for one person to have two names. One of these he may have received at the Babylonian, the other at the Persian, court. **Joshua.** In Ezra (2. 6) and Nehemiah (7. 11) he is called Jeshua.

**3. Who is left among you.** This was about seventy years after the destruction of

Solomon's temple, and yet Haggai was probably addressing some persons who had seen the first temple. (See Ezra 3. 12.) Indeed, it is not impossible that Haggai and Joshua were of that number. **Saw this house in its former glory.** Solomon's temple is supposed to have been one of the most magnificent structures ever built. The amount of gold and silver spent upon it, according to the account given in 1 Chron., is almost beyond conception. Dr. Pusey thinks that more than twenty million dollars' worth of gold was used for the Holy of Holies alone. This figure may be extravagant; nevertheless all will agree that the temple of Solomon was one of great magnificence and costliness. **Is it not in your eyes as nothing?** How could it be otherwise? What prospect had these impoverished returned exiles of emulating the great monarch? Besides, discouraged old men would be very apt to think well of the good old days, the time when they were boys.

**4. Yet now be strong.** Now, to-day, the time you need show yourself courageous. This exhortation is given not only to the leaders, but to everyone high and low. **And work.** Do what God has commanded you, regardless of what others may do, or even of what your success may be. No one can ever fail if he does what he knows God wants him to do. **For I am with you.** If God is on our side, failure is utterly impossible. God is erecting a glorious temple to-day. Your work may be way down in the excavations out of sight; but without your work on the foundation the temple can never be erected. The glorious army of reformers and martyrs has not lived in vain. **Lord of hosts.** The great commander-

in-chief of the universe, to whom all things are subject, and over whom no enemy can triumph. Haggai uses this phrase no less than ten times; it is also quite common to other prophets.

**5. According to the word.** The words "according to the," as the Italics show, are not in Hebrew. The exact construction of "word" is therefore not clear. Some would make it the object of the verb "work," or, rather, "do," of the preceding clause; others would mentally supply some word like "remember" or "think of." **I covenanted with you.** The exact words of this covenant are not quoted, but the reference is to such passages as Exod. 19, 5, 6; 29, 44-46; and Dent. 7, 6. Compare our Saviour's precious words, "I am with you always, even unto the end of the world" (Matt. 28, 20). **My spirit abode among you.** Notwithstanding all your backsliding, my Spirit has never utterly forsaken you. Take courage, therefore; proceed with your work; finish the temple building. (Compare Zech. 4, 6.)

**6. Yet once, it is a little while.** The meaning of these words is not clear. It may be, "Once more, and that very shortly." As I shook the earth at Sinai when leading my people out of Egypt, I shall once again convulse all nature. Great catastrophes and convulsions are the forerunners of great events among the nations. It seems that most all the glorious things in history have been immediately preceded by disastrous wars and times of trial.

**7. And I will shake all nations.** My Spirit will move upon the surrounding nations; so as to make them kindly disposed toward you my people. **And the desirable things of all nations shall come.** Notice the great difference between the Authorized and Revised Versions, and remember that the latter is, beyond question, the more correct rendering of the Hebrew. This passage has been variously rendered. The word translated "Desire" or "desirable things" is singular, but the verb "shall come" is plural. For that reason some read, "They shall come to the desire of all nations." The Greek versions have, "The choice things of the nations shall come." The prophet was evidently thinking not of the advent of the Messiah, but rather of the slowness of the people in rebuilding the temple and the unwillingness of outsiders to help; hence the promise that the desirable things,—those things men cherished most, their treasures, their gold and silver (see verse 8)—will flow in so as to hasten the completion of the temple. The Hebrew word *chemdath*, though singular, is here used collectively, as we would use the word "wealth" or "treasure." The nations will help, and the Jews also will no longer keep the costly foreign ornaments to decorate their own homes,

but will bring them as offerings to Jehovah. (Compare especially Isa. 60, 5, 6, 9, and 11.) **And I will fill this house with glory.** Not so much with the presence of the Spirit of God, but rather, as the context shows, with material glory. The same thought is found in Isa. 60, 7 and 13, where we read, "And I will glorify the house of my glory," or more literally, as in the margin, "I shall beautify my beautiful house."

**8. The silver is mine.** God owns the wealth of the nations. His Spirit will influence the nations so that they may contribute their treasures for the embellishment of Zion.

**9. The latter glory of this house shall be greater.** If the prophet expected that Zerubbabel's temple should be more elegant or glorious than that of Solomon's, he was doomed to disappointment; but if by the eye of faith he looked down the ages and caught a glimpse of the future glory of the Church, symbolized by the temple, when peace shall reign supreme, and when the knowledge of the Lord shall fill the earth, then no wonder that he should speak such sanguine words.

## Thoughts for Young People.

### God's Work in the World.

**1. Comparisons are misleading.** God saw a splendid success in this temple, which was regarded as an utter failure by the men who were building it. When good people say, "The former years were better than these," remember this, that there are no data on which spiritual comparisons can be safely based.

**2. God's presence is the supreme source of strength.** If we hear him say, "I am with you," it matters little who else is absent.

**3. God's hand is felt in all social convulsions.** We talk of the forces we see—earthquakes, financial panics, armies, diseases; but there is an invisible hand which moves all forces—natural and spiritual; and prayer moves the hand which moves the world.

### Orientalisms of the Lesson.

Verse 3. "Who is left....that saw this house in her first glory?" All that were seventy years old and upward would have some remembrance of the temple of Solomon. What would their vision of that now recall? Why should this be "as nothing" in comparison? The sacred fire was there, but it was not here. It was not true that that fire was kindled from heaven, but Jewish tradition had taught the people to believe that it was, and for nearly five hundred years it had never gone out, but high priest after high

priest through all those centuries had kindled the fires for the offerings from it. It was the sacred emblem of Jehovah's ever-continuing sacrificial worship. The fires of Moloch and the sun god, earlier or later, in fact, the sacred fires of no other people, ever held the Hebrew concept. It never consumed the fuel, only the victim. But it was gone; a new sacred fire was kindled, but it had none of the sacred history of the Hebrew nation in it. It was "nothing" by comparison with the old fire. Where was the Shekinah? It was the "presence of Jehovah" which burst as a swordlike flame between the cherubim at the gate of the garden of Eden; the angels of the cherubim had accompanied it; it was God's visible manifestation in cloudy pillar and fire whence it burst forth betimes over the mercy-seat. But there was no Shekinah now! The sacred ark with the stone tables on which God had written amid the thunders of Sinai the religious and moral constitution of the race, which their fathers had borne for forty years in the wilderness and God had guarded by his providence through succeeding centuries till seventy years ago, when the temple was destroyed—where was it? Not here. The Urim and Thummim, whatever it was, the high priest had worn since the days of Aaron, on whose breast they were "Light and Perfection." The Jewish exiles, on their return from Babylon at this time, when met by a question which they had no means of answering, were told by the governor they must wait for an answer till there should "rise up a priest with Urim and Thummim." But, alas! such an oracle was with no priest now, nor has ever been since. In vain they tarried for the revelation which God had been wont to give to their fathers in all critical hours of their nation's life. Lastly, they said there was no "spirit of prophecy." Stanley forcibly summarizes: "The Holy of Holies was empty. The ark, the cherubs, the tables of stone, the vase of manna, the rod of Aaron, were gone. The golden shields had vanished; even the high priest, though he had recovered his official dress, had not been able to resume the breastplate with the oracular stones."

"The word that I covenanted with you when ye came out of Egypt," was a touching appeal to the Hebrews. They knew what a covenant was. It had been burned into their history as a people. The very word appealed to them as "cutting" or dividing animals in two and passing between the parts to ratify an agreement. They knew what it meant as an "eating together," which with orientals is an oath of friendship and mutual protection, if needs be, at the cost of life. They knew how Jacob and Laban had thus

"eaten together" on a heap of stones. It always meant an agreement of both parties to a contract. They called the Ten Commandments "Jehovah's covenant," understanding that his promises were conditioned on their conformity with them and the whole books of Moses. They knew what a covenant between man and man was when God was called to witness. The marriage compact they called "the covenant of God." As between clans and tribes or nations they knew what it meant when they spoke of "lords, or men of one's covenant." They knew the "covenant of blood." In Egypt still when the two mothers of a bridal pair spend fifteen minutes in clasp each other's thumbs in acceptance of the compact, they represent the original ceremony of blood-covenanting by the pierced thumbs. It remains among interior tribes of Africa, as when Stanley made covenants of "blood brotherhood" with some of them by each letting blood from his arm to be sucked by the other as a species of adoption into each other's race line. The whole of Bible lands remain to this hour the most solemn sense of obligation of a covenant. God had always kept his part of the covenant, which was self-imposed Israel had, times past count, failed to keep its part, and yet here was God, standing, so to speak, to remind them that he had never failed them, and now renews the original covenant with Joshua when they passed over Jordan, and that, earlier still, with Moses, the founder of the organized nation. How such words must have sounded in their ears now!

#### By Way of Illustration.

*Verse 3, "This house in its first glory."* The use that a nation or an individual makes of a splendid history and a glorious past is a test of the healthiness of its present life. We may allow the traditions of the good old days to ride us until we have no heart nor spirit for our own undertakings. But if we study these historic backgrounds with eyes that the Lord has opened as he opened the eyes of the servant of Elisha, behold, the mountains of the past will be full of horses and chariots of fire, coming forth to reinforce us in winning still more glorious victories for the Lord.—C. R. Brown.

*Encouragement.* Many a man has been able to do great things because somebody encouraged him. The wife of Wendell Phillips called him to her couch, where she lay a helpless invalid, when a mob was threatening to tear down the house, and said, "Go out and speak strong words to them and don't shilly-shally!"

The Danish sculptor, Thorwaldsen, was such a

stupid boy that schoolmasters despaired of him. His first work of any importance, which now seems very commonplace, raised up a friend for him in the person of an old bishop, who declared that he would become one of the greatest sculptors the world had seen. The timid, backward boy needed just this encouragement to spur him on, and he fulfilled the good bishop's prophecy.

A presiding elder who found a discouraged, declining church, always croaking and telling of better days in the past, used to say, "Let me give you three rules for the advancement of your church: 'Talk it up; 'Pay it up; 'Pray it up.'"

Louise Alcott's mother had a motto which helped them all through the dark days, "Hope and work hard!"

"*I am with you.*" A missionary holding a difficult mission station when cholera and pestilence invaded her home, and she was left to care for the sick and bury the dead, wrote to her friends: "How I have leaned on that promise, 'Lo, I am with you always!' and He has fulfilled his promise. I have been kept calm and my girls have been kept brave and free from fright." The expressive name of our Saviour is Immanuel, "God with us." This is our power and glory. Beecher said, "The strength of a man consists in finding out the way in which God is going, and in going in that way too; for God goes before and plows, and we can but follow after and plant our seed in his furrow."

*Verses 6 and 7.* In their past history God had shaken the nations many times—Egypt by the plagues and overthrow; the nations dwelling in Canaan; the Assyrians in Hezekiah's time; the great nations in Nebuchadnezzar's day; and then his empire was shaken, and Cyrus came to the head in order that the people might return; and again the kingdom of his successors was shaken, so that Darius might be king and lend his aid to the rebuilding of the temple.

When Jesus told his disciples that nation should rise against nation and kingdom against kingdom, he bade them not to be troubled on account of these things, but to watch and pray. Only through the shaking of the nations can the good time come. Note how it has been in China and Africa, and India and America. The shaking opens doors for the Gospel in hearts and in nations.—*Select Notes.*

We have a conspicuous example of this in the territory which has come to the United States and under the influence of Christianity, because of the shaking of Spain which left that nation weak, and brought to other peoples the possibility of Christian civilization.

### Heart Talks on the Lesson.

There was great rejoicing when the temple builders laid the foundation stone. "Many shouted for joy." I have heard people shout when the foundation stone of faith in Jesus was laid for spiritual building. Whether we express our joy in that way, or are silently peaceful, thankful, happy, does not matter. Only let the stone be firmly laid; in every case it is occasion for rejoicing. We read a heart story in all this history.

The temple was not finished in a day; neither is spiritual character completed in the hour of conversion. Discouragements, apparent defeat, sore trials of faith, beset these builders on every hand. Strange that God should permit it when he had commanded them to do the work. But so he does in spiritual building, too.

The temptation to be on too friendly terms with those who are not God's people comes to everyone who begins in earnest the Christian life. The world says, "Let us be friends; we think as you do; we believe in your God; we consider it a good thing to join the Church. But there is no use in drawing lines between us as if we were heathen and you the only people God approves of. Don't be narrow; let us all work together as if there were no distinctions." But notice that it was the adversaries of Judah and Benjamin who reasoned so. The Bible says, "Whosoever will be the friend of the world is the enemy of God." "Ye cannot serve two masters." "Choose ye whom ye will serve." The builders met this difficulty successfully because they had discernment and decision—two things necessary to save us from this "snare of the devil." It is one of his most specious devices which we must not be ignorant of. The builders saw that these men were not the helpers they professed to be, and they had the courage to say "no" to their advances.

