

# SUNDAY SCHOOL BANNER

for  
TEACHERS  
AND  
YOUNG PEOPLE.

Vol. 27.]

APRIL, 1893.

[No. 4.

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## The Sunday-School Banner

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# SUNDAY SCHOOL BARRER

for

## TEACHERS

AND

## YOUNG PEOPLE.

VOL. XXVII.]

APRIL, 1893.

[No. 4.

### Easter.

BY A. W. A.

LET heart to heart give greeting !  
Rejoice, O friends of mine !  
The shades of gloom have lifted  
For Easter morn to shine.

The clouds of doubt and darkness  
Have heard the kingly word,  
And backward rolling, vanish  
Before the risen Lord.

No more the hearts that love him  
Make mourning for the dead ;  
Death could not longer hold him,  
" He is risen, as he said."

O word of power and promise,  
How strong, how sure thou art !  
Whereon may safely venture  
The weakest human heart.

The power that burst that prison  
And broke that sealed tomb  
Will hold us safely, surely,  
And banish all our gloom.

So give glad Easter greeting !  
The day will surely dawn,  
Undimmed by mist or shadow—  
A glorious Easter morn—

When all His own that labor  
And all His loved that sleep  
Shall rise with Him together,  
And Easter always keep.

— AFFLICTION is a kind of moral gymnasium, in which the disciples of Christ are trained by robust exercise, hardy exertion, and severe conflict.—*Hannah Moore.*

### Sunday-school Prayer Meetings.

SUNDAY-SCHOOL prayer meetings can be made most effectual by holding them at the right time, having the right person to conduct them, and using the proper means to secure an attendance.

*First.* The time. Not in Sunday-school time. The lesson hour is too short now, and should not be encroached upon for a prayer meeting. The meeting should not be a part of the Sunday-school session, by which the scholars are brought into a prayer meeting against their will ; but immediately after the session, and in another room, and it should not exceed one half hour.

*Secondly.* The superintendent should be the leader, unless he knows that some brother or sister in the school is better adapted to the work than himself ; in which case, if he is a wise superintendent, he will select such an one.

*Thirdly.* To secure good attendance, let notice of the meeting be given by the superintendent. The object of it should be stated, and an earnest appeal made for all who are interested to remain to the meeting, but let it be voluntary with all. Let it be understood that every teacher will not only remain, but also make a personal appeal to the pupils to attend. Get a few good singers to start a service of song in the room where the meeting is to be held, as soon as the school is dismissed, and continue until all are seated. Then let the leader conduct the meeting as may seem best. It may be taken for granted that those who remain are somewhat interested in the object of the meeting. To the unconverted, personal appeal may be made. It may, or may not be wise to ask them to manifest, by rising, their desire to become Christians. But it will be well to ask, at the close of the meeting, any who are willing, to remain for a few minutes for a quiet talk in regard to their spiritual welfare. Meetings thus conducted have proved effectual in the salvation of many souls.

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## Sunday School Banner.

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

TORONTO, APRIL, 1893.

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### A Temperance Crusade.

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WE believe our Church is entering upon a new era in Temperance work. It is awakening more and more the transcendent importance of an aggressive Temperance campaign. One of the strongest resolutions passed at the recent Methodist Young People's Association of Ontario, was upon this subject. It recommended that the executive of the association open negotiations with the young people's societies of the other Churches of the province, and with the Christian Endeavour Society, the King's Sons and Daughters, St. Andrew's Brotherhood and the Temperance Alliance, with a view to organizing a

"PLAN OF CAMPAIGN"

for a definite, advanced improvement all along the line. It is all very well for conferences, synods, and assemblies to pass strong resolutions against the liquor traffic; but unless these are crystallized into action, they will effect the ramparts of evil no more than "the idle wind which they regard not."

It will be the purpose of this Temperance crusade to wage a holy war at all times, in all places, with all legitimate weapons against the most dreadful foe of God and man in our land. There are many advantages in enlisting the youthful energy and enthusiasm, the young life and young blood of all the Churches in this effort. Young people have more time at their disposal. They have not the social, domestic and business ties and obligations of their elders. They have more dash and daring. They have too, we believe, in many cases, far more moral enthusiasm. They are not bound by the fetters of political partisanship, and if they be united in this great movement, like the Macedonian Phalanx, they may hurl their energies like a thunderbolt against the vested rights and ancient wrongs of the liquor traffic and scatter them like chaff from the threshing-floor.

#### CANADA THE WORLD'S TEACHER.

We believe that in our beloved Canada, for the instruction of the whole world, shall be wrought out the emancipation of the people from the tyranny of this cruel traffic in the bodies and souls of men. There exists in this country, we believe, a higher moral tone than in any other under the sun, a more pervading and dominant religious sentiment, a greater freedom from the civic corruption that obtains in the great cities of the neighbouring republic, and from the widespread drinking customs and tremendous and consolidated monied influence and power of the liquor traffic that obtains in the old world.

Omitting our French fellow-citizens, ours is a much more homogeneous population than that of the neighbouring Union whose cities swarm with foreigners, embracing the most restless spirits, atheistic and socialistic agitators, and men saturated through and through by personal habit and transmitted heredity with a craving for strong drink. Our French population itself is one of the most sober, temperate populations in the world, and large sections of French Canada are under the wholesome restraints of prohibition legislation.

#### LOCAL OPTION.

By the provision made for liquor option in Ontario any village, township, town or county, may secure liquor prohibition. In thirty-five such municipalities the contest has already taken place, and in twenty-five of them it has been successful. An appeal was made by the liquor interest, after its manner, to the Supreme Court, for the "quashing" of this law, but the decision of that court has established the validity and constitutionality of the law.

Wise counsel will have to be taken as to the best means of promoting, first, liquor restriction, and then national prohibition. One important feature will be marshalling the young hosts in



our Sunday-schools and day schools into the armies of this new crusade. We are told that Hamilcar, the Carthaginian General, made his little son Hannibal, at six years of age, swear, upon his country's altar, eternal enmity against his country's foes. The future victorious march of the Carthaginian conqueror over the colored Roman territory tell how faithfully that vow was kept.

In like manner the boys and girls, the youths and maidens, in our homes and in our schools, the young men and young women who will so largely mould the thought and the opinion of the future should

SWEAR ETERNAL ENMITY

against this foe of God and man in our land.

Here, as in every great moral reform, woman's influence can become almost supreme. She is the true regent of society. Her rebuke may cause intemperance with its associate vices to shrink abashed from her presence. Her cooperation will inspire the mightiest efforts for the extirpation of this sin against God and crime against man. The W.C.T.U. on this continent is, we believe, the mightiest temperance agency yet organized. The woman's missionary societies are among the most efficient means for diffusing missionary intelligence and inspiring missionary zeal. The assistance of the pure and consecrated young womanhood of our country will be essential to the success of this moral crusade.

WAYS OF WORKING.

Let the boys and girls first be pledged in our Sunday-schools. Let temperance instruction be communicated, as it already largely is, in our public schools. Let temperance literature and information be widely diffused in the religious and secular press of the country. Let petitions be poured into the Government for comprehensive measures for the suppression of the drink traffic. Let electors by the thousand write strong, plain, urgent letters to their representatives in Parliament, Dominion and Local, demanding their earnest support of temperance legislation. Let such legislators be admonished that the voting lists will be studied and that said electors will have no further use for men who withhold their support from this great reform. Above all, let local efforts be made in every village, town or county throughout the Dominion to secure liquor prohibition.

WORK AND PRAY.

Earnest, unceasing, importunate prayer should be sent up to heaven for the staying of this awful tide of intemperance. But prayer without effort is an insult to God. Prayer should be accompanied by the most earnest and persistent effort to build up God's kingdom in the world and to overthrow the ancient Bastille of intemperance and vice.

Opening and Closing Services.

SECOND QUARTER.

OPENING SERVICE.

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

LESSON SERVICE.

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

CLOSING SERVICE.

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

# INTERNATIONAL BIBLE LESSONS.

SECOND QUARTER: OLD TESTAMENT TEACHINGS.

**A. D. 30.] LESSON 1. THE RESURRECTION OF CHRIST. [April 2.]**

**GOLDEN TEXT. But now is Christ risen from the dead, and become the first fruits of them that slept. 1 Cor. 15. 20.**

### Authorized Version.

**Matt. 28. 1-10.** [*Commit to memory verses 6, 7.*]

1 In the end of the sabbath, as it began to dawn toward the first day of the week, came Ma'ry Mag-da-le'ne and the other Ma'ry to see the sepulcher.

2 And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it.

3 His countenance was like lightning, and his raiment white as snow:

4 And for fear of him the keepers did shake, and became as dead men.

5 And the angel answered and said unto the women, Fear not ye: for I know that ye seek Je'sus, which was crucified.

6 He is not here: for he is risen, as he said. Come, see the place where the Lord lay.

7 And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Gal'i-lee; there shall ye see him: lo, I have told you.

8 And they departed quickly from the sepulcher with fear and great joy; and did run to bring his disciples word.

9 And as they went to tell his disciples, behold, Je'sus met them, saying, All hail. And they came and held him by the feet, and worshiped him.

10 Then said Je'sus unto them, Be not afraid: go tell my brethren that they go into Gal'i-lee, and there shall they see me.

### Revised Version.

- 1 Now late on the sabbath day, as it began to dawn toward the first day of the week, came Ma'ry Mag-da-le'ne and the other Ma'ry to see the sepulcher. And behold, there was a great earthquake; for the angel of the Lord descended from heaven, and came and rolled away the stone, and sat upon it. His appearance was as lightning, and his raiment white as snow: and for fear of him the watchers did quake, and became as dead men. And the angel answered and said unto the women, Fear not ye: for I know that ye seek Je'sus, which hath been crucified. He is not here; for he is risen, even as he said. Come, see the place where the Lord lay. And go quickly, and tell his disciples, He is risen from the dead; and lo, he goeth before you into Gal'i-lee; there shall ye see him: lo, I have told you. And they departed quickly from the tomb with fear and great joy, and ran to bring his disciples word.
- 2 And behold, Je'sus met them, saying, All hail. And they came and took hold of his feet, and worshipped him. Then said Je'sus unto them, Fear not: go tell my brethren that they depart into Gal'i-lee, and there shall they see me.

**TIME.**—A. D. 30. **PLACE.**—Joseph's garden, in the suburbs of Jerusalem. **RULERS.**—Fiberias, Emperor at Rome. Pontius Pilate, Procurator of Judea; Herod Antipas, Tetrarch of Galilee and Perea. **DOCTRINAL SUGGESTION.**—The resurrection of Christ.

### HOME READINGS.

- M.* The resurrection. Matt. 28. 1-10.  
*Tu.* The betrayal. Mark 14. 43-50.  
*W.* Condemned. Matt. 26. 59-68.  
*Th.* Mocked and scourged. Mark 15. 6-19.  
*F.* The crucifixion. Luke 23. 33-46.  
*S.* The burial. Luke 23. 50-56.  
*S.* Fruits of the resurrection. 1 Cor. 15. 12-22.

### LESSON HYMNS.

No. 311, New Canadian Hymnal.

"Christ, the Lord, is risen to-day."

No. 312, New Canadian Hymnal.

Come, ye saints, behold and wonder.

No. 310, New Canadian Hymnal.

Mary to the Saviour's tomb.

DOMINION HYMNAL

Hymns. Nos. 177, 178, 176.

### QUESTIONS FOR SENIOR STUDENTS.

1. **The Sorrowing Women**, v. 1.  
 When was the empty tomb of Jesus discovered? (Mark 16. 1.)  
 By whom was it discovered?  
 Why did these women visit the sepulcher again so early? (Luke 23. 50-56; 24. 1.)
2. **The Heavenly Messenger**, v. 2-8.  
 What had preceded the opening of the tomb?  
 What had Jesus publicly proclaimed concerning himself before his death? (Matt. 27. 63.)  
 What precautions had been taken to prevent such a thing being said? (Matt. 27. 64-66.)  
 What happened to these soldiers when the earthquake came?  
 What word of cheer did the women receive?  
 Which one of them did not hear this message?

What had she done which prevented her hearing it? (John 20. 2.)

### 3. The Risen Lord, v. 9, 10.

Who first saw the Lord after he had risen?

Who next saw him? (John 20. 11, 14.)

How many appearances after his resurrection does Paul enumerate? (1 Cor. 15. 5-8.)

How many persons saw him during this first day?

(Luke 24. 13, 34; verse 9; John 20. 14.)

Of what is his resurrection a sure proof?

### Practical Teachings.

1. These loving women found only an empty tomb. There is danger that we may expend our worship in forms only. How many prayers are empty tombs; readings of God's word empty tombs?

2. Yet, performing duty, these loving women met the risen Lord. Many a soul that walks according to the best light it has meets the Lord in the way.

3. The angel of God was a terror to the watch, but a messenger of joy to the women. Why this difference?

### Hints for Home Study.

1. Compare the four gospels as to the time when Christ rose.

2. Compare them to see just how events occurred that day.

3. Be sure to read all of John 20. 19-29.

4. Find how many persons went to the sepulcher.

5. Find the different testimonies made that day that he had risen.

### QUESTIONS FOR INTERMEDIATE SCHOLARS.

#### 1. The Sorrowing Women, v. 1.

What sorrowing women are here named?

What others were with them? (Mark 16. 1; Luke 24. 10.)

Where were these women going?

On what mission were they going? (Mark 16. 1.)

What day and hour was it?

#### 2. The Heavenly Messenger, v. 2-8.

What heavenly messenger came to the sepulcher?

What startling event occurred at his coming?

What did the angel do at the tomb?

What was his appearance?

How were the guards affected on seeing him?

How did the angel quiet the fears of the women?

How were the women affected?

What did they do?

How was their message regarded by the disciples? (Luke 24. 11.)

#### 3. The Risen Lord, v. 9, 10.

Who met the women as they went from the tomb?

What greeting did they hear?

What did they do?

What did Jesus then say to them?

What disciples saw him in Galilee? (John 21. 2.)

What is our faith as to the risen Lord? (GOLDEN TEXT.)

### Teachings of the Lesson.

Where in this lesson have we—

1. A lesson of faith?
2. A lesson of obedience?
3. A lesson of hope?

### Home Work for Young Bereans.

Find how many persons went to the sepulcher of Jesus.

Read John 20. 19-29.

### QUESTIONS FOR YOUNGER SCHOLARS.

What do we mean by Easter Sunday? **The day Jesus rose.**

On what day was he crucified? **On Friday.**

What was rolled against the door of the tomb?

**A heavy stone.**

Who went to the tomb early Sunday morning?

**Mary Magdalene and other women.**

What did they find rolled away? **The stone.**

Who had done this? **The angel of the Lord.**

Who were afraid of the angel? **The keepers of the tomb.**

What did the angel say to the women? **"Fear not."**

What did he tell them about Jesus? **"He is risen."**

What had Jesus said he would do? **Rise from the dead.**

Whom did the angel bid the women go and tell? **The disciples.**

Where did he say Jesus was now going? **Into Galilee.**

What did the women do? **They ran to tell the good news.**

Who met them as they hurried along? **Jesus.**

What did they do? **They worshiped him.**

What did he send them to tell the disciples? **To meet him in Galilee.**

### Words with Little People.

"**BE NOT AFRAID.**" Jesus has gone into the grave and has left a light there for us. "**BE NOT AFRAID.**" Jesus rose from the dead and lives here by his Spirit to be our leader and friend.

### Lesson Promise.

I am with you always.

## EXPLANATORY AND PRACTICAL NOTES.

BY ROBERT R. DOHERTY, PH.D.

## General Statement.

We have reached Easter Sunday, and our attention is again directed to the glorious climax of the central tragedy of history. On the evening of his death (Friday) our Lord's body was buried by Joseph of Arimathea in his new rock-hewn tomb. On the next day (the Hebrew Sabbath, our Saturday), by Pilate's authority, the stone door of the sepulcher was sealed, and a guard of soldiers placed around it. It has been conjectured that this doorway was not the outer entrance, but the passageway between the outer and inner chambers of the tomb. A circular stone, in a groove, was rolled across this doorway, to close it, and must be rolled back before anyone could enter. For thirty hours Pilate's soldiers had watched the tomb, while all Jerusalem kept the feast of unleavened bread, and the disciples of Jesus were in secret over the ruin of their hopes. In the dawn of the following day (Sunday) an earthquake rent the tomb asunder, the soldiers fell to the ground in terror, and an angel heralded the resurrection of our Lord. Meanwhile, through the morning twilight crept a little group of women to the sepulcher bearing spices and balm for the further anointing of the body. They saw with terror that the stone was rolled away, and that the tomb was empty. Mary Magdalene apparently concluded in haste that the Lord's body had been abstracted, and ran for Peter and John, thus separating herself from the rest of the women. They came closer to the sepulcher, saw the angels, then departed to tell the disciples. While they were gone still another detachment of Christians came. Peter and John ran to the sepulcher, and, finding it empty, returned to their homes. Meanwhile, Mary Magdalene, having followed them to the sepulcher, stands outside weeping, and Jesus suddenly appears to her and gives her a message to the other apostles, after which all the women have a glimpse of Jesus. Our lesson tells of the interview of the women first with the angel, afterward with our Lord.

**Verse 1. In the end of the Sabbath.** For the order in which the successive events of the resurrection occurred, see the General Statement. Technically, the Hebrew Sabbath ended with sundown. Soon after midnight, probably, the women, laden with spices, started on their journey to the tomb. Our lesson begins with the dawn of the day we now call Sunday. The cause for the delay in embalming the body seems to have been the haste with which Jesus was buried, and that was caused by a feverish desire to avoid breaking the Sabbath, which began at sunset on Saturday evening, not long after the time when his death was made certain by the rough experiment of the Roman centurion. **Mary Magdalene.** "Mary of Magdala," a town on the western shore of the Sea of Galilee. It has been assumed by many that this Mary was the woman "who was a sinner," mentioned in Luke 7. 36-50; but all we know certainly about her, besides this event, is that out of her Jesus had cast seven devils. See Mark 16. 9, and John 20. **The other Mary.** The mother of James the Less and of Joseph. She seems to have been closely related to Mary the mother of Jesus. Mary was a very common name among the Jews. There were at least two other women with these two. **To see the sepulcher.** To enter it. Not until they were almost there do they seem to have remembered that a heavy stone lay before the door, and as they approached they saw that this stone was gone (Mark 16. 3). (1) *Like our Lord, we must enter heaven through the gateway of the grave.* (2) *Those who work for Christ will find obstacles removed from their path.*

**2. Earthquake.** This earthquake does not seem to have been felt in Jerusalem. It was probably a local upheaval. It had just occurred. We are to think of frightened guardsmen running from the tomb at the very time the women were approaching it. **The angel of the Lord.** There were two angels, according to Luke and John. (3) *When the king comes we may expect to see his servants.* **Rolled back the stone.** Our Lord needed no helper of this sort, but the men for whose sake he rose needed this manifestation of divine power. It was an object lesson, a spiritual truth made perceptible to the physical eye. **Sat upon it.** Enthroned himself on the slab. The Roman Empire had stamped the seal which shut the door; an angel of the Lord rolled it aside to sit on. (4) *God's power triumphs in the face of apparent failure.*

**3. His countenance.** Revised Version, "his appearance," his body. **Was like lightning.** Our Lord's human form seems to have hardly been noticed, for, as on the day of transfiguration, his ineffable purity of soul shone visibly through his body and its raiment, and irradiated all the place with the brilliance of heaven. **Raiment white as snow.** The uniform of heaven. "White as snow," in Bible phraseology, means, "shining like snow" in the sunlight on some distant mountain peak; for orientals rarely see snow close as do we. The purity of heavenly beings is depicted by the luminous purity of their garments. (5) *May we be ready to wear the white robes of glory!*

**4. For fear of him the keepers did**

**shake.** Revised Version, "did quake." **Became as dead men.** Were white and cold and nerveless as corpses. (6) *These earthen vessels must put on the heavenly before we can look upon the King in his beauty.* (7) *Every sinner has a conscience in his breast which makes a coward of him.*

**5. The angel . . . said unto the women.** He had not designed to speak to the keepers, who were in no condition to hear; for only those whose spiritual natures are quickened can apprehend the spiritual. **Fear not ye.** Most of the heavenly messages recorded in the New Testament begin with the words, "Fear not." (8) *Through Christ we may be delivered from fear.* **Ye seek Jesus, which was crucified.** To the angels as well as to us he is "Jesus the crucified." (9) *In earth and in heaven the highest glory of Christ is his cross.* (10) *If we suffer with him we shall also reign with him.* We have elsewhere paraphrased this sentence: "Ye seek a dead man; but there is no dead man here."

**6. He is not here.** (11) *Since Jesus has risen, we may say of every tomb where the body of a saint lies buried, "He is not here."* **As he said.** See Matt. 16. 21; 17. 22, 23; 20. 17-19. **Come, see the place.** If, as has been conjectured, the sepulcher consisted of two rooms, an outer and an inner, between which stood the stone, the women were already in the outer room, and, looking within at the invitation of the angel, they saw the linen cloths and the napkin which had been fastened around the body (Luke 24. 12; John 20. 6, 7).

**7. Tell his disciples.** Mark adds, "and Peter," to whom the news would be most welcome of all. (12) *How quickly Christ sets believers at*

*work. He goeth before you.* Not in visible form, as he had walked with them in other days, but as their invisible Leader. (13) *So now he walks before the people. Into Galilee.* As he had promised on the night before his crucifixion (Matt. 26. 32). This was to be not his first appearance, but his great official meeting with his disciples; the one witnessed by more than five hundred people (1 Cor. 15. 6), when his commission was given. He appointed it in Galilee, probably as a place retired from the notice of his enemies. **Lo, I have told you.** This was the seal of his authority as God's messenger. (14) *Christ's friendship outlived death.*

**8. They departed quickly.** (15) *Christ needs prompt, practical, active servants. With fear and great joy.* This confusion of deep emotions is not strange. They were confronted at once by the most terrible of messengers and the most joyful of messages.

**9. As they went.** For a "harmony" of the accounts of this errand of the women, see our General Statement. **Jesus met them.** This was his second appearance, a few minutes later than to Mary Magdalene. **All hail.** Literally, "rejoice." **Held him by the feet.** To assure themselves of the reality of his appearance, and to express their joy, love, and homage.