Their true spirit was soon seen when they set themselves to hinder the work in every way possible. It is a fair illustration of what every decided young Christian must meet. Make up your mind that you cannot enjoy everything the world considers worth enjoying and at the same time enrich the temple of your soul with the most precious treasures. You must determine what are the higher values, and make your choice. But even after this wise and fearless decision was made the work was not easy. Their adversaries made things hard for them, and at times it seemed very discouraging. So it is with us as spiritual builders. But the apparent discouragements are not all hindrances; I think the word "discouraged" should not be in a



Christian's vocabulary, and will not be if we look at things in the true light. It is said that "the eye of their God was upon them so that their enemies could not cause them to cease their work;" and if they had only taken heart from this and gone right on, no doubt the temple would have been finished much sooner, for we read how, after a while, the good hand of God was upon Ezra so that he encouraged them to complete it." If God be for us, who then can be against us?" "Greater is he that is in you than he that is in the world." He will not suffer any adversary to hinder the building of the soul temple if we commit the work honestly and faithfully to him; "Thou shalt call thy walls salvation, and thy gates praise."

### The Teachers' Meeting.

An unusually apt outline for the teaching of this lesson is: (1) Past failure; (2) Present duty; (3) Future glory.... Draw word-picture of social and political condition of Jerusalem at time of this prophecy; governor; high priest; surrounding heathenism; character of Jewish settlers.... What the temple stood for; the impression its completion would make on morals of the little city; on the heterogeneous population of the western end of the Persian empire.... Recount hindrances; selfishness; poverty, fear, etc. ... Reasons for immediate activity.... Analyze "future glory"—what the Hebrew temple became as a spiritual light in the world apart from the coming of Christ. Down to the date of this lesson the worship of Jehovah at Jerusalem, while powerfully affected by the worship of false gods elsewhere, had had very little effect upon such worship. Henceforth Judaism became a factor in the molding of religious opinion in the remotest corners of the known world.

### OPTIONAL HYMNS.

In thy name, O Lord, assembling.  
How good thou art to me.  
The Lord's my Shepherd.  
Come, Holy Ghost, our hearts inspire.  
In this thy time of trouble?

Hear thou my prayer.  
Tenderly our Father.  
How gentle God's commands.  
O, glorious promises of God.  
O, sometimes the shadows are deep.

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THE PROPHECY OF HAGGAI.—Consult the commentaries of Perowne, Marcus Dods, Orelli, Delitzsch, André, George Adam Smith.

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### SERMONS ON THE LESSONS.

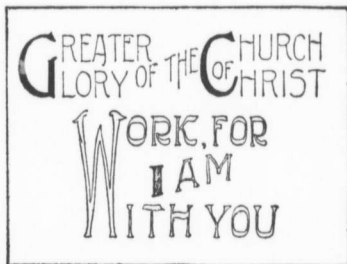
Verse 4.—Downes, H. P., "A Call to Work," *The Treasury*, 1888, page 47.

Verses 6-9.—Tillotson, J., "The Presence of the Messiah, the Glory of the Second Temple," *Works*, vol. iv, page 287.

Verse 7.—Henson, P. S., "All Nations' Desire," *The Treasury*, 1888, page 494. Fuller, Richard, "The Desire of all Nations," *Pulpit Eloquence of the Nineteenth Century*, page 347.

Verse 9.—Lowell, C., "Union in Sentiment not Essential to Peace," *Occasional Sermons*, page 185.

### Blackboard.



The Church of Christ is more than the materials of which it is constructed. It can be no more holy, no more righteous, than its members. They are the true builders, and to them the encouragements to work are given. The glory of the presence of God will fill the house in which the congregation worship him in spirit and in truth. What better incentive to work can we have than the assured presence of God, that we, being laborers together with him, may form a Church that shall be the house of God and the very gate of heaven?

## LESSON XII. POWER THROUGH THE SPIRIT.

[Sept. 17.]

GOLDEN TEXT. Not by might, nor by power, but by my Spirit, saith the Lord of hosts.  
Zech 4. 6.

## AUTHORIZED VERSION.

[Read the chapter and compare Ezra 6. 14-22.]  
Zech. 4. 1-14. [Commit to memory verses 8-10.]

1 And the angel that talked with me came again, and waked me, as a man that is wakened out of his sleep.

2 And said unto me, What seest thou? And I said, I have looked, and behold a candiestick all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which are upon the top thereof:

3 And two olive trees by it, one upon the right side of the bowl, and the other upon the left side thereof.

4 So I answered and spake to the angel that talked with me, saying, What are these, my lord?

5 Then the angel that talked with me answered and said unto me, Knowest thou not what these be? And I said, No, my lord.

6 Then he answered and spake unto me, saying, This is the word of the LORD unto Ze-rub'ba-bel, saying, Not by might, nor by power, but by my Spirit, saith the LORD of hosts.

7. Who art thou, O great mountain? before Ze-rub'ba-bel thou shalt become a plain; and he shall bring forth the headstone thereof with shouting, crying, Grace, grace unto it.

8 Moreover, the word of the LORD came unto me, saying,

9 The hands of Ze-rub'ba-bel have laid the foundation of this house; his hands shall also finish it; for thou shalt know that the LORD of hosts hath sent me unto you.

10 For who hath despised the day of small things? for they shall rejoice, and shall see the plummet in the hand of Ze-rub'ba-bel with those seven; they are the eyes of the LORD, which run to and fro through the whole earth.

11 Then answered I, and said unto him, What are these two olive trees upon the right side of the candiestick and upon the left side thereof?

12 And I answered again, and said unto him, What be these two olive branches, which through the two golden pipes empty the golden oil out of themselves?

13 And he answered me, and said, Knowest thou not what these be? And I said, No, my lord.

14 Then said he, These are the two anointed ones, that stand by the LORD of the whole earth.

## REVISED VERSION.

1. And the angel that talked with me came again, and waked me, as a man that is wakened out of his sleep. And he said unto me, What seest thou? And I said, I have seen, and behold a candiestick all of gold, with its bowl upon the top of it, and its seven lamps thereon; there are seven pipes to each of the 3 lamps, which are upon the top thereof: and two olive trees by it, one upon the right side of the bowl, and the other upon the left side 4 thereof. And I answered and spake to the angel that talked with me, saying, What are 5 these, my lord? Then the angel that talked with me, answered and said unto me, Knowest thou not what these be? And I said, No, my 6 lord. Then he answered, and spake unto me, saying, This is the word of the LORD unto Ze-rub'ba-bel, saying, Not by might, nor by 7 power, but by my spirit, saith the LORD of hosts. Who art thou, O great mountain? be- 8 fore Ze-rub'ba-bel thou art become a plain: and he shall bring forth the head stone with 8 shoutings of Grace, grace, unto it. More- over the word of the LORD came unto me, 9 saying. The hands of Ze-rub'ba-bel have laid the foundation of this house: his hands shall also finish it; and thou shalt know that the 10 LORD of hosts hath sent me unto you. For who hath despised the day of small things? for they shall rejoice, and shall see the plummet in the hand of Ze-rub'ba-bel, even 11 these seven, which are the eyes of the LORD; they run to and fro, through the whole 12 earth. Then answered I, and said unto him, What are these two olive trees upon the right 13 side of the candiestick and upon the left side thereof? And I answered the second time, and said unto him, What be these two olive branches, which are beside the two golden spouts, that empty the golden oil out of them- 14 selves? And he answered me and said, Knowest thou not what these be? And I 14 said, No, my lord. Then said he, These are the two sons of oil, that stand by the LORD of the whole earth.

**Time.**—About B. C. 520. **Place.**—Jerusalem. **Introductory Note.**—Zechariah is the eleventh of the twelve minor prophets. He returned from the Babylonian captivity, and began to prophesy in the second year of the reign of Darius. He urged the people to continue building the second temple. He is the

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

**Home Readings.**

- M. Power through the Spirit. Zech. 4.
- Tu. "Not by might." 2 Chron. 20. 5-18.
- W. The arm of the Lord. 2 Chron. 32. 1-8.
- Th. Spirit of the Lord. Isa. 59. 16-21.
- F. Wrought by the Spirit. Rom. 15. 13-21.
- S. Power in weakness. 1 Cor. 1. 18-31.
- S. Life by the Spirit. 2 Cor. 3.

**Lesson Hymns.**

- No. 206, New Canadian Hymnal.  
Eternal Father! strong to save,  
Whose arm doth bid the restless wave.
- No. 210, New Canadian Hymnal.  
Guide me, O thou great Jehovah,  
Pilgrim through this barren land.
- No. 219, New Canadian Hymnal.  
More love to thee, O Christ,  
More love to thee.

**QUESTIONS FOR SENIOR SCHOLARS.**

1. **Vision, v. 1-5.**  
What is a vision in Scripture?  
To whom did the vision of the lesson come?  
What was it?  
Describe the sacred candlestick of the Jewish sanctuary?  
What was the purpose of the olive tree?  
Why was the candlestick of pure gold?  
What does it represent?  
What question did the prophet ask?  
When should we ask questions?  
When should we avoid asking?
2. **Interpretation, v. 6-14.**  
What was the word of the Lord to the ruler?  
Whose might and power are spoken of?  
Why were they helpless?  
What is meant by the expression "my Spirit?"  
What is the great mountain spoken of in verse 7?  
What was "the day of small things?"  
How do the seven lamps represent the eyes of the Lord?  
Whom do the two olive branches represent?  
Recite the GOLDEN TEXT.

**Teachings of the Lesson.**

1. The value of a prophet—a true teacher of divine truths. He gave comfort and cheer to both ruler and priest. His voice, with divine authority, strengthened the hands of the builders. The building rose to completion and the people shouted for joy.

2. Learn the weakness of human might and power, and the efficacy of the Spirit of God. With him all things are possible. The mountain of opposition sinks to the plain. Trust within narrow limits man's might; trust without limits the omnipotent One.

3. The two anointed ones were the ruler and the priest; in a larger sense, all who helped to erect the second temple. "To every man his work," and to every man his anointing—his consecration.

**QUESTIONS FOR INTERMEDIATE SCHOLARS.**

1. **Vision, v. 1-5.**  
Who came to the prophet Zechariah?  
What did the angel do?  
What question did he ask?  
What was the first object seen?  
What stood on each side of the candlestick?  
What question did the prophet ask?  
What was the reply?  
What do the olive trees represent? Verse 14 and Rev. 11. 3, 4.

2. **Interpretation, v. 6-14.**  
To whom was this vision a message?  
What did it say about power? GOLDEN TEXT.  
What about a mountain?  
What does Jesus say about removing a mountain? Matt. 21. 21.  
Who began the temple?  
Who should finish it?  
What question is asked about small things?  
What would the people see?  
Where are the eyes of the Lord?  
Why does the Lord thus search the earth? 2 Chron. 16. 9.  
What can be hidden from his gaze? Heb. 4. 13.

**Practical Teachings.**

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

**QUESTIONS FOR YOUNGER SCHOLARS.**

Why could not the Jews build the temple?  
**They were so troubled and hindered by enemies.**

- What prophet came to cheer Zerubbabel?
- Who brought the message to him?
- What did the angel show to Zechariah?
- Did the prophet know what the vision meant?

**Not at first.**

How did he learn? **He asked the angel to tell him.**

What did the angel say? GOLDEN TEXT.

What is stronger than all human might and power? **The Spirit of God.**

What was the "great mountain" which kept the Jews from building? **The troublesome Samaritans.**

Who can remove mountains? **Our God.**

What should we never despise? **The day of small things.**

### THE LESSON CATECHISM.

(For the entire school.)

1. What did the prophet behold in his vision?  
**A candlestick all of gold.**
2. What was the word of the Lord to the

ruler? **GOLDEN TEXT: "Not by might, nor by power," etc.**

3. What question did the Lord ask through the prophet? **"For who hath despised the day of small things?"**

4. Whom did the olive trees represent? **The two anointed ones, that stand by the Lord of the whole earth.**

### NEW CHURCH CATECHISM.

2. For what purpose did God create man?  
God created man to glorify Him by serving Him in love, and to enjoy Him in holiness and happiness forever.

Revelation iv. 11.

### THE LESSON OUTLINE.

#### The Vision Interpreted.

#### I. THE VISION.

1. *A candlestick all of gold.* v. 2.  
Candlesticks....churches. Rev. 1. 20.  
Ye are....light of the world. Matt. 5. 14.
2. *A bowl upon the top.* v. 2.  
Seven spirits of God. Rev. 4. 5.  
Ye shall receive power. Acts 1. 8.
3. *Seven pipes to....lamps.* v. 2.  
Diversities of gifts. 1 Cor. 12. 4.  
To everyone....grace. Eph. 4. 7.
4. *Two olive trees.* v. 3.  
Two anointed ones. v. 14.  
My two witnesses. Rev. 11. 3, 4.
5. *The golden oil.* v. 12.  
The oil of gladness. Psa. 45. 7.

Grace, mercy, and peace. 1 Tim. 1. 2.

#### II. THE INTERPRETATION.

1. *Not by might....my Spirit.* v. 6.  
My Spirit....among you. Hag. 2. 5.  
Baptize with Holy Ghost. Matt. 3. 11.
2. *Bring forth the headstone.* v. 7.  
The house was finished. Ezra 6. 15.  
Headstone of the corner. Psa. 118. 22.
3. *The day of small things.* v. 10.  
A grain of mustard seed. Matt. 13. 31.  
Fear not, little flock. Luke 12. 32.
4. *The eyes of the Lord.* v. 10.  
Beholding....evil and good. Prov. 15. 3.  
To show himself strong. 2 Chron. 16. 9.