**10. Be not afraid.** The risen Saviour finds it necessary to reassure not their faith, but their fellowship, while they look up to him as God. **Go tell my brethren.** (16) *We have a Brother in heaven.* **Into Galilee.** It has been guessed that the meeting in Galilee took place on the mountain where the sermon of Matt. 5-7 was preached.

### CRITICAL NOTES.

BY PROFESSOR MILTON S. TERRY, D. D.

The critical questions touching the resurrection of Jesus have mainly to do with the alleged discrepancies between the different evangelists. But the New Testament narratives of this unparalleled event admit of no explanation aside from that simple grammatico-historical sense in which the Christian Church has ever understood them. The naturalistic and mythical theories, when applied to this miracle of miracles, utterly break down. The alleged discrepancies of the gospels, so far from invalidating the trustworthiness of their several statements, become, on closer inspection, confirmatory evidences of their own accuracy. The following facts are beyond question: (1) Jesus foretold his death and resurrection, but his disciples were slow to comprehend his words, and did not fully accept his statements. (2) Immediately after his crucifixion they were smitten with dejection and

fear; but after the third day they all claimed to have seen their Lord, and they gave minute details of several of his appearances. (3) They affirm that they saw him received up into heaven, and soon afterward they are found preaching Jesus and the resurrection in Jerusalem and in all the regions round about. (4) Many years afterward Paul declared these facts, and affirmed that Jesus appeared at one time to more than five hundred persons, of whom the greater part were yet alive (1 Cor. 15. 6). He affirmed that if Christ were not risen, the preaching of the Gospel and the faith of the Church were based upon a falsehood. We must either accept the statements of the evangelists, in their plain, obvious import, or else face the inevitable alternative that they concerted to put forth what was essentially a lie, and then went out proclaiming it in all the world,

ready to seal their testimony with their own blood. This latter position involves too great a strain upon reason and common sense to be accepted; but, on the other hand, the common faith of the Church finds in the unique and straightforward Gospel narratives an adequate reason and basis for the marvelous rise and power of Christianity in the world. In the absence of all the particulars we may not be able to explain the exact order of events; but when it is shown, on a number of hypotheses, that it was perfectly possible for all the events recorded to have taken place, the diversity of statements becomes an evidence in itself that there was no collusion among the sacred writers.

**Verse 1. Late on the Sabbath.** This translation of the Greek of this text is sustained by the best scholarship, and requires us to understand Matthew as here writing in conformity with the natural rather than the Jewish mode of reckoning the measure of a day. The words which follow show that the time was when it **began to dawn toward the first day of the week**—that is, late in the night following the Sabbath day. Why this evangelist should thus use the natural rather than the Jewish way of speaking of the time of day is not apparent. The Jewish method was to reckon the day as extending from evening to evening, and, governed mainly by this fact, some expositors render this passage "after the Sabbath," or "after the close of the week." But this rendering is not in accordance with the common meaning of the word *opse*, which denotes "lateness in a period still in progress," not "after the close" of a period. The Greek word that follows, and is translated **it began to dawn**, occurs elsewhere only at Luke 23. 54. There, however, it is not followed by a preposition, and the statement is, "the Sabbath was dawning," or began to dawn. Here the preposition gives it a special force in relation to **the first day of the week** by saying, **as it began to dawn** into the "first day." The statement is in strict accord with the testimony of John 20. 1, that it was "early, while it was yet dark." Luke employs the peculiar phrase, that it was "deep in the morning," that is, at very early dawn. Mark, however, seems to vary from all these by saying that it was "when the Sabbath was past" and "the sun was risen" (Mark 16. 1). No doubt the transactions recorded extended from late on the Sabbath until after the sunrise of the first day of the week, and the manifestly undesigned differences of statement in the four gospels deepen the conviction of genuine truthfulness of all the narratives. How is it possible for four such independent testimonies to be false or contradictory when they may all be reconciled on a number of distinct hypotheses? We are simply to keep in mind that

no one of the New Testament writers has undertaken to furnish a complete account of all that occurred during those two or three unparalleled days and nights of the passion and the resurrection of the Lord. **The other Mary.** Namely, the one mentioned in chap. 27. 56. Comp. also 27. 61. It is clearly no part of Matthew's purpose to tell all about the different women who visited the tomb; but chap. 27. 55, 56, shows that he knew of "many women" who watched the events of those days with the greatest interest. **To see the sepulcher.** Mark and Luke say that they brought spices to anoint the body of Jesus, but that fact does not impugn this statement of Matthew. John mentions only the visit of Mary Magdalene, but says nothing of the object for which she came.

**2. Behold a great earthquake.** It is noticeable that the main object of Matthew is to show how utterly futile were all attempts of the enemies of Jesus to secure the tomb so as to prevent his exit. So he hastens over all other events and incidents, and shows how the angel of the Lord from heaven **came and rolled away the stone, and sat upon it**; and thus, as Meyer puts it, he revealed himself "as the heaven-sent guardian and interpreter of an empty tomb." But Meyer is not to be followed, in opposition to Luke and John, in maintaining that the miraculous rolling away of the stone took place "in presence of the women, whose attention, however, had been so much occupied with the accompanying phenomena that they did not observe the circumstance itself of our Lord's emerging from the grave." If we had only Matthew's narrative to guide us we might, indeed, infer that the women witnessed the earthquake, the descent of the angel, and the rolling away of the stone. But such an inference is by no means necessary, and Luke's statement that "they found the stone rolled away from the tomb" (comp. also John 20. 1) forbids such an inference.

**5. Angel answered . . . the women.** The women had not yet spoken, but had undoubtedly exhibited great fear at what they saw; and it was in "answer" to that fear that the angel spoke. **Fear not ye.** There is an emphasis on *ye*, as if referring to the terror of the watchers, who trembled and became as dead men (verse 4). It was like saying, "Let them be afraid, as they well may be, but *ye* have no need to be afraid."

**9. Jesus met them.** The order of events and of the different appearances of Jesus after his resurrection may, perhaps, be represented as follows: 1. All the women come to the tomb together. 2. Mary Magdalene, on seeing the sepulcher open, hastens away and tells Peter and John. 3. While she is absent the other women see the angels. 4. On departing these women became



separated into different companies, one of which hastens to tell the disciples what they had seen. 5. Meantime, Mary Magdalene, following Peter and John, returned to the tomb, and had the first sight of Jesus as recorded by John. Comp. Mark 16. 9. 6. Immediately after revealing himself to her Jesus next revealed himself to one of the above-mentioned companies of the women, while yet upon their way to find the disciples (Matt. 28. 9). 7. He revealed himself next to Simon Peter (Luke 24. 34; 1 Cor. 15. 5). 8. Next to the two disciples at Emmaus (Luke 24. 13-33). 9. Then to the ten disciples when Thomas was absent (John 26. 19-23). 10. Then eight days after, when Thomas was present (John 20. 26-29). 11. At the mountain in Galilee (Matt. 28. 16-20; comp. 1 Cor. 15. 6). 12. Then he appeared to James (1 Cor. 15. 7). 13. Finally, at the ascension, as recorded by Luke 24. 50, 51; Acts 1. 9.

### The Lesson Council.

**Question 1.** Was the death of Christ or his resurrection the pivotal point in the work of redemption? What was the necessity of Christ's resurrection?

The several features of Christ's redemptive work—such as his incarnation, his obedience, his death, his resurrection, his ascension, his intercession—are all so essential as to forbid our confidently asserting that anyone is pivotal. Where is the center of an infinite circle? After all, it is Christ's own self who of God is made unto us Redemption (1 Cor. 1. 30). His resurrection was a necessity, (1) To divinely seal the completed atonement (1 Peter 1. 3); (2) To perpetuate his work for us (Rom. 8. 34); (3) To image our renewed life (Col. 3. 1); (4) To certify our glorification (Rom. 8. 11).

**Question 2.** Who was Mary Magdalene? Have we any reason to suppose that she was ever a person of immoral character?

1. Called Magdalene Mary because a native of Magdala; the word Magdala, however, does not occur in the critical text. 2. She is mentioned fourteen times in the New Testament—twelve times as Mary Magdalene, twice simply as Mary. 3. She has been needlessly confused with Mary of Bethany, and with the woman a sinner (Luke 7. 37). 4. This confusion is due to the fact of her demoniacal possession; but if we think of her malady as physical or mental derangement, such as deafness or dumbness or insanity or epilepsy, the notion of flagrant immorality is foreign and unnatural. (5) She at once takes a prominent place among the prominent followers of Christ. She is able to aid in his support. Her devotion at the cross and at the grave was most conspicuous.

### Analytical and Biblical Outline.

#### The Saviour on Easter Day.

- I. A CRUCIFIED SAVIOUR.  
*Jesus, which was crucified.* v. 5.  
"Jesus... and him crucified." 1 Cor. 2. 2.  
"Died for our sins." 1 Cor. 15. 3.
- II. A RISEN SAVIOUR.  
*He is not here... risen.* v. 6.  
"God hath raised up." Acts 2. 24.  
"Shall raise up us also." 2 Cor. 4. 14.
- III. A LIVING SAVIOUR.  
*There shall ye see him.* v. 7.  
"Liveth, and was dead." Rev. 1. 18.  
"Dieth no more." Rom. 6. 9.
- IV. A GRACIOUS SAVIOUR.  
*Met them, saying, All hail!* v. 9.  
"Loved them unto the end." John 13. 1.  
"He first loved us." 1 John 4. 19.
- V. A DIVINE SAVIOUR.  
*They... worshiped him.* v. 9.  
"Worthy is the Lamb." Rev. 5. 12.  
"Every knee should bow." Phil. 2. 9, 10.
- VI. A HUMAN SAVIOUR.  
*Go tell my brethren.* v. 10.  
"Not ashamed to call them." Heb. 2. 11.  
"Do the will of my Father." Matt. 12. 50.

### Thoughts for Young People.

#### Teachings of the Resurrection.

1. *The resurrection of Christ places the seal of truthfulness upon the record of his life.* One who could rise from the dead could readily heal the sick, and walk upon the sea, and raise others from death. Believing in this miracle, we can accept any miracles.
2. *The resurrection shows that Jesus is divine, and worthy of all worship.* He who has power to rise from the dead is the Son of God. Let us look to him as our God.
3. *The resurrection reveals Jesus as still our brother.* His first words are those of comfort, and his first message says, "My brethren." He came back from the grave in our nature, and he is our Brother still as he sits upon the throne. Let us look to him as a Brother.
4. *The resurrection of Jesus contains a promise of our resurrection.* He was "the first fruits of them that sleep;" and if he rose we shall see him,

### Lesson Word-Pictures.

BY REV. E. A. RAND.

The sun is going down, and before it rises again and looks down on this garden something wonderful will have happened. The like of it will never be seen again. Look about you and realize the situation. It is a pleasant place, a fair garden,

nothing unusual, you may say. And yet, looking again, you see behind the trees a ledge.

"There is a tomb;" you say in a whisper.

And those soldiers crouching in front, why are they here? They recline upon the grass or lean against the great rock, as if waiting for some possible development of interest. You step nearer, and you say, "Look upon the door! See the Roman governor's seal there!"

Yes, broad and conspicuous, on the very door of the tomb, is this seal, just set, of the Roman governor. And those soldiers belong to the Roman garrison whose heel is on Jerusalem.

"There is a dead body inside the tomb," somebody whispers. "Are they afraid it will get up and come out?"

Now listen!

Did you ever know of a man actually dead who by his own power came to life again? "Why, no," you say, "that is impossible."

And yet it will happen before morning.

The garden soon is deserted by all save the soldiers from the Roman garrison. The night shuts close down upon that secluded spot. The stars come out overhead. Hour after hour passes by. Nothing happens in that garden. There is no stir in the tomb. The Roman soldiers think it a night dull, uneventful, stupid. It is a chilly night, and they would be glad to get back to their snug castle-quarters. They try to sleep, save one, who keeps up an uninteresting watch. Ah, there at last is the morning star rising above Olivet like a pure white lily blooming on its very rim. It has been so very still, but suddenly there is the sound of an ominous rumbling, a nervous jarring? "It is an earthquake," mutters one of the soldiers. They are now drowsily opening their eyes. And then, what a dazzle is before their very faces! Has the sun suddenly risen? Is it flooding the garden with all its rays? No, it is a being all glorious—eyes of fire, hands of fire, hands of courage too, for he lays those hands upon the seal. It snaps as if it were the brittle plaything of a child. Those are hands of strength also, for the great stone is rolled away as if a pebble. And then—O, wonderful vision—the dead One rises up and marches forth in what majesty!

The soldiers flee in pitiful flight. The garden is empty of all profane presences. How very still it is now! But who are coming—one—two—and they are women! What fear is in their faces! They see the angel sitting on the stone rolled away from the door.

He speaks to them; he says, "Jesus is risen." Let them go quickly. O tell his disciples! Bear out the glorious tidings!

They turn. They leave that sacred place.

But hark!

It is a voice that greets them, the voice of divine compassion, the voice of the risen Saviour!

They fall at his feet.

They worship him.

He stills all the waves of their fear. He bids them tell his brethren.

With what joy they hasten away!

Birds of the air, winds from the hills, catch up the tidings!

Take with you and give again in joyous note the story of the resurrection!

### Orientalisms of the Lesson.

BY REV. J. T. GRACEY, D.D.

Christian travelers have marked the difference in the inscriptions in the catacombs on the tombs of Christians and heathen. The Christian hope which was created by the resurrection of Jesus Christ everywhere stands in contrast with the absence of it among the others. Dr. Bartlett says the catacombs contain literally millions of ancient believers from A. D. 71 to 410. In three-quarters of an hour he says he passed the remains of ten thousand Christian persons. But what is striking among these miles of Christian dead is the presence of the inscriptions, "peace," "rest," with representations of the dove, the palm, or the olive, all showing their faith and hope. The heathen tombs have none of this. They have tender references as to a "beloved daughter," an "incomparable wife," but among the thousands of inscriptions you search in vain for one expression of hope beyond. The Christian tombs are so full of this sentiment that it extends even to little children, as, "Alexander in peace, who lived one year and twelve days;" and a little girl with a dove and olive branch, though she had lived but one year and fifteen days. All this shows how intensely it is true that "life and immortality" were brought "to light through the Gospel."

### By Way of Illustration.

BY JENNIE M. BINGHAM.

*The resurrection of Christ.* Christ is risen! O, how do those words change the whole aspect of human life! The sunlight that gleams forth after the world has been drenched and dashed and terrified with the black thunder drops, reawakening the song of birds and reilluminating the bloom of the folded flowers, does not more gloriously transfigure the landscape than those words transfigure the life of man.—*Canon Farrar.*

"There was a great earthquake." The shock that buried Lisbon in 1755 never ceased to vibrate till it reached the wilds of Scotland and the vineyards of Madeira. It was felt among the islands of the Grecian Archipelago, and it changed the level of the solitary lakes that sleep beneath the shadows of the North Alps. Even so the shock that Satan's kingdom sustained when Christianity

was established will not cease to vibrate till it moves the whole world.—*Hardwicke.*

"*Fear not ye.*" There was a time when the astronomer, observing the disturbances in the movements of the planets, would have predicted destruction of the solar system. When astronomers knew more they learned that the disturbances were caused by the near presence and attraction of other worlds. So those who were afraid at the unusual sights attending the resurrection of Christ did not stop to think that it only proved the near presence of another world. Fear comes through imperfect knowledge. As we know more of Christ we fear less.

*Verses 7 and 8.* We read that in some cities of the world, where the Gospel has been generally accepted, at the beginning of every Easter Day, when the sun is just rising, men and women go about the streets greeting each other with the information, "Christ is risen." This is an illustration of how a man, when his heart is full of a thing, wants to tell it to his brethren.—*Phillips Brooks.*

"*Jesus met them.*" Heaven makes its revelations to the heart rather than to the head, to love rather than to intellect, to activity rather than to despair, to Mary rather than to John and Peter.—*Deems.*

*Golden Text.* According to the Levitical law, before the harvest could be gathered the sickle was to be put into the corn, and the sheaf of the "first fruits" was to be brought unto the priest, who was to wave the sheaf before the Lord. This sheaf was to be offered on the morrow after the Jewish Sabbath—that is, on the Lord's Day. The waving was a sign of life. Christ had life from the dead on our Sabbath.

A vase closely sealed was found in a mummy pit in Egypt by the English traveler Wilkinson, who sent it to the British Museum. In it were discovered a few peas, old, wrinkled, and hard as a stone. The peas were planted carefully under a glass on the 4th of July, 1844, and at the end of thirty days they sprang into life, after having lain sleeping in the dust of a tomb for almost three thousand years—a faint illustration of the mortal body which shall put on immortality.—*Gausson.*

### The Teachers' Meeting.

Place in order the events from the death of Jesus to his resurrection: (1) Joseph's request; (2) The burial; (3) The watch; (4) Waiting; (5) The resurrection; (6) Coming to the sepulcher.... Make a list of the ten appearances of the risen Christ.... Show the traits of the risen Christ—his divinity, humanity, sympathy, power, etc.... What the resurrection shows to us—our benefits from it.... The various attitudes of the disciples toward it—John, Peter, Thomas, etc.... Our duties as shown in this lesson: (1) Seek Jesus with the love of

the two Marys; (2) Believe in him as risen (verses 5, 6); (3) Bear his messages to men (verses 7, 8); (4) Worship the risen Christ as Lord (verse 9); (5) Look up to him as our elder brother (verse 10); (6) Look forward to meeting him.

### References.

*FREEMAN'S HANDBOOK.* Ver. 1: Women weeping at the grave, 811. Ver. 2: The door of the sepulcher, 734. Ver. 3: White garments, 472....  
...*FOSTER'S CYCLOPEDIA.* Prose, 7258, 8586, 10650; Poetical, 2656. Ver. 2: Poetical, 827, 838. Ver. 4: 909, 3598, 3605, 7835, 7836, 10225, 10229, 10246. Ver. 6: 11928. Ver. 9: 5660, 9943.

### Blackboard.

BY J. B. PHIPPS, ESQ.



This is a design which is intended to be placed on the board before the school assemblies, so that the scholars will see it on entering the room, and have their minds drawn at once to the lesson of the day. Our Lord is risen, and in his own words we "be not afraid" of the terrors of death, for it hath lost its sting, and the grave its victory.

*DIRECTIONS FOR COLORS.*—White is suggested as the best color for outlining the cross, though scarlet or bright red will answer. The rays should be bright yellow or white. If the cross is white, make the sentence scarlet or red. Light blue or purple will do for the lower sentence.

### Primary and Intermediate.

BY MARTHA VAN MARTER.

*LESSON THOUGHT.* *Life out of Death.*

[The Easter lesson should be a joyous one. By living emblem, and glad song, and tender story let us seek to make this day not only bright, but full of help and blessing.]

*Objects.* A clod of brown earth, some dry twigs, a bunch of snowdrops—the more the better; a dry bulb, an Easter lily, a cocoon, and a butterfly.

Tell the lesson story simply and lovingly. Study it until you have entered into sympathy with the devoted women who were "first at the tomb," and are able in some degree to impart to the children your own spirit of reverent loyalty and grateful love.]

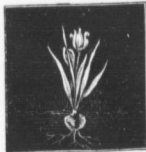
Where do we find this beautiful story of the resurrection? Yes, in the blessed Bible! But there are other voices that tell the same story.

Would you like to hear some of them?

What is this in my hand? Yes, it is a bit of hard, cold earth. It is not nice to look at, is it? And what are these? [Show the dry twigs.] If you were to go out one of these bright spring days to look for flowers, you would not gather such things as I have shown you, I am sure. But in this cold piece of earth there are little seeds that are alive. They are in their grave now, but they are coming out soon; there is life hidden away, too, in these brown twigs. The warm sun is going to bring the dead to life. Call several children to the front, and let each hold up before the class a snowdrop. Have the class sing or recite after you,

"Snowdrops, lift your timid heads,  
All the earth is waking!  
Field and forest, brown and dead,  
Into life are waking.  
Snowdrops, rise and tell the story  
How he rose, the Lord of glory."

[This lovely Easter song, by Mary A. Lathbury, may be found on page eighty-seven of *Little Pilgrim Songs*, edited by Mrs. W. F. Crafts. Biglow & Main, publishers, New York city.]



[Show the bulb.] What is this? I knew a man once who found a good many things like this in the cellar of a house he had bought, and thought they were onions. He planted them, and instead of a fine onion bed he had a great bed of beautiful flowers. Yes, there is a beautiful lily hidden away in this dry, brown bulb. Where must we put it before the lily will appear? Yes, in the cold earth. Then the sun will shine and warm it to life! When your mamma, or little sister, or brother died, where did they put the body? Yes, in the ground. But the great sun of God's warm, tender love will one day bring life back to the dead. Show the Easter lily, and sing or repeat,

"Lilies! Lilies! Easter calls,  
Rise to meet the dawning  
Of the blessed light that falls  
Through the Easter morning;  
Ring your bells, and tell the story  
How he rose, the Lord of glory."

Show the cocoon, and tell how the worm, after

it had lived its worm-life out, grows sick and faint. Then it weaves this beautiful little covering, rolls itself up in it, and goes to sleep. Tell how God cares for it when it cannot help itself, and by and by gives it a lovely new body, and wings to carry it wherever it will go. Show the butterfly—as fine a specimen as you can procure, and sing or recite,

"Waken, sleeping butterflies,  
Burst your narrow prison,  
Spread your golden wings and rise,  
For the Lord is risen;  
Spread your wings, and tell the story  
How he rose, the Lord of glory."

[Impress the thought that what God can do in nature, he can do in grace. Because Christ lived a new death, so may we live because we believe in him. Tell how sin kills love and goodness, and how the sun of love can bring dead hearts to life here and now.]

#### OPTIONAL HYMNS.

##### No. 1.

Resting from his work to-day.  
Morning red, morning red.  
Alleluia! Alleluia! Alleluia!  
Rise! glorious conqueror, rise!  
God hath sent his angels.

##### No. 2.

Hail, holy morn, whose early ray.  
Christ the Lord is risen to-day.  
The day of resurrection.  
Hail, sacred morn, whose golden light.  
God loved the world of sinners lost.

#### The Lesson Catechism.

[For the entire school.]

1. When was it learned that Jesus had risen from the dead? "**In the end of the Sabbath.**"
2. Who first announced his resurrection? **An angel of the Lord.**
3. By whom was he first seen? **By two loving women.**
4. What message did he send to his disciples? **To go into Galilee.**
5. Repeat the GOLDEN TEXT: "**But now is Christ risen,**" etc.