### EXPLANATORY AND PRACTICAL NOTES.

The aged prophet Haggai was reinforced in earnest ministrations by a youthful seer of very different characteristics. Zechariah was the hereditary head of one of the twelve courses of priests which David had formed. Born in Babylon probably, his journey to Jerusalem must have been made while he was very young. At once priest and prophet, he acquired great influence over the common people. His eloquence was of a peculiar sort; visions and dreams were familiar companions of his days and nights, and a mystic symbolism, as unique as that of Ezekiel, fastens the attention of listener and reader. Eight visions came to him on one memorable night, and the next morning he astonished the people of Jerusalem by their rehearsal. The first vision, of brilliant horses among fragrant myrtle trees, symbolized the greatness of God as manager of forces on the earth. The second vision, of horns mastered by supernatural beings, symbolized the control and overthrow of the nations which had persecuted the Jews. The third vision, of a man with a measuring line, with its outcome, symbolized the immeasurable vastness and power of the coming kingdom of God. The fourth vision, of the high priest clad in filthy garments, Satan's attack, and Joshua's vindication, symbolizes the renewal in form and spirit of the religion of the nation. The fifth vision, of the golden candlestick, we study to-day. The other visions were of the flying roll, and the woman and the ephah measure, signifying that in the new nation wickedness was to be extirpated and righteousness to reign.

**Verse 1. The angel.** This divine messenger repeatedly appears to Zechariah, to introduce a vision and to explain it. **Came again and** waked me. The earlier visions which we have recounted had come in a rapid series, after which Zechariah, utterly weary, had slept.

**2. What seest thou?** As this question was asked the vision slowly unfolded itself. As the seer peered into the misty darkness there loomed forth a **candlestick all of gold**, a golden lamp-stand, rather, such as that made for the tabernacle of Moses, with a central shaft upholding a lamp, and three branches upholding lamps on each side. The golden "candlestick" of Solomon's temple may have been somewhat different in design, but that of Herod, the form of which is made familiar to us by sculptures on the Arch of Titus, was similar to that here described. **With a bowl upon the top.** For a reservoir of oil. **Seven lamps thereon.** One lamp on the central shaft, and one on each of the six branches. **Seven pipes to the seven lamps.** Or, as the Revised Version has it, "seven pipes to each of the lamps." Probably the candlestick as seen in the vision was very large. It may be taken as the type of the Church of God. It was made of the costliest materials. In its parts it was diverse and yet equal. Its purpose was to give light, but it was not the light in itself, only the bearer of the light, and it needed often to be replenished and trimmed afresh. **Two olive trees by it.** The oil burned for light in ancient times was pressed from olives. In this vision the trees grew up close to the candlestick, as an indication that the source of replenishment is at hand and inexhaustible; a symbol that the supply of power does not come through human ministrations, but directly from on high, from the great God.

**4. What are these, my lord?** The divine teachings are not always understood, even by inspired men. It is wise to ask questions.

**5. Knowest thou not.** The angel seems to be surprised that the prophet did not understand the symbolism. Even to-day heavenly powers must think it strange that we are not able to read the signs of God's providence. Doubtless much of the vision was plain to Zerubbabel, but there were depths in it that required angelic revelation. **No, my lord.** We should never be ashamed to acknowledge our ignorance of the divine mysteries if we would receive instruction concerning them.

**6. This is the word of the Lord.** Here is a message of plain words; can you understand it? But before we study this word of the Lord let us look back upon the symbolism of the candlestick. The Jewish nation was the candlestick of the world, set in its place to shed abroad the light of the world. The Christian Church is the candlestick of Christ. We are to let our light shine. The sources of supply near the ancient Jews are nearer us. The Holy Spirit flows through our hearts as the oil to the lamps. "My God is

able to supply all your needs according to his riches in glory by Christ Jesus." **Not by might nor by power.** Neither the Persian monarch, nor the governor descended from David, nor the high priest, nor the aggregated wealth of the little nation can do this thing. No earthly power is sufficient for the task. What good would a lamp be without oil? Even though the temple be as beautiful as a candlestick made of pure gold, it will shed no light into the dark places of the earth without the oil of **my Spirit, saith the Lord of hosts.**

**7. O great mountain.** A figure representing the difficulties which arose around Zerubbabel in his endeavors to restore the temple. The Samaritans had a hand in these difficulties; so had the traitors at home; so had the Persian empire; so had Satan. **Before Zerubbabel.** Governor of Jerusalem. **Thou shalt become a plain.** That is, be totally obliterated. God was already controlling the hearts of men so as to favor Zerubbabel's plans. **The headstone thereof.** The last stone which completed the temple, the crowning grace. **Shoutings.** Acclamations of joy. **Grace, grace unto it.** A supplication for divine grace to rest upon the building.

**9. His hand shall also finish it.** A promise of immeasurable encouragement to Zerubbabel. It is not strange that the people were dissatisfied with this prince. Though descended from David, he was born and had been brought up in Babylon. He was not king, only governor, and that by the grace of the proud tyrant of Persia. A sorry contrast he made to Solomon in all his glory. Nevertheless, "his hand," saith God, "shall finish the temple." Zerubbabel had to wait seven years longer for the fulfillment of this promise. God rewards with success those who work for him. Those who do not witness the success of their endeavors here may yet behold it hereafter.

**10. Who hath despised the day of small things.** Many a person had despised it as he looked at the contemptible colony. The rest of this verse is not easy of explanation in every particular, but the thought is that the plumb line, the symbol of an architect or builder, in the hands of Zerubbabel received notice and favor from the seven eyes of the Lord, which, running to and fro through the whole earth, indicate the omniscience of God.

**11, 12. What are these . . . what be these.** Zerubbabel piles question on question, for he desires to understand every detail of the vision.

**14. These are the two anointed ones.** The two sons of oil, literally; the two conspicuous sons of Jehovah. **That stand by the Lord**

of the whole earth. That is to say, the despised Zerubbabel and Joshua, the prince and the priest, the State and the Church, stand night and day before the Lord of the whole earth, are in his favor, recognized as workers together with him, and sure to have his abundant blessing.

### CRITICAL AND HOMILETICAL NOTES.

**Verse 1. The angel . . . came again.** Or the angel returned. This vision was preceded by four others. The preceding one had produced a deep effect upon Zechariah, so that he, like the disciples on the Mount of Transfiguration, was so overpowered as to fall asleep, and did not wake up again till aroused by the angel. The eight visions of Zechariah were all received in one night—that is, on the twenty-fourth day of Shebat in the second year of Darius. (See chap. 1. 7.) Perhaps about the beginning of February, B. C. 519.

**2. A candlestick.** We have the same Hebrew word here as that always used of the golden candlestick in the tabernacle. The reader should consult Exod. 25. 31-39, so as to gain some idea of the shape and construction of the candlestick. Bible students are familiar with the picture of the candlestick captured during the wars at Jerusalem and represented on the triumphal Arch of Titus. **Its bowl.** This was a reservoir from which the oil flowed into the lamps. The same word is used in Eccles. 12. 6. This bowl is not mentioned in connection with the candelabrum used in the tabernacle. That is natural enough, for the one seen here is seen only in a vision, while the other was a real one. **Seven pipes.** The word translated "pipes" is from a verb meaning to mold or cast, and signifies a metallic tube. The word is nowhere else mentioned in connection with the candlestick. The Hebrew reads "seven and seven." The exact meaning is not clear. Therefore it is impossible to say whether each lamp was connected by one or by seven tubes. The number seven is a sacred number and denotes perfection or abundance. Hence it would be very natural to say that each of the seven lamps was supplied with oil by means of seven tubes, or forty-nine in all.

**3. Two olive trees.** These trees, referred to also in Rev. 11. 4, are explained in verses 11, 12.

**6. This is the word of the Lord.** This vision is intended as an object lesson to Zerubbabel and through him to all the faint-hearted Jews. It was to emphasize the fact that Jehovah was not dependent upon the help of the mighty or powerful. **Not by might nor by power.** Not by the force of arms or influence of wealth and position, **but by my Spirit.** As the oil flowed from the olive trees, through some secret channel into the reservoir, and thence into the several lamps and gave light to the temple, so

also the Spirit of Jehovah will, in some invisible way, influence men so that they will carry on God's great undertakings in this world. The object of this vision was to teach Zerubbabel to depend not upon man, but upon God. All successful reformers have learned this lesson, first given to the prince of Judah.

**7. O great mountain.** This is a metaphorical expression for any great obstacle, and is a favorite figure in the Scriptures. (See Isa. 40. 4; Matt. 17. 20; 1 Cor. 13. 2.) Here it refers to the various hindrances which faced Zerubbabel, whether from the indifference of his own people or the more active opposition of the Samaritans and others. **A plain.** The word translated "plain" stands alone; in order therefore to bring out the sense we must supply some word like "become," or "it shall become." **He shall bring.** The pronoun "he" refers to Zechariah. **The headstone.** As much as to say, "He shall bring the work to a successful issue by putting on the capstone." **With shoutings.** As there was joy when the foundation stone was laid (Ezra 3. 11), so shall there be shouting and exultation when the house of Jehovah shall have been completed. **Grace, grace unto it.** That is, to the last stone, which finishes the arduous work.

**9. The hands of Zerubbabel have laid the foundation.** (See Ezra 3. 8-10 and Hag. 2. 18.) **His hands shall also finish it.** To fully appreciate the words of comfort in this clause we must remember that the foundation of Zerubbabel's temple was laid B. C. 555, or nearly sixteen years before this vision, and some four or five years before the house was completed (B. C. 515.). The words of the Lord not only encouraged the governor, but admonished all the Jews to be steadfast and to stand by Zerubbabel. Blessed is that person who is helping that one who is doing God's work. God is still building a glorious temple from which light is to flow out to enlighten all the nations of the earth. Reader, are you helping God or are you a stumbling-block in the way of others? **Thou shalt know.** The prophet is to see the fulfillment of his prophecy, and others shall know that Jehovah has spoken to him. (See Deut. 18. 22.)

**10. Who hath despised the day of small things?** The evident meaning of this passage is, "Do not despise what seems little or insignificant." History teaches the same truth. Look at Franklin and his kite and then think of the func-

tion of electricity. Look at the man of Nazareth and the empire he has established in million million hearts! Look at Luther at Worms, or John Wesley on his father's tomb! **They shall rejoice.** The pronoun "they" refers either to the despisers or much more probably to the seven eyes of the Lord, which never cease to watch and guide those who are working in his name, for his honor and for his glory. Seven, being a perfect number, is used here to show that God looks at our work from every standpoint. (See chap. 3. 9.) The teaching of this verse therefore is, since God looks with favor upon the efforts of Zerubbabel and his impoverished helpers, no man can afford to despise their work, humble though it be.

**12. These two olive branches.** The word rendered "branches" may signify "ears of corn," or "may refer to the pointed shape of the olive tree, or to the fact that these branches were studded thick with berries, like the grains in an ear of corn (*kinchi*)."—*Ierome.* **The golden oil.** The word "oil" is not in the Hebrew; for that reason some, like Kliefoth, have thought that real gold is meant, "which flowed out of the spouts into the candlestick, so that the latter was thereby perpetually renewed." It is, however, much more reasonable to suppose that the oil is called gold, or golden, from its color.

**14. These are the sons of oil.** That is, the anointed of Jehovah. **That stand by the Lord,** as his servants. The immediate reference is to Joshua, the high priest, consecrated with the holy oil, and to Zerubbabel, the secular ruler, likewise anointed to his office. At the same time every true servant of Jehovah may be anointed, and if anointed, may be a channel through which light and life and grace may pass to the world.

### Thoughts for Young People.

#### Thoughts upon the Cause of God among Men.

1. God's cause may meet with discouragements from opposition without and lukewarmness within.

2. Though the interest of men in God's work may fail, yet he is ever watching over and guarding it.

3. When God's workers are disheartened he presents to them divine encouragements. Verse 2.

4. The sources and means which supply strength to God's people are often unseen by the world. Verses 2, 3.

5. Obstacles and difficulties in the path of God's cause melt away before his power. Verse 7.

6. Success is sure to those who work for God. Verse 9.

7. Though men despise, God honors those who work for him. Verse 10.

### Orientalisms of the Lesson.

It is a striking fact that no modern religions have preserved the form of the Hebrew candlelabrum. Van Lennep says he nowhere found in all the East anything resembling the seven-branched candlestick constructed in the desert, and finally carried to Babylon, the like of which was placed in Zerubbabel's temple, and taken to Rome, and is supposed to be figured on the Arch of Titus. The only thing we have seen in the East at all similar in form is a figure upon an antique gem, obtained in Ephesus, and contains on the obverse an inscription in some unknown tongue, with characters resembling those of Lycaean inscriptions on coins.

The effect of Zechariah's optimism was great. Before Zerubbabel the "great mountain should become a plain," and he should triumphantly finish the temple, himself laying the capstone, as he had caused to be laid the foundations. Little wonder that Zerubbabel's greatness should cause him to figure in oriental tradition. However fabulous the stories, they show his fame to have given him a place in the folklore of the time. Fables were the natural extravagant expression of the Orient about its great men, and though worthless in themselves, they emphasize the renown of their eminent ones. Thus the story is told of Zerubbabel that he was one of three young men who entered one of the contests for wisdom so common in oriental courts under the patronage or appointment of kings—"Who should write the wisest sentence?" It is not easy for us to appreciate the extent to which literary competition was accentuated in the luxurious courts of the earlier oriental monarchs. What Zerubbabel's literary production was is not preserved even in *Tale*, except the one sententious sentence, "Women are strongest, but above all things truth beareth away the victory," which he is reputed to have established with great eloquence. The audience voted him the first honor in the competition.

It would seem from the tradition that the usage was that the victor might ask what he wished of the king, for the legend says Zerubbabel at once asked as his reward of merit that the king would fulfill a vow he had already made public to rebuild Jerusalem; and he immediately gave Zerubbabel a commission to do the work, with letters to all the local colonial authorities about the holy land, and great money grants to aid his enterprise.