#### CATECHISM QUESTIONS.

17. Is this the reason why we believe the Old Testament?

There are many other reasons, but this is the chief reason. Our Lord honored the Old Testament, and we must honor it, and receive it as the word of God.

About B. C. 1520 (?) **LESSON II. AFFLICTIONS SANCTIFIED.** [April 9.  
**GOLDEN TEXT.** For whom the Lord loveth he chasteneth. Heb. 12. 6.

**Authorized Version.**

**Job 5. 17-27.** [*Commit to memory verses 17-19.*]

17 Behold, happy *is* the man whom God correcteth: therefore despise not thou the chastening of the Almighty:

18 For he maketh sore, and bindeth up: he woundeth, and his hands make whole.

19 He shall deliver thee in six troubles: yea, in seven there shall no evil touch thee.

20 In famine he shall redeem thee from death: and in war from the power of the sword.

21 Thou shalt be hid from the scourge of the tongue: neither shalt thou be afraid of destruction when it cometh.

22 At destruction and famine thou shalt laugh: neither shalt thou be afraid of the beasts of the earth.

23 For thou shalt be in league with the stones of the field: and the beasts of the field shall be at peace with thee.

24 And thou shalt know that thy tabernacle *shall be* in peace: and thou shalt visit thy habitation, and shalt not sin.

25 Thou shalt know also that thy seed *shall be* great, and thine offspring as the grass of the earth.

26 Thou shalt come to *thy* grave in a full age, like as a shock of corn cometh in in his season.

27 Lo this, we have searched it, so it *is*; hear it, and know thou *it* for thy God.

**Revised Version.**

17 Behold, happy is the man whom God correcteth:

Therefore despise not thou the chastening of the Almighty.

18 For he maketh sore, and bindeth up; He woundeth, and his hands make whole.

19 He shall deliver thee in six troubles; Yea, in seven there shall no evil touch thee.

20 In famine he shall redeem thee from death; And in war from the power of the sword.

21 Thou shalt be hid from the scourge of the tongue;

Neither shalt thou be afraid of destruction when it cometh.

22 At destruction and dearth thou shalt laugh; Neither shalt thou be afraid of the beasts of the earth.

23 For thou shalt be in league with the stones of the field; And the beasts of the field shall be at peace with thee.

24 And thou shalt know that thy tent is in peace; And thou shalt visit thy field, and shall miss nothing.

25 Thou shalt know also that thy seed shall be great,

And thine offspring as the grass of the earth.

26 Thou shalt come to thy grave in a full age, Like as a shock of corn cometh in in its season.

27 Lo this, we have searched it, so it is; Hear it, and know thou it for thy god.

**TIME.**—About B. C. 1520, but very doubtful.  
**PLACE.**—Doubtful; but probably the northern part of Arabia Deserta. In ancient times this territory was more fertile than now; it lies southeast of Palestine and southwest of Chaldaea.  
**DOCTRINAL SUGGESTION.**—The mercy of God.

**HOME READINGS.**

*M.* Afflictions sanctified. Job 5. 17-27.

*Tu.* Not willingly. Lam. 3. 22-33.

*W.* Atterward. Heb. 12. 1-11.

*Th.* Not afraid. Psalm 91. 1-8.

*F.* Prayer and deliverance. Psalm 107. 1-8.

*S.* Blessing of chastening. Psalm 94. 1-14.

*S.* The Lord delivereth. Psalm 34. 15-22.

**LESSON HYMNS.**

- No. 82, New Canadian Hymnal.  
 "Whosoever heareth," shout, shout the sound.  
 No. 351, New Canadian Hymnal.  
 When times of temptation bring sadness.  
 No. 350, New Canadian Hymnal.  
 God be with you till we meet again.

**DOMINION HYMNAL**

Hymns, Nos. 130, 250, 261.

**QUESTIONS FOR SENIOR STUDENTS.**

**1. The Chastening of the Almighty,** v. 17-22.

What sort of men do most men regard as happy?

What man is here said to be happy?

What is the meaning of the old word "chasten?"

What reason does Eliphaz give for reverencing God's chastening?

What four terrible evils are here mentioned?

Do we suffer less from these evils than did the ancients? Why?

What force has brought modern Christendom into league and peace with nature?

What does the **GOLDEN TEXT** say concerning the chastening of the Almighty?

**2. The Favor of the Almighty,** v. 23-27.

What sign of the favor of the Almighty is given in verse 24?

What blessing is pronounced on the home?

What blessing is pronounced on the personal character of him who is favored by the Almighty?  
 What blessing is pronounced upon his children?  
 What is the result in old age of a well-ordered life?

What injunction (in verse 27) may we take to ourselves?

#### Practical Teachings.

Where in this lesson do we learn—

1. That troubles are not accidental, but come by divine appointment?
2. That troubles are not evils, but blessings?
3. That the worst troubles of human life are gradually being removed by the favor of God?
4. That when troubles have wrought their good work in us God removes them?

#### Hints for Home Study.

1. Can you give a reason why "tabernacles" are referred to so frequently in Job and in Paul's writings, while "palaces" are more often spoken of in the writings of David and Solomon?
2. What modern facts can you recall which illustrate the influence of right living in doing away with troubles both personal and national?
3. Prepare a brief outline of the Book of Job.

### QUESTIONS FOR INTERMEDIATE SCHOLARS.

#### 1. The Chastening of the Almighty, v. 17-22.

- What is said of one whom God corrects?  
 Of what is his correction an evidence? (Prov. 3. 12.)  
 What should not be despised?  
 What does the Lord do for his own?  
 What safety have they in trouble?  
 What promise shields them in famine?  
 What security have they in war?  
 From what scourge will God hide them?  
 At what foes will they laugh?  
 Of what will they not be afraid?  
 Whom does God always chasten? (GOLDEN TEXT.)

#### 2. The Favor of the Almighty, v. 23-27.

- What league will the children of God make?  
 What promise of peace have they?  
 What knowledge is assured?  
 What visit can be made in safety?  
 What will they know about their posterity?  
 What is promised as to death?  
 What is God's promise to such as fear him? (Psalm 91. 1, 16.)

### Teachings of the Lesson.

Where in this lesson are we taught—

1. That sorrow may be a blessing?
2. That God is the defense of his people?
3. That prosperity is God's gift?

#### Home Work for Young Bereans.

Put down all the famines that you can find mentioned in the Bible.

What Jewish queen was "hidden from the scourge of the tongue" after fasting and prayer?

What great king of Israel came to his grave as described in verse 26?

### QUESTIONS FOR YOUNGER SCHOLARS.

Who was Job? **A man of the land of Uz.**  
 What kind of a man was he? **Good and upright.**

What did Satan want to do? **Prove that Job was not good.**

Who gave Satan permission to try Job? **The Lord.**

What came upon him? **Many and great troubles.**

Who came to comfort Job? **Three of his friends.**

Who does Eliphaz say is a happy man? **"The man whom God correcteth."**

What will he send in time of trouble? **Help and healing.**

Who will deliver from trouble? **The Lord.**  
 From what will he save in famine? **From death.**

Who will be hid from evil reports? **The good man.**

What will not be allowed to harm him? **The beasts of the field.**

With what shall he be at peace? **With all things.**

What is promised him? **Many children.**  
 What else? **Long life.**

How will he come to his grave? **Like a shock of corn fully ripe.**

#### Words with Little People.

WHY WE NEED NOT FEAR TROUBLE.

BECAUSE { God is over all,  
 God is stronger than all  
 God loves us and will always do the best for us.

#### Lesson Promise.

He shall deliver.

### EXPLANATORY AND PRACTICAL NOTES.

#### General Statement.

This is the first of three lessons from the Book of Job, one of the oldest of books. No one can teach this lesson without a clear understanding of the chapters which precede it; of the character and condition of Job—wealthy, healthy, perfect, and upright, "one that feared God and eschewed evil;" of the



heavenly council, at which Satan appears and challenges the Lord to test Job; of the awful tests—his loss of worldly wealth, his bereavement of his children, his affliction in body by the most loathsome of diseases; of Job's three friends—Eliphaz, Bildad, and Zophar, who came to condole with him; and of the wonderful debate that sprang up between them on the problems of sin and suffering. The discussion between Job and his friends consists of three circles of speeches, each circle comprising six speeches, one by each of the friends in succession, with a reply to each by Job. Our present lesson is part of one of the speeches of Eliphaz. He seeks to show the advantages which come of affliction sent by God, and the certainty with which God delivers all trouble-stricken souls. From famine, war, destruction, wild beasts, and personal bereavement Eliphaz supposes that the Almighty will deliver the righteous soul.

**Verse 17. Happy is the man whom God correcteth.** "This is one of the earliest beatitudes"—*Burr*; and it is interesting to note that thoughtful men were so early to discover that afflictions from God's hand somehow bring blessings with them, and were so late in finding out the deeper truth that affliction is itself mercy and justice in disguise. **Despise not.** Not many men actually "curse God to his face," but are not most of us in danger of "despising" his chastenings? A man has already advanced somewhat in grace when he has found out, from his own deep experiences, that the sorrow of life is the **chastening of the Almighty.** (1) *Christians "glory in tribulation also," for they have the assurance of their Lord that all afflictions shall be sanctified to their good.*

**18. He maketh sore . . . he woundeth.** A careful study of Eliphaz's doctrine concerning Providence is profitable. He held the truth, but not the whole truth. He teaches that all afflictions come from the hand of God, either by his direct action or by his permission, which fact too many Christians forget. **Bindeth up . . . his hands make whole.** In ancient days less medicine was swallowed than now, and by outward applications medical men sought to make most of their cures. So "bindeth up" does not refer to processes similar to those of our surgeons. Disease was supposed to be produced by devils which possessed the afflicted body, and it was not strange that priests and physicians should resort for healing purposes to magical arts, and bind around an aching limb or head holy sentences, aphorisms, and incantations rather than liniments. When Eliphaz says that God will do so, he simply uses the common phraseology in regard to curative processes as a figure of speech, just as we now might say, "The Lord will make a pillow for the aching head," or, "He will give medicine to the sick."