### By Way of Illustration.

*Verse 2. The conductors.* The pipes conducted the oil to the lamps. The supply was useless unless it could be brought to the flame. The pipes could not create the oil, but they could conduct it. The wires cannot create electricity, but they are necessary to carry it. The power of God's people is not in wealth or numbers, or forms or beautiful buildings or outward attractions. But God will use these things as instruments of his Spirit.—*Select Notes.*

*Verse 3. Two olive trees.* These were the living, perennial sources of oil; so that the lamps need never go out. Nature is teaching us of unexhausted and unrevealed power. The X-rays tell us of a universe full of energy, which has not been discerned by us. The electricity which is now the great power of the world has been here and available all these centuries when it was unused.

God is trying to teach us how great is the spiritual power waiting to be used. Christ said to his disciples, "Hitherto ye have asked nothing; ask, and ye shall receive."

"How is it that one man could accomplish so much?" was asked of a veteran missionary whose work had challenged the attention of the world. "I believe God," was the simple answer. Great faith in a great God—what can stand before it?

*Verse 6. I visit a fort where the splendid new cannon are being built.* I am shown a cone of steel that weighs fifteen hundred pounds, and am told that the gun hurls it a distance of twelve miles. I try to lift it and cannot. But it has no power. It is inert, motionless, and when I stop rolling it and pause for breath it lies still in the grass. They place it in the gun and it still is impotent. The powder in the brown prisms is inert, and the battery of a half dozen cells seems too small to accomplish anything. But a flash of lightning speeds along the wire. The mighty instrument of death hurls its monstrous shell high in the air, and it descends twelve miles away, piercing the iron deck of a vessel and sending it to the bottom of the sea. God's methods progress not simply by the might of machinery nor by the power of human devices, but by his Spirit.—*W. E. Barton.*

Bishop Thoburn says concerning his first sermon in Manila:

"My text was, 'Not by might nor by power, but by my Spirit, saith the Lord of hosts.' The privilege of proclaiming the love and power of God in this city of Manila for the first time stirred me to the depths. It was more than a pleasure to preach in that theater; it was a posi-

tive luxury. God was in that place, and I was assured that Jesus Christ was to be enthroned as both King and Saviour in the hearts of millions of these people on these beautiful islands."

*Verse 7.* Compare what the gift of the Holy Spirit did for the early Church. How it transformed common men into apostles, how it removed the mountains of pride and prejudice, the mountains of organized power, and rank and wealth and armies, the mountains of ignorance and idolatry. To remove Olivet or Tabor or Hermon were less difficult than what they actually did.—*Deloubet.*

*Verse 10. "The day of small things."* That little remnant of a despised people had great faith when they thought to conquer the world, which was then held by the proud Egyptians, Babylonians, Persians, and Greeks. But these great nations have vanished, while the faith, morality, and religion held by those Jews are dominating the world to-day.

The early history of missionary effort in America is an illustration of this. When those five students of Williams College met to pray under the shelter of a haystack, and at length were invited to use a kitchen, it was not dreamed that in less than a hundred years there would be great missionary societies in every denomination, raising millions of dollars annually and sending workers by the hundred to the near and distant countries of the world.

### Heart Talks on the Lesson.

In the sixth chapter of Ezra, verse 14, we read that the elders of the Jews builded and prospered through the prophesying of Haggai and Zechariah, and so the house was finished according to the commandment of God. By the same means we prosper in spiritual building.

The word of God builds us up. It instructs, strengthens, encourages. There we find the Architect's perfect plan and model; if we neglect, to study it we hinder the building by putting in unsightly and ill-fitting stones which have to be torn out and replaced by others of his own fashioning. The most consistent, beautiful, symmetrical, attractive Christians are reverent lovers and students of the Bible.

Haggai cheered the people to be strong in the midst of trial; Zechariah told them not to let their own weakness discourage them, for the work did not depend upon their strength, but upon the might of God's Spirit.

Here is our hope in the Christian life. Be of good cheer; be not afraid; rest in the Lord; believe in him, so shall ye be established, "for it is God that worketh in you both to will and to do



of his good pleasure." He worketh. All we have to do is to let him work unhindered. Are there, then, no struggles for a Christian? Is there no conflict? Do we not sing,

"Sure I must fight if I would reign?"

Yes, there are struggles; there are battles; the will must be not passive, but active and firm; a Christian needs spiritual muscle to be an overcomer. But the struggle and the effort are only to keep off the foes that would hinder the Spirit's work in temple building. No labor of ours can repair any part of that ruined shrine. It is wholly done by the regenerating, transforming, sanctifying Holy Spirit. "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour" (Tit. 3. 5). "For by grace are ye saved through faith; . . . not of works, lest any man should boast" (Eph. 2. 8, 9). God has a purpose to conform us once more to his own likeness in which we were first made; and as he first made us, so it is he who must remake us. When we with firmness, courage, and persistence keep the way clear from hindrances he will do the work until the headstone shall be brought forth with shouting of, "Grace, grace unto it." "We are changed into the same image from glory to glory even as by the Spirit of the Lord," until we shall be like him—the holy and beautiful habitation of God forever.

The Teachers' Meeting.

Notice the period of time and condition of the Jews when this vision was given. . . . The prophet Zechariah, his mission and message. . . . Zerubbabel, his work and character. . . . The golden candlestick, its history, form, material, purpose, and symbolical meaning. . . . A word-picture of the vision. . . . What were its lessons to the people? . . . Its encouragements to those who work for God. . . . What God does for his cause. . . . Duties suggested by this lesson. . . . Take as a lesson thought, "His hands shall also finish it" (verse 9).

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OPTIONAL HYMNS.

With joy we hail the sacred day.  
When all thy mercies, O my God.  
O, let us be glad in our Saviour and King.  
My hope is built on nothing less.  
I love thy will, O God.

A mighty fortress is our God.  
I love the name of Jesus.  
I am trusting thee.  
Forth to the fight, ye ransomed.  
Holy as thou, O Lord, is none.

Blackboard.

BY MY  
TO  
STIR UP  
PERCEIVE  
INFLUENCE  
REVEAL  
INTERPRET  
TEACH

No angel visits us now, but instead the gracious Spirit makes known to us divine things. It is his office, like the angel's, to stir up those who are asleep or indifferent that they may perceive things spiritual. He influences men silently, yet wonderfully, not alone by revealing, but by interpreting and teaching. Christ is our Zerubbabel, whose hands will finish the work of God, yet not by might nor by power, but by the operation of the Spirit on the minds and consciences of men.

**THIRD QUARTERLY REVIEW.**

September 24.

**Golden Text.**

**The angel of the Lord encampeth round about them that fear him, and delivereth them. Psa. 34. 7.**

**Lesson Hymns.**

No. 222, New Canadian Hymnal.

Gently, Lord, and gently lead us  
Through this lonely vale of tears.

No. 224, New Canadian Hymnal.

My faith looks up to thee,  
Thou Lamb of Calvary.

No. 226, New Canadian Hymnal.

When storms around are sweeping,  
When lone my watch I'm keeping.

**Home Readings.**

- M.* Gracious Invitations. Hos. 14. 1-9.  
*Tu.* Daniel in Babylon. Dan. 1. 8-21.  
*W.* The Handwriting on the Wall. Dan. 5. 17-31.  
*Th.* Daniel in the Den of Lions. Dan. 6. 10-23.  
*F.* The New Heart. Ezek. 36. 25-36.  
*S.* Returning from Captivity. Ezra 1. 1-11.  
*S.* Encouraging the Builders. Hag. 2. 1-9.

**REVIEW SCHEME FOR SENIOR AND INTERMEDIATE SCHOLARS.**

1. Recall the TITLES and GOLDEN TEXTS of the lessons.
2. Name one important teaching of each lesson.
3. Give the names of some of the chief persons of the lessons.
4. Name the visions and give the main lesson each teaches.
5. State the various kinds of affliction of God's people mentioned in the lessons.
6. Show how "the angel of the Lord" delivered them that feared him.

**Heart Talks on the Lesson.**

We have come to the autumn, the time of harvest. We gather the golden grain of the summer's lesson in our review. What a full storehouse we have! We shall need it for winter use. Yes, girls and boys, young men and young women, you are having now your springtime and summer; I do pray that you may lay up a grand store of Gospel truth for the winter days

of testing that are sure to come round in their season. Let us look into our storehouse and see if we have made these truths really our own, so that we can live on them in spiritual comfort and prosperity.

A gracious invitation—"Come!" A voice of love and welcome. It suggests shelter, rest, fellowship. It opens a door of hope and "speaks home to the heart." Have you laid that up in your soul's garner? There is life in that sweet word of Jesus, "Come unto me." Having found one so true and pure to be our Saviour and Friend, surely, like Daniel, we will be true to him and not defile ourselves with practices or self-indulgences opposed to his Spirit. If we would sit upon a throne hereafter, we must sit upon one now in the realm of self-government. St. Paul says, "I keep my body under." And when the temptation comes, as it will so long as we are in the world, to worship the gods of the heathen—self, money, pleasure, the praise of men—we must not forget that a fiery furnace is better than disloyalty to God, because we have his companionship in it, and he can keep us so safe that not even the smell of fire will pass on us. What a precious truth to lay up for a winter day of trial! With it we have this other, most wholesome to keep, that the balances of God's justice and holiness are exact, and without Christ on our side of the scale we shall be found hopelessly wanting. But if we keep faith with God he will keep faith with us, even in a lion's den of trial; in old age as well as in youth; for God suffered some of his longest-tried and most faithful servants to pass through hard and strange experience to prove that he can shut lions' mouths for all who have Daniel's faith. "No manner of hurt was found upon him because he believed in his God." We can live indeed on such a truth as that if it is in our hearts, our very own possession.

But the natural heart is a poor storehouse. The grain of truth falls through its weak and broken places, and thieves break through and steal. So it is blessed to have the promise of a new heart that will keep God's laws and understand his precious things through the quickening Holy Spirit. And while we cannot comprehend fully the prophet's wonderful vision of the river of salvation, we can rejoice in the possibility of a human soul filled with God living a beautiful, joyful, fruitful life, carrying blessing wherever it goes. One of the most precious truths we have gathered is this, that all who have heard and accepted the gracious invitation are no longer in captivity. We are free in Christ Jesus. We are not the servant of sin; it has no more dominion over us. We walk at liberty and have a right to be glad in our freedom. We can begin temple

building now with promise and hope of success. We have only by watchfulness, courage, and decision to keep away the foes that would hinder, and God will accomplish the work through the power of his Spirit.

The Golden Text is a key for us to look safely this store of precious truth. No enemy can take it from us, for "the angel of the Lord encampeth round about them that fear him, and delivereth them."

**THE LESSON OUTLINE.**

**Whom God Delivers.**

[See Golden Text of the Quarterly Review.]

**I. THE REPENTANT.**

*Return unto the Lord.* Hos. 14. 1.

He will heal us. Hos. 6. 1.

Jesus began....Repent. Matt. 4. 17.

**II. THE PURE.**

*Would not defile himself.* Dan. 1. 8.

The pure in heart. Matt. 5. 8.

Keep thyself pure. 1 Tim. 5. 22.

**III. THE LOYAL.**

*Our God whom we serve.* Dan. 3. 17.

Serve him only. 1 Sam. 7. 3.

Choose you this day. Josh. 24. 15.

**IV. THE HUMBLE.**

*Hast not humbled....heart.* Dan. 5. 22.

Humble yourselves. James 4. 10.

Take my yoke. Matt. 11. 29.

**V. THE PRAYERFUL.**

*Kneled....and prayed.* Dan. 6. 10.

Effectual fervent prayer. James 5. 16.

Paul and Silas prayed. Acts 16. 25, 26.

**VI. THE CONSECRATED.**

*Ye shall be clean.* Ezek. 35. 25.

Be ye holy. 1 Pet. 1. 15, 16.

Perfecting holiness. 2 Cor. 7. 1.

**VII. THE HELPLESS.**

*Our hope is lost.* Ezek. 37. 11.

Blessed....poor in spirit. Matt. 5. 3.

Not many mighty. 1 Cor. 1. 26, 27.

**VIII. THE WORSHIPERS.**

*Waters from....the house.* Ezek. 47. 1.

Blessed....dwell in thy house. Psa. 84. 4.

Let us go into the house. Psa. 133. 1.

**IX. THE WORKERS.**

*To go up to build.* Ezra 1. 5.

Laborers together. 1 Cor. 3. 9.

Every man his work. Mark 13. 34.

**X. THE PRAISERS.**

*They sang together.* Ezra 3. 11.

Began to sing. 2 Chron. 20. 21, 22.

Sing praises to God. Psa. 47. 6, 7.

**XI. THE EARNEST.**

*Yet now be strong.* Hag. 2. 4.

Of a good courage. Josh. 1. 6, 7.

Strong in the Lord. Eph. 6. 10.

**XII. THE SPIRITUAL.**

*By my Spirit.* Zech. 4. 6.

Shall receive power. Acts 1. 8.

Led by the Spirit. Rom. 8. 14, 15.

**REVIEW SCHEME FOR YOUNGER SCHOLARS.**

No.	TITLES.	GOLDEN TEXTS.	WHAT ABOUT.	MY LESSON.
I.	G. I.	Come, and let us—	A Call Home.	God wants me.
II.	Dan. in B.	Daniel purposed in—	Keeping Clean.	Stand for the right.
III.	The H. in the P. F.	Our God whom—	Faith in God.	God will help me.
IV.	The H. on the W.	God is the—	God Sees and Knows All.	He sees me.
V.	D. in the D. of L.	The Lord is—	A True Heart is Brave.	Look to God for help.
VI.	The N. H.	A new heart—	How God Loves Us.	I need a new heart.
VII.	E.'s Great V.	I will put my—	What Real Life Is.	Ask for the Holy Spirit.
VIII.	The R. of S.	Whosoever will, let—	The Abundant Life.	Take quickly.
IX.	R. from C.	The Lord hath done—	Coming Back to God.	Sin makes captive.
X.	R. the T.	The temple of God—	Working for God.	I am a little builder.
XI.	E. the B.	Be strong, all ye—	God is our Helper.	God works with us.
XII.	P. through the S.	Not by might, nor—	How to Work for God.	Open the heart door wide.

## RESPONSIVE SERVICE FOR THE THIRD QUARTER.

*Supt.* Give Title and Golden Text of Lesson I.  
*Boys.* Gracious Invitations.  
*Girls.* "Come, and let us return unto the Lord."

*Supt.* Lesson II.  
*Boys.* Daniel in Babylon.  
*Girls.* "Daniel purposed in his heart that he would not defile himself."

*Supt.* Lesson III.  
*Boys.* The Hebrews in the Fiery Furnace.  
*Girls.* "Our God whom we serve is able to deliver us."

*Supt.* Lesson IV.  
*Boys.* The Handwriting on the Wall.  
*Girls.* "God is the Judge."

*Supt.* Lesson V.  
*Boys.* Daniel in the Den of Lions.  
*Girls.* "The Lord is thy keeper."

*Supt.* Lesson VI.  
*Boys.* The New Heart.  
*Girls.* "A new heart also will I give you."

*Supt.* Lesson VII.  
*Boys.* Ezekiel's Great Vision.  
*Girls.* "I will put my Spirit within you."

*Supt.* Lesson VIII.  
*Boys.* The River of Salvation.  
*Girls.* "Whosoever will, let him take the water of life freely."

*Supt.* Lesson IX.  
*Boys.* Returning from Captivity.  
*Girls.* "The Lord hath done great things for us, whereof we are glad."

*Supt.* Lesson X.  
*Boys.* Rebuilding the Temple.  
*Girls.* "The temple of God is holy, which temple ye are."

*Supt.* Lesson XI.  
*Boys.* Encouraging the Builders.  
*Girls.* "Be strong, all ye people of the land, saith the Lord, and work: for I am with you."

*Supt.* Lesson XII.  
*Boys.* Power Through the Spirit.  
*Girls.* "Not by might, nor by power, but by my Spirit, saith the Lord of hosts."

## LESSON I.

*Supt.* The prophet Hosea said to Israel, "Return unto the Lord thy God; for thou hast fallen by thine iniquity."

*Scholars.* Repentant Israel cried, "Take away all iniquity, and receive us graciously."  
*Teachers.* The Lord said, "I will heal their backsliding, I will love them freely."

*All.* "The ways of the Lord are right, and the just shall walk in them: but the transgressors shall fall therein."

## LESSON II.

*Supt.* "But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank."

*Scholars.* "And at the end of ten days their countenances appeared fairer and fatter in flesh

than all the children which did eat the portion of the king's meat."

*Teachers.* "As for these four children, God gave them knowledge and skill in all learning and wisdom."

*All.* "Therefore stood they before the king."

## LESSON III.

*Supt.* "Nebuchadnezzar spake and said unto them, . . . At what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of music, ye fall down and worship the image which I have made; well; but if ye worship not, ye shall be cast the same hour into the midst of a burning fiery furnace; and who is that God that shall deliver you out of my hands?"

*Scholars.* "Our God whom we serve is able to deliver us from the burning fiery furnace."  
*Teachers.* Nebuchadnezzar "commanded the most mighty men that were in his army to bind Shadrach, Meshach, and Abed-nego, and to cast them into the burning fiery furnace."

*All.* "Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the son of God."

## LESSON IV.

*Supt.* "Then Daniel answered and said before the king, . . . I will read the writing unto the king, and make known to him the interpretation."

*Scholars.* "God hath numbered thy kingdom, and finished it."

*Teachers.* "Thou art weighed in the balances, and art found wanting."  
*All.* "Thy kingdom is divided, and given to the Medes and Persians."

## LESSON V.

*Supt.* "Now when Daniel knew that the writing was signed, he went into his house; and, his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime."

*Scholars.* "They brought Daniel, and cast him into the den of lions. And a stone was brought and laid upon the mouth of the den; and the king sealed it with his own signet."

*Teachers.* "Then the king arose very early in the morning, and went in haste unto the den of lions . . . and said to Daniel, 'Is thy God, whom thou servest continually, able to deliver thee from the lions?'"

*All.* "My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me."

## LESSON VI.

*Supt.* God said through Ezekiel, "Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you!"

*Scholars.* "A new heart also will I give you, and a new spirit will I put within you."

*Teachers.* "And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God."

*All.* "And they shall say, This land that was desolate is become like the garden of Eden."

## LESSON VII.

*Supt.* Ezekiel said, "The hand of the Lord was upon me, and carried me out in the Spirit of the Lord, and set me down in the midst of the valley which was full of bones."

## SUNDAY SCHOOL BANNER.

*Scholars.* "Then he said unto me, Son of man, these bones are the whole house of Israel: behold, they say, Our bones are dried, and our hope is lost."

*Teachers.* "The Lord saith the Lord God unto these bones; Behold, I will cause breath to enter into you, and ye shall live."

*All.* "I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel."

### LESSON VIII.

*Supt.* Ezekiel wrote, "And it shall come to pass, that everything that liveth, which moveth, whithersoever the rivers shall come, shall live."

*Scholars.* "And by the river upon the bank thereof, . . . shall grow all trees for meat, whose leaf shall not fade, . . . it shall bring forth new fruit."

*Teachers.* "Their waters they issued out of the sanctuary; and the fruit thereof shall be for meat, and the leaf thereof for medicine."

*All.* "Whosoever will, let him take the water of life freely."

### LESSON IX.

*Supt.* "Thus saith Cyrus king of Persia, The Lord God of heaven hath given me all the kingdoms of the earth; and he hath charged me to build him a house at Jerusalem."

*Scholars.* "Who is there among you of all his people? his God be with him, and let him go up to Jerusalem, . . . and build the house of the Lord."

*Teachers.* "And all they that were about them strengthened their hands."

*All.* "Also Cyrus the king brought forth the vessels of the house of the Lord, which Nebuchadnezzar had brought forth out of Jerusalem. . . . All these . . . were brought up from Babylon unto Jerusalem."

### LESSON X.

*Supt.* "And when the builders laid the foundation of the temple of the Lord, . . . they sang together by course in praising and giving thanks unto the Lord."

*Scholars.* "Many of the priests and Levites and chief of the fathers, . . . were with a loud voice; and many shouted aloud for joy."

*Teachers.* "Then the people of the land weakened the hands of the people of Judah, and troubled them in building."

*All.* "The temple of God is holy, which temple ye are."

### LESSON XI.

*Supt.* "The word of the Lord by the prophet Haggai, saying, . . . Be strong, all ye people of the land, . . . and work: for I am with you."

*Scholars.* "And I will fill this house with glory, saith the Lord of hosts."

*Teachers.* "The silver is mine, and the gold is mine."

*All.* "The glory of this latter house shall be greater than of the former, saith the Lord of hosts: and in this place will I give peace."

### LESSON XII.

*Supt.* "This is the word of the Lord unto Zerubbabel, saying,

Not by might, nor by power; But by my Spirit, saith the Lord of hosts."

*Scholars.* "The hands of Zerubbabel have laid the foundation of this house."

*Teachers.* "His hands shall also finish it."

*All.* "For who hath despised the day of small things? for they shall rejoice."

## HISTORICAL REVIEW.

### Extent of Time.

*Supt.* Leaving out Lesson I, which is a prophecy of an earlier period concerning the kingdom of Israel, though it applies in principle here, the period

extends over about ninety years, from the beginning of the exile, B. C. 606, to the completion of the temple, B. C. 516.

### Places.

*Teachers.* The places are Babylon, the river Chebar, near Babylon, Jerusalem.

### Prophets.

*Scholars.* Hosea, Jeremiah, Daniel, Ezekiel, Haggai, Zechariah, belong to the period of exile.

*Supt.* What do we learn from Lesson I?

*First Single Voice.* All blessings come from the Lord, as the life and fruit of a tree come from the earth and the air. There is also a warning implied—"Apart from me ye can do nothing."

*Supt.* Lesson II.

*Second Single Voice.* All who would become strong and useful must gain their power largely through victory over temptation.

*Supt.* Lesson III.

*Third Single Voice.* The men who were martyrs in this lesson were the ones who stood faithful against temptation in their earlier years, as described in Lesson II. Faithful youth is the way to faithful manhood.

*Supt.* Lesson IV.

*Fourth Single Voice.* There is a handwriting of warning and of doom on the wall for every sinner. It may be invisible for a time, like that kind of writing which is invisible till brought to the fire, but it is written where his eye shall some time see it.

*Supt.* Lesson V.

*Fifth Single Voice.* Faithfulness to duty may bring men into suffering and death. The test of a Christian is what he will do for Christ's sake.

*Supt.* Lesson VI.

*Sixth Single Voice.* New hearts are necessary to the salvation of the world. No outward advantages or prosperity can save a nation from immorality and ruin.

*Supt.* Lesson VII.

*Seventh Single Voice.* Only God's Spirit, imparting new life, can save the sinner from death. Every conversion is a miracle of resurrection from the dead.

*Supt.* Lesson VIII.

*Eighth Single Voice.* The change wrought by the river of life is a symbol of the transformations wrought by the Gospel of Jesus Christ.

*Supt.* Lesson IX.

*Ninth Single Voice.* God's promises are certain of fulfillment. God brings relief from unforeseen sources. God wants volunteers for his work.

*Supt.* Lesson X.

*Tenth Single Voice.* The temple was the symbol and type of God's spiritual temple, both the individual Christian and the whole people of God. The Christian is made for the worship of God.

*Supt.* Lesson XI.

*Eleventh Single Voice.* The people saw ruin and discouragement on every hand. The prophet saw a greater glory than shone from Solomon's temple. The true prophet sees the spiritual through the material, the perfect statue in the rough marble block.

*Supt.* Lesson XII.

*Twelfth Single Voice.* The Christian Church is Christ's golden candlestick. The Holy Spirit is symbolized by the sacred oil which keeps the lamps shining.

## PRIMARY TEACHERS' DEPARTMENT.

THERE is nothing more pure in heaven,  
And nothing on earth more mild,  
More full of the light that is all divine,  
Than the smile of a little child.

### Helpful Hints.

BY REV. E. A. RAND.

To many little ones autumn brings a strange, new world. It is the first "going to school." To a sensitive soul it is a world full of wonders, an unknown sea, and the voyager puts out curiously, glad enough, it may be, to get back into harbor at night. It will be a course magnetic, glittering with attractions to one, while to another the sea bristles with rocks and threatens shipwreck. Now, a child likes to have its new-world period appreciated. It craves congratulation if successful, and will be very thankful for sympathy if its promised pearls and diamonds turn out to be only common bits of glass that perhaps have cut the little hands that picked them up. Childhood is given to sharing. It likes the loving heart that is making room for all things interesting it. O teacher, lift the folds of the curtain hiding the child's world of wonder and look within. Walk there in thought if you can. Let a child know that you follow it, that your prayers, like good angels, go with it into the new scenes. You will get a new hold on a child's affections. They will with keener interest listen to you on Sunday because they know that your love will follow them tenderly on Monday.

Do you remember you went into the garden the other day and you found a shoot, weak, withering, drooping, prostrate? What did you do? You broke off a stout twig from a tree and propped up the plant. Look about your class in the Sunday school. Interesting row, is it not? It's a pretty long row in the primary department, and sometimes a big roomful of rows. Then all the more interesting when of size is this garden of the Lord, of which he has made you an undergardener. "Yes," you say, "and how many things need propping! All, in fact, in some way." Here is a child that means to be honest, but is timid. A lie might hop out of the child's mouth simply because frightened in an emergency. Another child has warm, generous impulses, but chilling moods of excessive prudence come along, and those impulses are frozen out. Then there is a scholar that is reverent and plans to be prayerful and churchgoing, but the little thing's

home may give it no support, and its good intentions droop. These children all need propping; and tell us, teachers, is there anything like the cross of Jesus as a support? What if you went into a garden and saw a lot of crosses there holding up the feeble growth? That is what is needed in the growth of character, a propping with the cross. Make very prominent in your teaching the Lord Jesus Christ. He makes the timid brave. Consecration to him leads to bountiful giving and right conduct in all things.

Knocked down by a bottle, a child knocked down! That was a brutal act. As if one could see the cruel, black thing rising up, then aiming a blow and felling to the earth one of God's little ones! It is not the first time drink has been that kind of a murderer. This happened in a city yard. Two children had seen those older tip a bottle, and why could they not venture to do it? A bottle of the noxious stuff—the exact name of this drink of the saloon we forget—but the bottle they got, and out in the yard they began to tip it and it tipped them, struck them down! One was seven years old. One was killed by the drink fiend, smitten and slain as in an unholy battle! Who says we need not talk to the children, that they are too young to understand? Children as a rule are not idiots, though this advice is idiotic. Herod is out after his victims. He aims at any age that stands in his way. Drink will slay the children. And it is not always the quick murder that is to be counted crime. There is a slow death that is to be singled out and denounced. A young man threatened with a drunkard's fate said he thought his father gave him the first glass when he was a boy, and it was beer. Is nothing to be said to the children? Then you may expect some time to hear of a horrible murder inflicted by the drink demon. The better way is to take childhood to-day and by good counsel protect it from the foe that threatens it, save it, too, from that organized power aiming to rob of health, to take away one's home, business, reputation, morals, their very life—the SALOON.