**19. Six . . . seven.** These numbers stand for many. We use "half a dozen" in a similar way. The adding of a number to increase force—"six, yea, seven," is characteristic of the Hebrew language. Agur, the son of Jakeh, says, "There are three things that are never satisfied, yea, four;" "there be three things that are too won-

derful for me, yea, four;" "for three things the earth is disquieted, and for four;" "there be three things that go well, yea, four," etc. Nearly all ancient people regarded seven with peculiar reverence as a holy number. Cicero says that the word contains the mystery of all things; and Dr. Whedon has ingeniously analyzed "seven" into "four" and "three," both of which were typical. Four has in all ages represented the creation; as, for example, the four points of the compass, the four winds of heaven, the four dimensions, the four elements, etc. And three is emphatically the divine number, all the great religions of the world being more or less trinitarian. **There shall no evil touch them.** (2) *He who hath been thy deliverer in past troubles will not withhold his help in those which are to come.*

**20, 21, 22, 23. Famine** has been a curse of the Orient in all ages. Lack of the devices of modern civilization tends to mass large populations together in a way that makes the best industry impossible, and hundreds of thousands die annually for want of means to earn a living, and from diseases brought on by the almost universal hunger. The recent famines in China and Hindoostan during recent years are representative in small of the terrible scourges which over and over again devastated the ancient world. **The power of the sword.** This stands for all the forces of war. War was the chronic, almost the normal, condition of ancient society. **The scourge of the tongue.** The whip of the tongue. A whip was commoner in old times than an umbrella is now. Everybody was whipped to do everything. Husbands whipped their wives; slave drivers and master builders whipped their workmen, until, goaded by their wrongs, the workmen suddenly uprose and whipped their masters; magistrates whipped criminals; officers whipped faint-hearted soldiers on the field of battle; and you could not go anywhere in ancient civilization without passing whips. It was a forcible figure, therefore, for Eliphaz to use, "the whip of the tongue." See Jer. 18, 18. Evil speaking, detraction, backbiting, calumny, slander, tale-bearing, scandalizing, lying—how many means the tongue has to work evil! **Destruction.** Utter overthrow—possibly referring to the convulsions

of nature. **In league with the stones of the field.** As if a covenant had been made between the godly Hebrew and the stones, which would otherwise have made barren his field and hurt his unprotected feet. **Beasts of the field.** Wild beasts have scourged mankind as dreadfully at times, and almost as repeatedly, as either famine or disease. Even now, out from the Indian jungles rush at times beasts that work awful havoc among the villagers. The tiger of Hindoostan, the bear of America, and the wolf of Russia are survivors of the time when man was afraid of the "beasts of the earth."

**24. Thy tabernacle.** Thy place of abode. **Habitation . . . Visit.** Take an account of, enumerate. **Habitation.** Fold for cattle. **Sin-Err,** miscalculate, make a mistake.

**25. Thy seed shall be great.** Thy offspring shall be numerous.

**26. In a full age.** Not prematurely. **As a shock of corn cometh.** The threshing floor was usually on an elevation so that the air might circulate freely about. The carts were driven up to it with great rejoicing. "Like sheaves from the harvest field the good are gathered together at last."

#### CRITICAL NOTES.

The student of the Book of Job must keep in mind that the work is a drama of the most artistic finish. Different men, expressing a great variety of sentiments, speak forth their thoughts; and some of these sentiments are excellent and entitled to universal acceptance, while others are not tenable. In the lesson before us "Eliphaz the Temanite" is the speaker, and his utterances are, in the main, worthy of our highest admiration. The chastisement of the Almighty is a blessed discipline, and the divine government of the world warrants in us a confidence that all things will assuredly work together for good to them that love God and keep his commandments. But many exceptions may be fairly taken to the broad and universal propositions set forth in these verses without qualification. Only in a kind of transcendental sense are all these statements of Eliphaz truthful. We should, therefore, be admonished that whatever truth these words contain, they are not to be understood as a "thus saith the Lord." In chap. 42. 7, Eliphaz and his two friends are severely censured for speaking things that are not right. In the study of such a poetical work we should, accordingly, attend carefully to the question, Who speaks? Are his words to be taken as direct oracles of God, or the sentiments of a human philosophy of life? Job himself confesses (chap. 42. 3) that he had uttered things which he understood not, and we are therefore not to accept all his speeches in this book as authoritative revelation of God. In view of these facts the critical student should carefully study this first speech of Eliphaz in its entirety. It runs through chaps. 4 and 5, and is a masterpiece in its way. It consists, first, of reproof (4. 1-11); second, of warning (4. 12-5. 7); and lastly, of counsel (5. 8-27). It contains not a few general truths, finely expressed, and not to be questioned by Job or anyone else. But his constant assumption that no innocent and upright person was ever cut off (4. 7) is a great fallacy. His pictures of the uniform woes and the perishing of the wicked, as also, on the other hand, of the uni-

versal prosperity and triumph of the righteous, are extreme and not sustained by many facts that might be cited in opposition. Moreover, he exhibits too much self-confidence in the experience and wisdom he assumes to represent, and shows a reprehensible lack of sympathy toward Job. These facts should all be kept in mind when we study even so admirable a passage as the lesson of this day.

**Verse 17. Happy the man whom God correcteth.** A sentiment so excellent and so truthful that it appears again and again in the sacred volume. Comp. Psalm 94. 12; Prov. 3. 11, 12; Heb. 12. 5, 6. The word rendered "correcteth" means any such reproof, admonition, or discipline as comes by suffering in the order of Providence. **Chastening of the Almighty.** Perhaps it would have been an advantage if the word *Shaddai*, here and elsewhere rendered "the Almighty," had been uniformly transferred into our English version. Then, like the name "Jehovah," the common reader would have become educated to the rhetorical as well as the etymological significance of the word. "The chastening of Shaddai" is a phrase which suggests at once the "paternal" and the "omnipotent" character of God.

**18. Maketh sore.** Or, "causeth pain, inflicts wounds." The sentiment of this verse is confirmed by Hosea 6. 1; Deut. 32. 39.

**19. Six . . . seven.** Some seek the seven troubles in the immediate context—famine, war, evil tongue, destruction, dearth, wild beasts, stones of the field. But the form of expression is rather proverbial, and the numbers indefinite, and to be taken in the general sense of many, or manifold. Comp. Prov. 6. 16; Amos 1. 3, 6, 9. The general assurances of the divine protection and care here mentioned are all true and comforting when taken in the broad sense in which we usually understand the similar sentiments of the ninety-first psalm. The error of Eliphaz was in giving them a specific application to Job in his hour of bitter grief, and implying that his afflic-

tions were the penal results of personal transgression. Such a presumptuous application of general truths was of the nature of Satan's quotation of Psalm 91. 11, 12, in the temptation of Jesus (Matt. 4. 6).

**23. In league with the stones.** A metaphor implying such peace between the proprietor of fields and the stones therein that no harm will come from the stones. Comp. the figure as stated in Isa. 28. 15. The exact way in which the stones might harm him is uncertain. Some think that in travel he would be secured from "dashing his foot against the stones" (Psalm 91. 12). But as the general picture contemplates a settled life, the reference is to any supposable trouble arising from many stones in the field—so many as to injure the growing grain, or to interfere with agricultural pursuits.

**24. Thy tent is in peace.** Better to give the Hebrew form of expression its full force here: "Thou shalt know that peace is thy tent." For, as Zoekler well says, "It is weakening the beautiful, rounded, complete idea to take the word 'peace' either as an adjective or an adverbial accusative, in the sense of 'well,' 'safe,' 'uninjured.'" **Visit thy fold.** The word here rendered "fold" is employed to represent a habitation either of men or of flocks. Here the immediate context seems best to fit the idea of the pasture or fold of flocks. The word rendered "miss nothing" is the common word for "sinning," and the Authorized Version so renders it here—"shalt not sin." But in this place it retains its more primary meaning of "missing." The thought is: In visiting thy pasture or fold thou shalt find nothing gone; no sheep or cattle missing.

**26. Shock of corn cometh.** Literally, "goeth up;" an allusion to carrying sheaves of grain up to the threshing floor, which was generally in an elevated place.

### The Lesson Council.

**Question 1.** Was Job an historical character? Would not the Book of Job be as valuable if he were a fictitious personage?

Three views are held as to the character of the Book of Job: 1. It is throughout strictly historical (a view steadily losing support). 2. It is wholly unhistorical (held by a few able critics of different schools). 3. Thus expressed by Luther: "I hold the Book of Job to be real history, but that everything so happened and was so done I do not believe, but think that some ingenious, pious, and learned man composed it as it is." This is perhaps the prevailing view among scholars. Against the strictly historical view is urged (a) the scenes in heaven (chaps. 1 and 2); (b) the symbolical num-

bers; (c) the mechanical dramatic occurrences of the calamities; (d) the speeches, too finished to be extempore utterances. The view that commends itself to the individual conscience as the true one will always be of influence. Let each one stand by the old until the new commends itself as true. Then there will never be loss, but gain of conviction.

**Question 2.** Have these words of Eliphaz (verses 17-27) divine authority? How are they to be regarded?

Truth, by whomsoever spoken, is divine, and therefore authoritative. This utterance, in its widest range, is true, as appears (1) in the promises of the Old Testament and the New; (2) in the movements of nature's law; and (3) in the person of Jesus, who because of his perfect holiness swayed the scepter of omnipotence. Holiness in us will recover the lost "dominion." But Eliphaz was wrong in his inference that adversity was proof of the sufferer's sin. The cross is itself a sufficient contradiction. The entire passage should be regarded as a great truth, whose deepest meaning the speaker failed to discern.

### Analytical and Biblical Outline.

#### The Troubles of God's People.

- I. THE BLESSING OF TROUBLE.
  - Happy is the man.* v. 17.
  - "All things work together." Rom. 8. 28.
  - "Light affliction . . . worketh." 2 Cor. 4. 17, 18.
- II. THE ORIGIN OF TROUBLE.
  - The Chastening of the Almighty.* v. 17.
  - "Whom thou chastenest." Psalm 94. 12.
  - "As many as I love." Rev. 3. 19.
- III. THE COMFORTER IN TROUBLE.
  - Maketh sore and bindeth up.* v. 18.
  - "Return unto the Lord." Hosea 6. 1.
  - "Will not leave you comfortless." John 14. 18.
- IV. THE DELIVERER FROM TROUBLE.
  - Deliver thee in six troubles.* v. 19.
  - "The Lord delivereth." Psalm 34. 19.
  - "A way to escape." 1 Cor. 10. 13.
- V. THE PEACE AFTER TROUBLE.
  - Tabernacle shall be in peace.* v. 24.
  - "Peace I leave with you." John 14. 27.
  - "In me . . . peace." John 16. 33.

### Thoughts for Young People.

#### A Christian in Trouble.

A Christian can be peaceful even in trouble, because—

1. He knows it is sent to him as discipline to make him better.
2. He knows that it shall be removed as soon as it has done its work.
3. He knows that the most painful forces are under the control of God.

4. He knows that as much prosperity as is good for him will be secured to him.

5. He knows He who keeps him in perfect peace because he trusteth in him has prepared an eternity of peace for him after the troubles of life.

### Lesson Word-Pictures.

Poor Job! There he sits shabby and dirty, a potsherd in his hands, fiery boils breaking out all over him and flaming into a most tormenting heat. He sits, too, on an ash heap. The ashes under him and the flame within him are not his only hardship. Do you see those three lugubrious presences sitting near him, and yet apart? How they eye him in solemn suspicion! What a bad man he must be to suffer so! Now and then I think of them as rending their mantles anew or sprinkling more dust upon their frowzy hair, while they toss up their heads, give a great, tearful sob, and then, freshly howling, glare rebukingly at poor Job.

But one other is present. No eye sees him. No ear hears him. Still he is there, saying in the depths of Job's soul, "For he maketh sore, and bindeth up. . . He shall deliver thee in six troubles, yea, in seven there shall no evil touch thee."

It is a time of famine. 'The barns are empty. The market place is bare. . . Hunger, hollow-eyed, gaunt, emaciated, tottering, goes through the streets. It knocks at no door, but enters unbidden the palace and the hovel. Yet the soul that trusts shall hear the assurance that man does not live by bread alone.

It is the time of war.

Across the land, by day, charge the fierce armies of invasion. By night the sky is red with flaming towns. On the morrow you see some walled city inclosed within the narrowing lines of a hostile, besieging army. You hear the dull, muffled thud of the heavy blows of the battering rams. Ah, there the wall gives way, and a madened rush is made for the break. The horrors of the sack follow. The smoke of fired buildings rolls up to the unpyting sky. But the trusting heart can sing, "He shall deliver me from the power of the sword."