### "You Are in My Light."

BY MARY A. LATHBURY.

"PLEASE move a little, Robbie, dear; you are in my light."

It was a little slip of a girl of six who spoke.

She sat at a table in a dim room lined with books, looking at the pictures in a large illustrated Bible. She could not lift the book, and Robbie in the bay window came just between her and the light.

It was a fine-looking boy of twelve who answered, teasingly, as he moved:

"Your light? You don't own the light, do you, Little One?"

Little One did not know how to prove her right to the light, but with that wisdom that is "peaceable" she said "O no!" and saw with delight that the halo around the head of Christ in the picture of Christ blessing little children had suddenly brightened.

But if Little One does not claim her light let us claim it in her behalf. For her it had traveled millions of miles past other worlds to find her in this one, and light up the pictures that she loved. No other human being had a right to take from her the square foot of sunshine that fell around her, for by the gift and the grace of God the light was hers intended for her benefit and enjoyment.

Little One goes to Sunday school. She is taught many things about the Lord Jesus—too many to remember. She often wonders why he does not there seem like the same Lord Jesus who is pictured in the big Bible, and whose loving words have been told to her in the twilight by her mother. Her papa one day asked her what she had learned in the primary class, but after an earnest effort to remember she gave it up, and papa was perplexed.

She does not know that there was a very good reason for being unable to tell her papa about the lesson; but we know. There was somebody—there were some things in her light. The very popular teacher of the primary class would not have stood in Little One's light for anything; but she did. Her wonderful hat and brilliant smile danced and flashed before the eyes that were fixed upon her in admiring wonder while she told three stories "to illustrate the point of the lesson, and make it very clear to the child-mind." She also had several objects that had been lent her by a friend who had recently returned from the Holy Land, and while they did not illustrate the lesson, they were "very interesting." Beside the lesson picture, which hung behind the teacher, there was a blackboard picture that was made specially for the primary class by a very ingenious member of the Bible class. Little One tried to understand the puzzle and was soon lost as in a Greek labyrinth, but happily escaped by thinking of something else. Then there was a birthday and a little missionary talk just before they sang "Hear the pennies

dropping," and a nice, jolly talk from the superintendent, who "looked in for a moment," and a funny story was added because something reminded him of something else. And then the minister was passing, and said that he could never resist looking in upon the little ones; they reminded him, etc.

Little One was dazed, surfeited, before the "closing exercises" were over, and a shadow lay upon her baby mind. So many people—so many things one after the other in rapid succession had been in her light that the result was an impression like that of having looked through a kaleidoscope where many beautiful forms and colors had been seen, but none remembered. Even the little glimpses of God's word that came through the Golden Text and the Tiny Text were blurred by the things that followed them.

"What shall we do, then, in our primary classes?" asks a teacher. If Little One understood the conditions of the Sunday school as she did those of the library window where Robbie sat, she would say, "You are in my light." And the only thing to do is to move out of it. The Lord's life and light—his Spirit and his word—are the divine right of each of his little ones, and our work is to bring them to him for blessing. The child's reason is as yet a close folded bud, but its heart is an open flower, open toward the sunshine and dews of heavenly affections.

The first infant class is described in the tenth chapter of Mark, and the Master himself was there. Those who brought the children to him are spoken of as "they," and their only work was that of bringing the children; but we may feel sure that these mothers and friends tenderly guided the little feet, encouraged the timid, and made the way to Jesus easy.

As for the Master himself, we do not find that he taught the children the truths of the Gospel. Doubtless he may have said low and tender words to them that are not recorded, but the fact that he touched them, "took them up in his arms, put his hands upon them and blessed them," is made very clear. So, also, is the fact that they fill the chief place in the kingdom of God.

If, then, these little ones stand so near the Light of the world, let us fear to come between with our zeal, our words, our methods, our helps, but let us fear nothing else if we may bring the children to him.

It is a privilege shared only by the angels to stand in the background and guard that spot of holy ground where the Lord, calling the children to him, blesses them.

The Feast of Harvest—A Program  
for Harvest Sunday.

BY ALICE MAY DOUGLAS.

Singing: "Coronation."

Prayer.

Scripture reading; Psa. 23.

Singing: "Bringing in the Sheaves."

Leader: We have gathered here to garner our sheaves, to celebrate our Feast of Harvest, for surely we have more reason for thanksgiving than had the ancient Jews. Their Feast of Harvest was sometimes called the Feast of Weeks. We will listen to God's command concerning it.

Congregation: Seven weeks shalt thou number unto thee: begin to number the seven weeks from such time as thou beginnest to put the sickle to the corn.

And thou shalt keep the feast of weeks unto the Lord thy God, with tribute of a freewill offering of thine hand, which thou shalt give unto the Lord thy God, according as the Lord thy God hath blessed thee.

And thou shalt rejoice before the Lord thy God, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite that is within thy gate, and the stranger, and the fatherless, and the widow, that are among you, in the place which the Lord thy God hath chosen to place his name there.

And thou shalt remember that thou wast a bondman in Egypt: and thou shalt observe and do these statutes.

Leader: From our heart fields we likewise bring our sheaves. Sabbath after Sabbath we have been sowing as precious seed God's promises, and this has as surely borne fruit as has the seed we intrust to our gardens. The sowing be- longs to us, the harvest to God.

Singing:

C. M.

We bring our tithes to Christ our King.

Our tithes to him belong.

And offering these, we meet to sing

Our happy harvest song.

God asks of us our tithes alone;

But should he ask our all,

To make what we possess his own,

We'd hasten at his call.

Leader: It is said that the Jewish Feast of Harvest occupied but one day, since, in addition to being a time of thanksgiving, it was likewise intended to celebrate the giving of the law on Sinai, which took but one day. We will allow our feast this twofold object, and now listen to the Decalogue—embodiment of the law.

[The Ten Commandments, either in rhyme or in Scripture language, by the Primary Department.]

Leader: At the Jewish Feast of Harvest each presented to God a basket containing a portion of the first fruits of the field. We will likewise bring to our heavenly Father our offering—our first fruits.

[Six children come forward with baskets laden with fruit and sheaves of grain. The pastor receives each, as formerly did the priest, and places them before the altar. The children repeat:]

God hath brought us into this place, and hath given us this land that floweth with milk and honey, and now behold, I have brought the first fruits of the land which thou, O Lord, hast given me.

Leader: Each of us has a separate task in the harvest field of God, and it is for us to do our part, leaving with God the results. Then our Feast of Harvest will be a round of never-ending pleasure.

Singing:

L. M.

Like Ruth we've gathered many a sheave  
The careless reaper chanced to leave;  
And following all we'd slowly glean  
Till now we've left the field all clean.

Our golden sheaves to God we bring,  
Our happy harvest song we sing,  
Knowing our Lord will richly bless  
And grant us all his righteousness.

Leader: In closing, let us offer a prayer to God for all the blessings which present themselves to our mind at this Feast of Harvest.

All repeat:

Thank God for our harvests, and storehouses  
filled,  
Where once the spring ground was so carefully  
tilled;  
For our fair garden vines with their burdens of  
gold;  
Thank God for the hoards that our orchards all  
hold;  
Thank God for the fruit of each well-laden tree,  
No fairer the fruit of an Eden could be.  
Thank God for the wealth of the bright purpling  
vine,  
Each polished orb filled with glad nature's own  
wine;  
Thank God for the harvest of beautiful grain,  
Well born of the sunshine and soft summer rain.  
Our thanks and our praises we offer to thee,  
And bring thee our hearts, thine own henceforth  
to be.



### A Churchgoing Sunday School.

A PRACTICAL teacher writes about a churchgoing Sunday school in an interesting manner. Many would like to know where this school may be found. Why should it not be made a delightful reality in your own community?

A model Sunday school is a churchgoing school. Each teacher keeps record of the church as well as of the class attendance of pupils. Consequently it is necessary that she be found at the preaching service herself, thereby setting the right example.

After pastor, superintendent, and teacher have done their best to persuade parents to accompany their children to divine service and have failed in nine cases out of ten, five or six of the teachers or church members who are not teachers have consented to sit with scholars whose parents are not present to keep them quiet. Many a family pew has adopted for that hour a pewless waif, and Mary and Johnny feel very much honored that Mrs. Blank expects them to sit beside her every Sunday. It is the next thing to being invited to her home.

Thus the little heads are seen bobbing all over the church, instead of in flower beds here and there where the broad-brimmed hats might come in too close contact.

The preacher always has something in his sermon which children can understand. He also tries to choose such hymns as will please both them and the older people. Best of all, he repeats his text over two or three times. The big folks don't see why he should, but the little folks know he expects them to remember it to repeat to their teacher and to him when he meets them in their homes.

### The Point of Contact.

Mrs. CRAFTS has a word to say upon the Point of Contact, and, as may be expected, it is a wise and helpful word. Many teachers who have not learned all the modern terms have, nevertheless, been learning through good mother experience how to approach the lesson in the best and most helpful way. "Child Study" is not so new as some other things:

Much is said about the Point of Contact in the teaching of children. The fact is no lesson can be comprehended by the children when the teacher has failed to consider the Point of Contact. It is rather a technical phrase and belongs to the child-study movement; the plain translation of it is: Begin the lesson with some familiar experience. Old-time Postalozzi understood it when he said, "Proceed from the known to the unknown."

Primary teachers often make a mistake when they take the review of last Sunday's lessons for a Point of Contact. Many times there are hundreds of miles and generations of years between the two lessons.

The teachings of Scripture are wrested often by trying to center the lessons of the quarter around one thought for review purposes, when there is no organic unity.

The Point of Contact should come at the close of the lesson as well as the beginning—that is, the teachings of the lesson should be combined with the child's life; they should become living grace.

## INTERNATIONAL BIBLE LESSONS. THIRD QUARTER.

### LESSON X. (September 3.)

#### REBUILDING THE TEMPLE. Ezra 3. 10 to 4. 5.

GOLDEN TEXT: "The temple of God is holy, which temple ye are." 1 Cor. 3. 17.

#### Primary Notes.

BY JULIA H. JOHNSTON.



God's word says, "Have faith in God," "Hope thou in God," and "Thou shalt love the Lord thy God." Our Father cares for us because he loves us so. His love protects and saves us from harm as a shield turned the flying arrows and saved the soldier long ago. Our love to God will make us feel safer too. If we love him truly, and love him dearly, we shall feel sure that nothing can really hurt us, and we shall not be frightened and troubled. Love is worth more than anything else. It is what we need most and what God wants most. This month each lesson will be kept in mind by a shield of love. On each one we will write what we ought to do, if we love our Father in heaven, as his dear children should. Love is not just saying; it is doing.

*Approach to the lesson.* Have any of you older brothers or sisters at school who study history? O yes, many have. They study the history of this country and of other countries. History tells what has happened in the years that are gone, not what somebody thinks will happen by and by. A history is not a made-up or make-believe story. It must be true if it is worth anything. Our lesson to-day is taken out of a

book of history. A good man named Ezra (his name means "help") wrote the book as God told him to. He was a ready writer and put down many things that happened during about eighty years, more than two thousand years ago. He began with the time when about fifty thousand of the people of Judah [see map] went back to their own country from Babylon, when Cyrus, the king, said they might go. Ezra did not go, for some reason, with the first company, but went sixty years afterward, when they needed him most. Yet he wrote about the beginning of the work or building again the house of God. Does God need a house to live in? No; but his people need a place to go together to pray to him and praise him. He can be found everywhere, but he loves to meet with his children in a holy place that they have built on purpose and for love's sake.

Before the returning captives could rebuild the temple they set up an altar, which was a place for prayer and for offerings, for they were afraid of the people of the country, and wanted to come near to God. But the time came to begin the house of the Lord, and they began, of course, at the beginning, and that was at

*The foundation.* But the real beginning was in the gifts the people gave for the building. There must be money for the carpenters and masons, and cedar trees must be brought from Lebanon to Joppa [see map], and all these preparations must be faithfully made. Joshua, the high priest, and Zerubbabel, the prince of Judah, their leader, directed the work, and at last the builders laid the goodly foundation of God's house.

*The praise service.* Then the songs of thanksgiving went up. How the people rejoiced, giving thanks to God because of his goodness! He might have created a temple for himself, but he allowed the people to build it for him. He would come and dwell there and bless them. How glad they were!

*Trouble.* But even in working for God troubles come. People who do not care make things hard for us. The heathen round about the Jews offered to help, but no—they must be God's children first, and when they found they could not do as they pleased they "troubled the builders."

*What shall we do?* We must help to build churches where there are none. Our money will help, and if we have given something to help on the work, we shall feel like singing, too, when there is a praise service.

But, first of all, we must begin nearer home. Unless God lives in our hearts we shall not want to build him a house or do any work for him. [Drill on Golden Text.] See on our shield,

"Keep God's temple holy." O, to think that the great God who made everything should come to live in our hearts, in our bodies. What sort of a place should we have for him to live in? He only can make them clean and ready for him, but he wants us to do something about keeping them holy. Jesus said to everyone, "Watch." There are gates where evil may get in: eye-gate is one—don't look at the wrong; ear-gate—don't listen to the wrong; mouth-gate—don't say or taste what is wrong; and don't be discouraged, though others trouble you.



### Kindergarten Hints.

BY JULIA E. PECK.