You look up. You see a frightful form making its brutal, murderous leaps across the ground. You can almost see the savage eye and the opening, bloody jaws. But look away, up, to the high rock close at hand! Escape, for life is imperiled! Up to the high crags towering in the air! Verily, "Thou shalt be in league with the stones of the field," and shalt not be "afraid of the beasts of the earth."

Another scene, and this is one of peace. It is the sunset hour. The shadows are rolling down the slope of the western hills. The tired father has left behind him all his wearying work and the

darkening field. But why kindles his eye? Why quicken his steps? Ah, home is before him! It may be a shifting tent or a stable house. Still, it is home. At the door love's welcome awaits and greets him. It is home, the heart's home. God's peace, day and night, abides under the roof.

What blessed pictures of rest and comfort, trust and reverence, filial and parental love, continually are seen here. A white-haired parent sits as the center of the loving, revering circle. To that aged father or mother life's harvest-hour has almost come. Soon the purple haze of the twilight stretches across the harvest field, and the angel-reaper has come. Quickly fall the rustling blades of grain. He halts and binds them up. What fullness to the harvest sheaf! What completeness to life's long and useful service! The joyful cry, "Harvest home," echoes across the field, and into the joy of the Lord enters the garnered soul.

### Orientalisms of the Lesson.

Job busies himself with the origin of evil and its purposes. The Satan of the Old Testament, spoken of but three times personally (1 Chron. 21. 1; Job 1; Zech. 3), is utterly different from Ahriman, the Persian incarnation of malignity. Neither Zechariah nor Job have Persian dualism. Satan in the Old and New Testaments is always a subordinate, never a prime actor; the good is always superior to the evil, and limits its operations. Our orientalisms are an illustration by elevating contrast, rather than by likeness. The Chaldee creed ran thus: "The good principle made a delicious spot for his favorites, and the bad principle sent a serpent into it and transformed its climate. He made a second best of regions and countries, and the bad principle sent murrain to the cattle; and in every land the good principle makes the bad principle send now war, now ravages, now sickness, now fever, now poverty, now hail, now earthquakes, now buzzing insects, now poisonous plants, now unbelief, now witchcraft, and every other element of ill." Renouf says of the *Book of the Dead* of the Egyptians, in which is revealed to us what they thought of the life beyond the grave, that the subject of the book is always the contest between Light and Darkness. He says, "The triumph of right over wrong in speech and in action is the burden of nine-tenths of the Egyptian texts that have come down to us."

*Versé* 18. Job recognizes that God is the source of sickness and health. The non-Christian world is ever in dread of the disease-demons. They come behind and strike with a club in the back of the neck, or creep into the body and consume the liver; invisible spirits inflict wounds with invisible spears, or lodge in the heart and make men mad; they twist the poor wretches with barbed hooks till they die writhing in agony. Sickness

is because the disease-demon has been made angry, so they try to draw him away with sucking and blowing on the diseased organ, drumming, dancing, and drinking meanwhile. It is a marvel that at the early period of human history represented by the Book of Job this acknowledgment of the hand of God as sending sickness for a moral purpose should have been so clearly held. It does not indicate evolution in religion, but devolution, the going downward and away from higher knowledge. The Hawaii islanders have now gone back to their old faith in disease-spirits, and the government has difficulty in dealing with them, as they have even got into the Boards of Health and insist on their theories.

*Verse 23.* "The beasts of the field shall be at peace with thee," has a world of meaning in an oriental land like India, in which the government returns for 1886 gave 24,841 persons as killed by wild beasts, and 57,541 animals destroyed by the same means. Of the human beings, 928 were killed by tigers, 222 by wolves, 194 by leopards, 113 by bears, 57 by wild elephants, 24 by hyenas, 22,134 by snakes, and 1,169 by crocodiles, boars, and other wild animals. In the same year 23,417 wild beasts and 417,596 snakes were destroyed.

### By Way of Illustration.

*Verse 17.* There is more danger to the spiritual life in prosperity than in adversity. "The moon is never eclipsed except when it is at the full. Certainly God's people are then in most danger." When all goes well and prosperous it is very easy for the world to come between us and our Lord. Eclipses happen at the full moon.—*Vaughan.*

"*Happy is the man.*" The King of France has two castles—one at Montleberry, far inland and remote from danger; one at La Rochelle, upon the coast, and continually exposed to danger and sieges. Which commander, think you, stands higher in the estimation of the king? Certainly the one stationed at the besieged difficult post. The king would not risk a commander there in whom he had not confidence. Are you stationed at a difficult post? It is a position of trust and honor.

*Verse 18.* There is an agriculture of the soul as well as of the land. This Easter month means victory over sorrow. Now, God seems justified for all the plowing he has led us through. Every Easter lily seems to say, "I needed it all—the darkness and underground life. At last I reached the light and blossomed into a lily. Now I shall listen to Easter music, and then be carried from the church to comfort and cheer the sick poor ones at home or in the hospitals." The plowing time is only a preparation for the coming flowers and fruit.

*Verse 19.* As a watchman stands upon the walls of a city and sees the approaching enemy, he is not expected alone to repulse the enemy. He takes the news to the king or commanding officer within, who makes arrangements to protect the city. As Christians we are to watch every advance of evil against us and bear the news to the King of kings, who has promised to make a way for our escape. We watch and pray; He defends.

*Verse 20.* "In war," etc. There was a deadly contest between a great bishop and a duke of Saxony. The Duke of Saxony prepared for war against him, and sent a spy to see what the bishop was doing. The spy reported; "The bishop is not defended in any way, either with soldiers or fortifications. You can destroy him when you will." "But what says the bishop?" asked the duke. "He says, 'I will feed my flock, I will visit the sick, I will preach the Gospel, and as for this war, I will commit it to God who fighteth for me.'" "Then," said the duke, "let the devil take up arms against him if he will, for I will not."—*Luther.*

*Verse 21.* Did you ever notice that St. Paul made out two lists, and said he proved his ministry by both? "Honor" and "dishonor," "evil report" and "good report." It is very wonderful if you will only look deeply enough into it. The only way to become well known is to be unknown; the only way to make others rich is to become poor. If some one honors you, it will be almost certain that not long after some one will slight you. Just as you are thinking of the good report which one has given of you, the evil report is on its way to you. I call this ballast. God must keep his ships steady, so he sees to the ballast.—*Margaret Bottom.*

*Verse 25.* "Our people die well," said John Wesley, alluding to the triumphant death of some of his followers. The history of Christian deathbeds rings with victorious shouts and is illuminated with glory.

### The Teachers' Meeting.

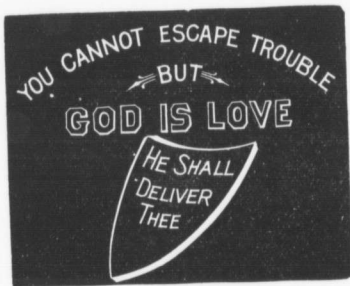
Treat this lesson as a revelation of God's view of human trouble. It is only a partial revelation; the Gospel sheds added light upon the whole question; but the basal facts are all in this passage, and merit close study. 1. No trouble is accidental in God's sight. Viewed from man's standpoint, nearly every sorrow is an accident. The carpenter made the scaffolding to stand; it *accidentally* fell. The railroad company started the train for a successful journey; it *accidentally* jumped the track. But back of the carpenter, and back of the railroad company, are a long line of causes and effect reaching up to the very hand of God. 2. God sends troubles on earth, not as pun-

ishment, but as discipline. 3. God sends trouble, therefore, not as an evil, but as a blessing. 4. The oriental troubles tabulated—famine, war, calumny, destruction, infertility, wild beasts—are representative of all troubles of humanity in all ages. 5. Just as soon as trouble has wrought its work it is removed by God. Thereby hangs the whole doctrine of providence.

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FOSTER'S CYCLOPEDIA. Ver. 17: Prose, 5796, 601, 602, 7571; Poetical, 5796, 2787. Ver. 18: Prose, 1546, 1548-1551, 39, 42-46, 75-92, 545-548, 1187, 1189, 1192, 1193, 9323. Ver. 19: Prose, 1589, 7058.

### Blackboard.



The design on the blackboard is an endeavor to concentrate into one thought the essence of the lesson. God does not make a bargain with you or with me that if we will serve him we shall never have trouble. If that were the case, there would be no merit in serving him, for we should each be paid as we went along. But God is love; he is very pitiful and of tender mercy, and he will shield us from evil and deliver us from trouble. A mother may love her child with all her heart, but she cannot keep it from pain or sickness, yet she will tenderly care for it in trouble. The child does not love the mother simply to keep out of trouble. The love is deeper, broader, and better than that. So our love for our heavenly Father should be. He loveth us more than we can tell.

“For the love of God is broader  
Than the measure of man’s mind.”

### Primary and Intermediate.

LESSON THOUGHT. “God is Love.”

Note to Teachers. [The opportunity is given in these successive lessons to emphasize the truth

that God is good, and that he is close by his children in the darkest hours of trial. If we may plant in little hearts, by the agency of the sweet, strong Bible verses, by song, and by vivid illustration, the life-sustaining truth that the good Father loves his children even when he hurts them most, we shall be doing good work for eternity.]

*Blackboard.* [Make a striking yellow sun at the top of the board, and cover it until ready for use. Below make dark, heavy clouds, and with a pointed crayon put in some zigzag strokes that may indicate lightning. Cover also.]

*To be Taught.* 1. That pain and sorrow come to old and young, to rich and poor. 2. That God knows all about it, and that he wants to be trusted. 3. That he will turn our troubles into blessings if we will let him.

*The Lesson Introduced.* I am going to make a line on the board. We will call it our “time-line.” At this end I will print “Adam.” Who was he? Yes, the first man that lived. At this farther end I will print “Christ.” Who can tell me how long after Adam Christ was born? Yes, four thousand years. Now, I will make a mark here in the middle of the time-line. Just here—two thousand years after Adam and two thousand years before Christ—lived Abraham. What a long time ago! But our lesson to-day is about a man who lived before Abraham did!

I wonder who can tell me his name? He was the most patient man that ever lived. Yes, it was Job.

[Show the sun.] What does the sun do for the earth? Makes it warm, glad, bright. Job lived in the sunshine. He had good things. What are some good things that make a man happy?

[Draw from children “Home,” “Friends,” “Good Health,” “Riches,” and print the words in the sun’s rays.] Job might have had all these, and yet not have lived in the sunshine and been happy. No one can be truly happy who is not good and true. [Give an outline of Job’s history, and tell how, in a very short time, all these good things were taken away; cover the sun, and show the clouds. Print among the clouds “Poverty,” “Sickness,” “Home gone,” “Children dead,” “Friends unkind.”]

1. Was Job a bad man that God let such trouble come to him? No, he was a good man. God makes the sweet sunlight and gives it its work to do. And he makes the clouds and storms, and they have their work to do. Trouble comes to everybody at some time. Even little children have to bear pain and sorrow. Job did not know why such terrible trouble came to him, nor do we know why we have to suffer. [Tell of sick, lame, suffering children in a hospital.]





2. But Job had a sweet comfort that may be our comfort, too. Here, I will print the thought that was his comfort right here among the clouds, "God knows and cares." Yes, God knew and cared about Job, but does he know and will he care about a little child now?