**GOLDEN TEXT.** "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" 1 Cor. 3. 16.

**UNDERLYING THOUGHTS:** "The temple of God is holy." We are building for eternity.

### HINTS ON METHOD.

We might call the subject of our lesson "Little Builders." Begin with thoughts and things nearest at hand, and work toward those more remote, showing that we may each build a temple in which the Spirit of Christ may dwell. Topically divided: 1. Buildings made with hands, illustrated by things familiar to the class. 2. Buildings not made with hands—a soul-building which is "eternal in the heavens." Try to arrange the lesson so that it explains and applies itself as we proceed.

### LESSON DEVELOPED.

That day you built a house of sand on the seashore what happened to it when the tide came in? Then, you remember, you built a stronger house of boards. The children explain that even the strongest house they knew how to build could not withstand the action of the tide. Other illustrations will be in order, teaching that God gives us material with which we can make

many lovely things; yet our choicest handwork can only last for a time.

Children find this to be true. Grown men find their best and strongest handwork is damaged in time. Even Jesus found this to be true when he worked with his tools in helping his father Joseph, the carpenter.

The most beautiful handwork which Jesus saw when he was here on earth was the temple at Jerusalem, his own church. We describe its most striking features to the class. Try to make the children see it through the eyes of the boy Jesus as he went there to a thanksgiving feast with his mother (Luke 2. 41-52). Gazing at the glittering golden roof, at the rich carving on gate and pillar, he would ask, "Who made this beautiful house?" Then some older person, perhaps his mother, would tell him of a thanksgiving celebration held hundreds of years before he was born. The story would be of a time when this splendid building was a heap of ruins, and Jesus would hear something about "captives of war." This is review up to the point where we left the returned captives laying their foundations to the sound of silver trumpets. We coax the children to tell the story as Jesus must have heard it. He would be told how the old men, at this celebration of which we are studying, wept with joy, even while trying to join in the singing. We could sing that song too. It begins: "O give thanks unto the Lord, for he is good; for his mercy endureth forever."

Continuing from the point of to-day's lesson story, we describe the outfit given to the carpenters, the task of getting great trees around by way of the sea, and tell how the men had to work with a sword in one hand and tools in the other. Unfriendly neighbors might destroy their work at any moment; they must be always on guard. While this work was going on against such odds these workers were, all unknown to themselves, building a temple for the Lord in their souls, a temple that should stand against fire and sword, that should last forever. The older ones helped the younger, the younger helped the little children, making their structure not of wood and stone, but alive, so that when the Master Builder came he could teach in the temple which hands had made, and he could live in the unseen temple within the souls of his disciples.

The temple made with hands Jesus found to be newly put in order, with splendid treasures added to the rare and sacred things within. The temple within the souls of his people was sadly out of repair. The Master Builder came to unbar the doors of these souls, to ask that a place within might be made warm and bright for him.

We know how Peter and John and others wandered far to open wide the doors and windows of all souls within their reach, and to ask that all who are building for the Lord should teach others to build.

We all have to be builders. That part of us which lives forever has its home in the body. We can build for our souls a home that is empty, cold, deserted [illustrate], or we can build a glorious house in which the Spirit of the Master may dwell. Suppose we begin building to-day, what will happen? There will be days when we will build with a drawn sword in one hand and our tools in the other. Temptations are like the unfriendly neighbors who threatened destruction. There will be days when we are too idle to work, and the strangest part of it all is, when we do not work to build up, the [figurative] unfriendly neighbors are tearing down.

There will be days—for which we thank our Father—when we open wide the windows and doors of our temple, and the Spirit of the Master enters, using our hands, feet, ears, eyes, thoughts, to do his holy will.

## LESSON XI. (September 10.)

### ENCOURAGING THE BUILDERS.

Hag. 2. 1-9.

GOLDEN TEXT: "Be strong all ye people of the land, saith the Lord, and work: for I am with you." Hag. 2. 4.

#### Primary Notes.



[Review last lesson with special care, reminding scholars of the joy over laying the temple foundations because of love for the house of God, and the thanksgiving over God's care and goodness. Drill on title, text, and duty, on the shield.]

*Approach to the lesson.* Once upon a time a boy who loved his father, and wanted to help him, found that he wanted some sticks piled up in a certain way in the back yard. He said to himself, "I'm big enough to do that if I try hard, and I will;" so he began. But it was a longer and harder piece of work than he thought. After he had laid several rows very well indeed he grew tired and his courage gave out. "I can't go on," he said to himself, and sat down feeling unhappy enough. Just then his little brother ran out with a message. It was this: "Father's been watching you work and is as pleased as he

can be. He says if you will keep on, he'll come out and help you finish pretty soon."

The boy jumped up feeling strong and ready to work again. The message encouraged him so much that he did not mind how hard the work was. Father would help him finish.

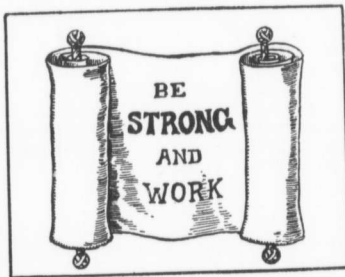
One can't work well if his courage gives out or if others keep saying, "You can't do that;" but if others encourage him and say, "Yes, you'll get through; you're to have help, too," the heart feels brave and the hands are strong. The lesson to-day tells about some builders that dropped their work and how they were encouraged by a message to go on.

*Who discouraged the temple builders?* The people of the land, who were heathen. They wrote to the king of Persia—Artaxerxes, it was, for Cyrus was dead—saying, "These Jews are building a rebellious and bad city, and they won't pay taxes." Soon the message came back, "Make these men to cease." Then the enemies of the Jews hurried off to Jerusalem and stopped the work. The builders were discouraged. But by and by they began to work for themselves and found plenty of courage for that. Fifteen years went by, and many of the people had fine houses with carved cedar ceilings, and yet the house of God was not built.

*Who encouraged the builders?* A man with a message. He was a plain man—nothing very wonderful or fine about him or his speech, but he was called "The Lord's Messenger," and he brought a word from God. He told them it was a shame to build such fine houses for themselves while God's temple was unfinished. That wasn't all. "Yet now, be strong," said this messenger to the prince of the people and to the high priest and to the people. "Be strong, and work, for I am with you, saith the Lord of hosts." A host is a great multitude. God is leader of hosts and has the power of the greatest Captain. When Haggai said this, from God, new courage seemed to come to the leaders and to the people, and before three weeks the rubbish was cleared away from the foundations they had laid long before, and they began to make ready to build. King Darius was ruling in Persia, and some of the people of the land wrote a letter to him about this building, to ask if he would allow it. This king had his servants look in the treasure house, and behold, there was a roll with the words of Cyrus, giving the Jews leave to go back and to build, and the king sent word that no one now should hinder this work, but all should help it on. This was God's way of making the work easy. There were some very old men who remembered Solomon's temple, which Nebuchadnezzar had destroyed, and they said this temple could never be like that, but the

Lord's messenger would not let the people feel discouraged over this. He told them from God that by and by, in this second temple, One should stand who would be the Prince of Peace, and who would make this house more glorious than Solomon's wonderful temple. So the work went on, the prophets working with them too, as well as encouraging the rest, and at last the house was finished.

*What shall we do? Join the encouragers.* It is written on our shield. There are many builders in the world who are not building with bricks and stone. They are building up goodness and truth. They are building up God's Church, which is made up of his people. Ministers and teachers and all Christians are builders. Some lose courage and say, "It is no use. We can't go on." Others say, "Be strong and work, for the Lord is with you." These are the encouragers. How shall we join these? First, be strong ourselves. Strong in faith, trusting God, strong in hope and in love. Then we must work too, doing all we can to help others as they try to do right themselves and try to do God's work. Never say, "I can't," but always, "I can," for Jesus is with you, and cares for you too.



#### Kintergarten Hints.

**GOLDEN TEXT:** "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary, and they shall walk, and not faint." Isa. 40. 31.

*Underlying thoughts.* "That man who finds not God in his own heart will find him nowhere, and he who finds him there will find him everywhere." "Who God possesseth, in nothing is wanting; alone God sufficeth."

#### FIBLE HISTORY LESSON.

The children recite in concert the names of the books of the Bible. Ask them to stop at Haggai. This book is named for a prophet of the

Lord. God gave Haggai a special work, and a special message to those people whom we saw [last Sunday] at work rebuilding their church. After their musical celebration, their praise service, when their new stones were laid, the work lagged behind. The old men were saying, "Our new church will not be as beautiful as the old." Heathen neighbors continually threatened destruction. Builders began to care more about making houses for themselves than for keeping up work on their church. Haggai was sent to encourage them to keep steadily, faithfully at this work of building a temple where they could meet to worship the true God.

To their foolish excuses for neglecting their work Haggai said, "Is it time for yourselves... to live in houses paneled [with costly woods], while this house—the house of God—lies waste? I will fill this house with splendor, says Jehovah of hosts. The silver is mine, and the gold is mine, says Jehovah of hosts—In this place will I give peace, says Jehovah of hosts."

Haggai was brave and loyal to God's call. He spurred the people on with the promise that their brethren in other lands would help them, and that even the heathen, now dangerous and unfriendly, would interest themselves and lend a hand.

Encouraged by the prophet, the people made their temple rich and beautiful within, shady and fair without. Yet the temple not made with hands was all unfinished. These people were building thoughts like this into their souls, and teaching these thoughts to their children, "God is our Father, ours alone, and the heathen have no share." We speak of One who came years afterward to encourage builders of unseen temples. The encouragement, by One greater than Haggai, was like this: You have learned and taught your children that God is your Father. Build on that! Build higher! God is the Father of all this great world that he has made. Build higher still! Jesus Christ your chief corner stone.

#### TOPICAL LESSON.

The walls of the church in which we are gathered to-day are less real, cannot last as long as the unseen temples we are building within; each to receive the Lord Christ when we shall learn how to open the doors and ask him to dwell there.

We have made waste places around us by allowing our selfish wishes and belongings to cover up and crowd out golden treasures of unselfishness which would make beautiful our temple. [After illustrating.] Certain men in that temple at Jerusalem kept candles burning night and day.

It would be, they thought, like forgetting the Lord's work to allow these candles to burn dimly and go out. Sing,

"Jesus bids us shine with a clear, pure light,  
Like a little candle burning in the night."

The temple at Jerusalem was made of pure white marble which gleamed spotless in the sunlight. Teach by illustration and analogy how we can keep our bodies pure as the white stones of that temple of old.

Within the temple at Jerusalem was a holy place. Two veils, or curtains, hung before this holy of holies. No one but the high priest might go there and pray alone with God. Within our temple is a holy place where we go, in thought, to pray. We close the curtains of our eyes and shut ourselves away from the whole world in this our holy place. We are alone there with our God. He is close. No other soul can come between the Father and his child.

In the outer courts of our temple [illustrate] we meet our brothers. We remember that these brothers [or neighbors] of ours are also building unseen temples. Jesus comes to encourage all the little builders, even as Haggai came to urge that all here, and others who would see the faithful work, would lend a hand. Jesus asks us to encourage each other as we meet in the [figurative] outer courts where we all are planting shade trees. Far outside our temple gates are our brothers and sisters in heathen lands. They have never heard of unseen temples, "eternal in the heavens." Are we to be so busy building our own temple, making our own soul a fit dwelling place for the Master, that we shall forget these lonely, empty souls?

#### LESSON XII. (September 17.)

**POWER THROUGH THE SPIRIT.** Zech.  
4. 1-14.

**GOLDEN TEXT:** "Not by might, nor by power, but by my Spirit, saith the Lord of hosts." Zech.  
4. 6.

#### Primary Notes.



*Approach to the lesson.*  
What is the Church? Who can tell? When we say "The Church of God" do we mean the house where people come to pray and sing and hear his word? The house where this is done is a church, to be sure, but is it the house that

God cares for most? Was it for a house, with four walls, that Jesus died? No; the real Church that will last forever is not the house of brick, of wood, or stone, but the people that come to worship God in it. There are a great many places of worship, a great many houses built for prayer and praise, but when we talk about the Church of God, that Jesus died to save, and that he loves and watches over, and will by and by take up to be with him, we mean all the people who love Jesus and are called by his name. We mean all Christians. The house made of brick or stone is always in one place, and cannot do anything of itself. The people in it do God's work. Can your body move about without the soul inside? No. It is the spirit, that no one can see, which moves the hands and feet. The lips say what the spirit wishes to speak. When the soul is gone out of its house, which we call the body, then the hands and feet are still and the lips are silent. The body has no power then at all. But the soul that lives in this house of the body cannot do everything. It cannot of itself make the hands and feet do only what is right and the lips speak only and always what is true and sweet and good and kind. Sin has hurt the spirit, and it needs power to do right and to do good to others. How shall our spirits get this power? The lesson of to-day tells us.

*Who wrote the lesson?* God told Zechariah what to write, and he put it down in a book called by his name, as Haggai wrote a book called by his name. These two prophets lived at the same time and talked to the same people, telling the Jews who had gone back to their own land what God would do in years to come and what he wanted them to do then.

*The prophet's vision.* To help him understand what he was to tell the people God gave Zechariah several wonderful visions, or several parts to one. God sent an angel to talk with him and explain what he saw. He had fallen asleep after one great sight, and the angel wakened him to look again at a strange sight to be seen. Then the prophet saw a beautiful golden candlestick, or lampstand, with seven lamps, one in the middle and three on curving branches on each side. Each lamp had a pipe leading to it, and there were two larger golden pipes to empty oil into the separate pipes to fill the lamps. On each side of the candlestick stood an olive tree; these trees gave out an oil of beautiful gold color that poured itself into the golden pipes and filled the lamps. It was all very strange and beautiful.

*The meaning.* The angel told the prophet the meaning of this strange sight. The Lord wanted to send a message of encouragement to Zerub-

babel, who was at this time busy building the temple, but had many discouragements. The Lord sent him word that he should be able to finish the work for him, even to laying the top-most stone, but it would not be by his own power. As the olive oil poured itself into the golden pipes and filled the lamps that burned, so God's Spirit would fill the hearts of his people, who, like the lamps, were set to give light, and all the power would be from him. Though a great mountain stood in the way of the work for God, it should become a plain before him, if need be, but it would not be by the prince's power, but by the Lord's. And no one was to despise little things, for by and by they should rejoice in all the work done, for God, who cared for his own, would use and bless and cause all the work to be finished.

*What shall we do?* Grieve not the Holy Spirit. He helps everyone who trusts him. We must do everything by his power, and so let us not grieve him away by wrongdoing and not trusting.



### Kindergarten Hints.

**GOLDEN TEXT:** "I can do all things through Christ which strengtheneth me." Phil. 4. 13. "For other foundation can no man lay than is laid, which is Jesus Christ." 1 Cor. 3. 11.

Continuing our subject, "Little Builders," under the title of "Sources of Strength for Little Builders," we learn to-day that we can build not in our own, but in the Master's strength. Rather than introduce new subject-matter [to be immediately dropped] in the closing lesson of the quarter's course, we consider it wiser to build on what we have already learned, and to let the new lesson grow out of the old; therefore we use only the title and Golden Text of the lesson proper, with our thought from 1 Corinthians.

If we teachers hamper ourselves with the abstractions of the account of Zechariah's work, and the visions of the two olive trees, etc., we

are bound to fail. If, on the other hand, we are able to construct a lesson in which the children can take active part in "talk," or discussion, a measure of success is ours.

We tried to use our lesson on "The Rebuilding of the Temple" to teach a parallel lesson on "Ye are the temple," etc., showing how to repair waste places defaced by sin, and to open wide the doors that the Christ-spirit may dwell within our temple.

To-day we need an introductory thought which will give us opportunity to talk of "sure foundations" for our building. Begin at a point of common experience to all the children. When you make houses and churches of your building blocks at home they sometimes topple over if—Let the children tell how they would go to work to build a "strong house," and let the suggestion of solid foundation come from them.

When the robin built a nest in your apple tree did the winds and storms tear it to pieces? Underneath was the sturdy limb of the tree, and the nest was woven firmly with—The robin's strength to build securely, and its protective instinct to guard its young, came from—

When your own house was built your father saw to it that its foundations were made of—and were made strong enough to—

In talking of foundations we relate the parable of the house on the rock and the house on the sand (Matt. 7. 24). The man who built his house on the shifting sand is like one who trusts in his own strength to do good and to be good. The man who built his house on the rock is like—

This leads to the thought of "temples not made with hands, eternal in the heavens," Teach, "For other foundation can no man lay," etc.

We will suppose that the Christ-spirit knocks at the door of our temple and asks to come in. We will suppose that we have tried to keep good and pure enough to receive him. We will suppose that at times we have sadly failed and are sorry. Will he turn away from us for that? Teach, he will come in and sup with us if we want to welcome him. What would turn him from our doors? Nothing but coldness of heart and lack of welcome. Nothing but the wish to be left to myself [to build houses on the shifting sand].

We will suppose he finds our building weak and tottering. Can he strengthen it? How? First, he must hear us say with all the heart, "I can do nothing of myself." Then he must hear us say that we know we can do all things if the Christ-spirit will use our thoughts and wishes, our hands, feet, ears, eyes, in the building of our temple which shall last forever.

## LESSON XIII. (September 24.)

## REVIEW.

GOLDEN TEXT: "The angel of the Lord encampeth round about them that fear him, and delivereth them." Psalm 34. 7.

## Primary Notes.

[Place upon the last shield in the set for the month and for the quarter the thought for the three months—God cares for his own. Drill upon this and upon the Golden Text for the day as a preliminary to the general review.]

*Introductory.* Once upon a time, long, long ago, a certain king was very angry with a certain man. The king was fighting against this man's king and country, but he was not so angry with the man's king, even, as with the man himself. Yet all this man did was to give some messages as they were given to him. Ah, but these were strange messages! The man told his own king over and over again just what his enemy intended to do, and so, being ready beforehand, the king prevented his enemy from getting the better of him, as he intended, and all the plans went wrong.

"We must get this man," said the enemy, when he found out how it was. "We must put him to death."

So, to take this one poor man he sent a big army of his brave soldiers, and they came silently and surrounded the place where the man lived. In the morning his servant got up and looked out. There was the host of soldiers round about. How frightened he was! "Alas, master, how shall we do?" he cried out. But his master was not afraid. He said, "There are more with us than against us." Then he prayed, "Lord, open his eyes," and some strange power was given to the servant to see what he had not seen before. Behold, the mountain near was full of horses and chariots of fire round about his master. What could the soldiers do against such an army as that? The servant was not afraid any more. Yet the heavenly army was there just the same when he could not see it. Then in answer to another prayer God struck the soldiers with blindness, and the man led them away off to another place, and then God opened their eyes, and the good man gave them something to eat and sent them away, and they came no more into the land. You remember this story of Elisha, don't you? Was not that a wonderful encampment round about him? But not more wonderful than that which is around everyone that fears the Lord. To encamp is to set up a tent or make a place to stay. So God's angel stays close beside us. Suppose we cannot see this shining

guard about us; no matter. The stars are shining, though the clouds cover them, and the angels are near though we cannot see them. How safe we are, because God cares for his own! All the lessons of this quarter show that God's angel "encampeth round about" to deliver from all evil.

Display all the shields and go rapidly over the lesson titles, texts, and duties, emphasizing the need of faith, hope, and love. Here are the "duties" upon the shields in their order: (1) Repent and return; (2) Say and do; (3) Lo not fear, God is near; (4) Be humble and watchful; (5) Believe and be safe; (6) Ask and receive; (7) Hear the word of the Lord; (8) Drink and live; (9) Trust and follow; (10) Keep God's temple holy; (11) Join the encouragers; (12) Grieve not the Spirit; (13) God cares.

Now take the shields apart and distribute them to thirteen of the larger scholars. Turn to the picture roll, describe the pictures, and have class tell what persons and things are pictured, or show the pictures and ask the questions, drawing out in each case God's deliverance from evil, from sin, from fear, from danger, from captivity, and so on through, linking the Golden Text for review with each one. In connection with each picture call for the shield that belongs to that lesson. Do not designate it in any way. Let the scholar who thinks he has it bring it up, and the class decide if it is right or not. Keep each shield-bearer standing till all are upon the floor in front. Then, while the rest stand, let those holding the shields march once around the room while all sing some such stirring song as that old-fashioned one in the Golden Chain, "I am glad I'm in this army, and I'll battle for the school."

Close with prayer-hymn, "Father, help us in these lessons," etc.



#### Kindergarten Hints.

GOLDEN TEXT: "If we love one another, God dwelleth in us, and his love is perfected in us. Hereby know we that we dwell in him, and he in

us, because he hath given us of his Spirit." 1 John 4. 12, 13.

We divide our historical review into three topics:

1. Captives carried away. ["The Lord is mindful of his own, he remembers his children."] 2. Captives among heathen. ["God, watching over Israel, slumbers not, nor sleeps."] 3. Captives brought home, comforted, set to rebuilding waste places. [God's promises are sure.]

Our topical review we arrange in parallel order:

1. Evil thoughts or evil companions may take us a long way over desert wastes, a long way from our home in the arms of a loving Saviour. Yet nothing can carry us beyond the Father's watchful care. 2. Captive souls brought home, set to rebuilding waste places defaced by sin. "We dwell in him."

We make a blackboard diagram, which, in points of outline and direction, shall be measurably correct and absolutely simple. For the sake of nearsighted members we make it large, with bold, clear lines. In the center is the big triangular desert [see map of Assyria and Babylonia in Teachers' Bible]. On the left of desert the irregular oblong space marked "Home" [Holy Land]. On the right is an approximately correct outline of Babylonia marked "Heathen Land."

On the outgoing line of travel, which we mark through the desert with arrows, we print, "God with them." On the homeward line, marked in the same way, we print, "God leads them." A picture of a camel marks the desert, and a cross marks Jerusalem, and should suggest that God was making home ready for the coming of Christ; making ready the land, the church, the people.

We speak of "captives studying in the heathen king's training school" (Lessons 2, 3, 4, 5). The children readily recall these fascinating stories, beginning at the point, "Soldiers carried these boys away from home to a heathen country," which we trace on map. Review beyond these first five lessons will be a little hazy and vague. This through no fault of the teachers, but because the lessons of prophecy and vision were too abstract for our beginners.

The simplest way to review is, by the aid of map, to show that God sent prophets to prepare the way, to teach how to get ready to go home, and then the Lord sent friends to lead the way home. The prophet Ezekiel shaped God's messages into most beautiful poetry, teaching of home and church. People listened, turned from attractive heathen ways, obeyed, made ready to go home. After speaking of the king who gave gold and silver to pay for their journey, and who sent soldiers to guide them, the children

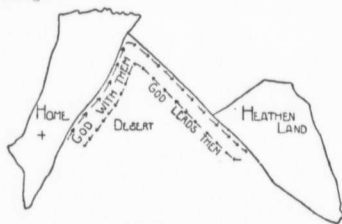


trace the way "home," and are interested in hearing of the mode of travel. Having reached "home," the children show that these people found that they must build houses and a church.

A good point to leave the returned captives is at their musical festival, where they laid the foundations of their temple.

We teach that the real Church was not that made with hands, but a Church that should last forever was within the hearts of God's people, in their songs, prayers, praises, when, all unknown to themselves, they were making the way ready for Jesus Christ. Their beautiful work in silver, gold, precious stones, would be defaced in time, but their jewels of praise and song have been kept for us, for all men, and will be kept forever.

Years afterward, when Jesus came, he found that his people, though still worshipping in a beautiful church, were, even yet, needy captives—captives in sin and disobedience. Christ came to set captive souls free and to bring them home to him. Not those captives only, but all of us who have been carried captive across desert lands of selfishness into heathen countries full of glittering things that seem beautiful, but hurt the soul, and keep us from going home to our Saviour and rebuilding our temples in his strength.



Whisper Songs for September.

TENTH LESSON.

Little builders for the Lord,  
Build the truths of his own word  
Into all your hours and days;  
Into all your thoughts and ways.

ELEVENTH LESSON.

Little builders, not alone  
Are you building, stone by stone.  
Hark! "Be strong!" it is his word,  
"I am with you, saith the Lord."

TWELFTH LESSON.

"Not by might and not by power,"  
Are you building, hour by hour,  
"But," again it is his word,  
"By my Spirit, saith the Lord."

Order of Service

FOR THE PRIMARY DEPARTMENT.

Third Quarter.

CONCERT.

Jesus loves to listen  
When to him we pray;  
Help us, then, to hasten  
To his feet to-day.

PRAYER.

SINGING: "Holy, holy, holy, Lord God Almighty."

Teacher: The Lord hear thee in the day of trouble.

Class: The name of the God of Jacob defend thee.

T. Send thee help from the sanctuary,  
C. And strengthen thee out of Zion.

T. Some trust in chariots, and some in horses;  
C. But we will remember the name of the Lord our God.

T. Save, Lord!  
C. Let the King hear us when we call.

LORD'S PRAYER (slowly and reverently, in concert).

T. What do we learn in Sunday school?  
C. That God is our heavenly Father.

T. What book teaches us this beautiful truth?  
C. The Holy Bible.

Recite after teacher:

"When my teacher reads the Bible,  
That is God's own holy word,  
And each message that she brings us  
Is a message from the Lord;  
O then I will never trifle;  
I will listen, I will say:  
"Speak, O Lord! thy servant heareth.  
Speak, thy servant will obey."

OFFERING.

Teacher: We gladly bring our offering to-day to Jesus, because—

Class: "The Lord loveth a cheerful giver."

SINGING (Air, "Jesus loves me"):

'Tis but little we can give,  
But our mites we gladly bring;  
Knowing that our blessed Lord  
Will accept love's offering.

He who saw the widow's mite  
Hears the pennies as they fall;  
From his throne in yonder sky  
Jesus sees and counts them all.

BIRTHDAY OFFERING. (Use simple service.)

SUPPLEMENTAL LESSON.

LESSON TAUGHT.

ECHO PRAYER.

LESSON CLOSING (Tune, "What a Friend we have in Jesus"):

Jesus, help us to remember  
This sweet lesson from thy word.  
Write upon our hearts forever  
Truths that we this day have heard.  
All the week be near to bless us,  
Bring us to thy house again.  
Lord, be with us; guard us; guide us,  
For our Saviour's sake. Amen.

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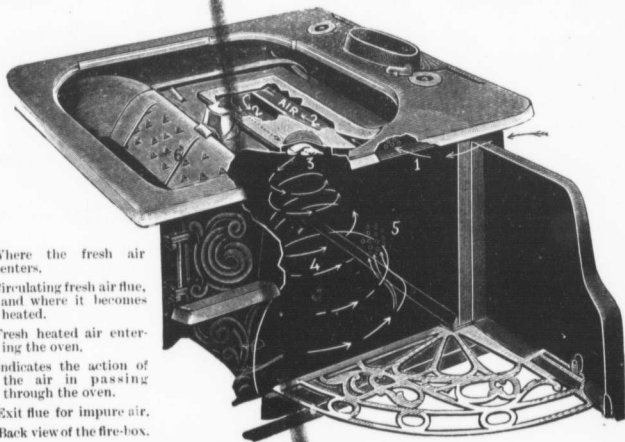
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