[Show picture of a bird.] Did you ever see a bird? How many of you have seen birds? Where do the birds live? [Talk about them, their numbers, homes, etc. Then read from the Bible what God says about the falling of a sparrow, and help the children to see that if God cares for the little birds he will surely care for his little ones.]

[3. Sing "Only trust him."] One reason why God lets clouds of sorrow come is to teach his children to trust him. He is our strong, wise, loving Father, and he knows how to turn sorrow into joy, and pain into blessing. And so when any kind of trouble comes we may always begin at once to look for the sun shining behind the clouds, since it is there all the time!

#### OPTIONAL HYMNS.

##### No. 1.

In this thy time of trouble,  
Broken in spirit.  
Precious promise God hath given.  
Art thou saddened?  
What a Friend we have in Jesus.

#### No. 2.

Hear thou my prayer in heaven.  
Saviour, I come to thee.  
Come, every soul by sin oppressed.  
Fear not, O troubled soul, nor yield.  
Breast the wave, Christian.

#### The Lesson Catechism.

[For the entire school.]

1. What man is described as happy? **The man whom God correcteth.**
2. Why are troubles sent to men? **To make men better.**
3. Who is the great defense against poverty, sickness, misrepresentation, war, and other troubles? **In God is our refuge.**
4. What is promised the good man? **A blessing on his home and his children.**
5. How will he approach death? **In a full age, like a shock of corn in its season.**
6. What is the GOLDEN TEXT? **"For whom the Lord loveth,"** etc.

#### CATECHISM QUESTION.

18. How does the New Testament teach his religion?

It contains the history of his life and death, the record of his teaching while he was among men, and the doctrine which he taught the apostles by his Spirit after he ascended into heaven.

About B. C. 1520 (1.)

#### LESSON III. JOB'S APPEAL TO GOD.

[April 16.]

**GOLDEN TEXT.** What I do thou knowest not now; but thou shalt know hereafter. John 13. 7.

#### Authorized Version.

**Job 23. 1-10.** [Commit to memory verses 8-10.]

- 1 Then Job answered and said,
- 2 Even to-day *is* my complaint bitter: my stroke is heavier than my groaning.
- 3 O that I knew where I might find him! that I might come *even* to his seat!
- 4 I would order *my* cause before him, and fill my mouth with arguments.
- 5 I would know the words *which* he would answer me, and understand what he would say unto me.
- 6 Will he plead against me with *his* great power? No; but he would put *strength* in me.
- 7 There the righteous might dispute with him; so should I be delivered forever from my judge.
- 8 Behold, I go forward, but he *is* not *there*; and backward, but I cannot perceive him:

#### Revised Version.

- 1 Then Job answered and said,
- 2 Even to-day is my complaint rebellious: My stroke is heavier than my groaning.
- 3 O that I knew where I might find him, That I might come even to his seat!
- 4 I would order my cause before him, And fill my mouth with arguments.
- 5 I would know the words which he would answer me, And understand what he would say unto me.
- 6 Would he contend with me in the greatness of his power? Nay; but he would give heed unto me.
- 7 There the upright might reason with him; So should I be delivered forever from my judge.
- 8 Behold, I go forward, but he is not *there*; And backward, but I cannot perceive him:
- 9 On the left hand, when he doth work, but I cannot behold him:

9 On the left hand, where he doth work, but I cannot behold *him*; he hideth himself on the right hand, that I cannot see *him*:

10 But he knoweth the way that I take: *when* he hath tried me, I shall come forth as gold.

**TIME.**—About B. C. 1520, but very uncertain.  
**PLACE.**—Same as last lesson. **DOCTRINAL SUGGESTION.**—God a Spirit.

### HOME READINGS.

- M.* Job's appeal to God. Job 23. 1-10.  
*Tu.* A cry of grief. Psalm 81. 9-16.  
*W.* Out of the depths. Psalm 130.  
*Th.* Tried with fire. 1 Peter 1. 1-9.  
*F.* Nigh at hand. Rom. 10. 1-9.  
*S.* The healer. Isa. 57. 13-18.  
*S.* The Lord knoweth. Psalm 139. 1-12.

### LESSON HYMNS.

No. 210, New Canadian Hymnal.

Guide me, O thou great Jehovah.

No. 40, New Canadian Hymnal.

He leadeth me! oh, blessed thought.

No. 352, New Canadian Hymnal.

There's a wideness in God's mercy.

### DOMINION HYMNAL.

Hymns, Nos. 275, 119, 270.

### QUESTIONS FOR SENIOR STUDENTS.

#### 1. The Soul's Cry, v. 1-5.

Who is the speaker?

What was the cause of Job's complaint?

From whom did he recognize that his sufferings proceeded?

Why did he long for admission to God's judgment seat?

How, in verse 5, does he compare God's word with man's words?

#### 2. The Soul's Hope, v. 6-10.

What was Job's confidence in God? (Verse 6.)

Read Job's description of his fruitless search for God?

Why could he not find him?

What does the psalmist say about fleeing from the presence of God?

What Scripture does Paul use to show that we are to look for God's presence in our own hearts?

How does Job indicate his confidence in God's omniscience?

He hideth himself on the right hand, that I cannot see him.

- 10 But he knoweth the way that I take;  
When he hath tried me, I shall come forth as gold.

For what purpose does God send trials to Christians? (Verse 10.)

What is the assurance of the GOLDEN TEXT?

### Practical Teachings.

Find in this lesson assurance that—

1. All sorrow proceeds from God.
2. God sees us with sympathy at all times, in all circumstances.
3. The soul that trusts in God shall never be left in sorrow.

### Hints for Home Study.

1. Find an emergency in the history of the children of Israel when, with danger before them and behind them, God seemed to have deserted them, but immediately wrought out their victory.
2. Find an instance in their later history where, by means of overthrow and apparent destruction, their future glory was secured.
3. Find the words which Jesus used as a prayer on the cross.
4. Find some cases in the history of later Christianity where seeming overthrow resulted in triumph.
5. What did John learn concerning the "multitude whom no man can number" who are crowned in heavenly glory?

### QUESTIONS FOR INTERMEDIATE SCHOLARS.

#### 1. The Soul's Cry, v. 1-5.

Whose cry have we in the lesson?

What does he say of his trials?

What is his cry of longing?

What would he do before the Lord?

What would he seek to know?

What cry of the soul is sure of answer? (Psalm 84. 2.)

What promise cheers the soul in trial? (GOLDEN TEXT.)

#### 2. The Soul's Hope, v. 6-10.

What hope had Job in God's power?

What would this hope encourage him to do?

What does he say about searching after God?

What did God know about him?

How fully does God know the way of everyone? (Psalm 139. 1-4.)

What was Job's confidence in trial?

What said Jesus about trials? (John 16. 33.)

What man is blessed by trials? (James 1. 12.)

### Teachings of the Lesson.

Where in this lesson are we taught—

1. To pray when in trouble?
2. To trust God in sorrow?
3. To rejoice in hope?

**Home Work for Young Bereans.**

On what occasion did Moses's moral endurance fail, under great tribulation?

On what occasion was Elijah unable to bear the "heavy stroke" of God?

Find a psalm in which David utters the penitence of his heart.

Find what John says about those "that came up out of great tribulation."

**QUESTIONS FOR YOUNGER SCHOLARS.**

Who was greatly afflicted? **Job.**

Who allowed great trouble to come upon him? **The Lord.**

Why did he allow this? **To prove Job's faith.**

Who has said he would be with us in trouble? **The Lord.**

Who need never be afraid of trouble? **They who trust the Lord.**

Who felt that his burden was too heavy? **Job.**

Whom did he want to find? **The Lord.**

What did he say he would do? **Tell him all his cause.**

What did he want to hear? **The Lord's own words.**

Of what did he feel sure? **The Lord's kindness.**

What did he say would be put into him? **Strength.**

What was Job doing all the time? **Seeking the Lord.**

What did he say the Lord was doing? **Hiding from him.**

What was Job's comfort? **"He knoweth the way that I take."**

How did Job say he would come forth from his trials? **As gold.**

What is not hurt by the fire of trial? **Real faith in God.**

**Words with Little People.**

A loving father sometimes causes his child pain, but he loves him all the time.

Our loving, heavenly Father has to let sorrow and trouble come to his children, but he is close by to help and to comfort. If we love him we will trust him.

**Whisper Motto.**

Only trust him.

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

The environments of this lesson are the same as those of the last. Job is now the speaker. In response to Eliphaz's exhortation to turn to God and live as in his presence, Job declares, almost in desperation, that he cannot find God. He has sought for him in the deserts of the East, in the wilderness of the West, in the mountains of the North, and in the waters of the South; but God has hid himself. Job is sure of his own integrity, and thinks that if he could only find God his troubles must at once be relieved. He complains that God's servants pray constantly, and there is no visible answer to their prayer. Meanwhile, the defenseless poor are downtrodden; murderers and rakes run riot in the darkness; and Job cannot see that God is any more indulgent to the one class than to the other. "Nowhere else," says Dr. Burr, "are the perplexities of the divine government exhibited in such vivid colors; perplexities that now, as then, defy all human solution."

**2. To-day.** The structure of this discussion indicates that it continued for several days. There are allusions made by Eliphaz and others that indicate that some of the addresses were delivered in the night. This was spoken in the daytime. **My complaint bitter.** Job refers rather to his cause of complaint than to the words he utters. **My stroke is heavier than my groaning.** Loud as are his complaints, the affliction which he endures is heavier. "My stroke" means God's hand. Stieckel renders: "The hand upon me presses forth my sighs." (1) *To rebel against Providence is foolish and wrong.* (2) *We certainly should not grumble at those things which we could have prevented, and we certainly should not grumble at those things which we could not have prevented.*

**3, 4.** Dr. Clarke paraphrases these verses as follows: "Who will give me the knowledge of God, that I may find him out. I would come to his establishment (the place or way in which he has

promised to communicate himself). I would exhibit in detail my judgment (the cause I wish to be tried) before his face, and my mouth would I fill with convincing or decisive arguments—arguments drawn from his common method of saving sinners, which I should prove applied fully to my case." **Seat.** Tribunal, judgment seat, throne of grace. **Order.** State methodically.

**5. I would know.** I would have confidence in. **The words which he would answer me.** "He" is emphatic. "What 'you,' my overwise counselors, say, is of little consequence. If I could only get God to speak one word, that would settle all questions."

**6. Great power . . . strength.** Job's question is, Would God's great power be used in prosecution of me? And his answer is, No, he would take the defensive with me, and put strength into my cause. (3) *"The strongest breastplate is a heart untainted."*

**7. There the righteous might dispute with him.** Better, "There a righteous one pleads with him." The ancients never got rid of the thought of the need of a Daysman on high, a great Intercessor, a living Propitiation. **Delivered forever from my judge.** Acquitted without appeal.

**8. Forward . . . backward . . . left hand . . . right hand.** The four points of the compass. Eastern maps place the east at the top, the south where we place the east, the west at the bottom, and the north where we place the

west. The word "Asia" means sunrise, and "Europe" sunset; and just as we count all our geographical points from the north, the oriental geographers count them from the east. So that forward is east, backward is west, right hand is south, and left hand is north. But even though I cannot find God, he knoweth the way that I take; he is omniscient and knows both my way and my purpose. **I shall come forth as gold.** To the oriental the testing of gold was a very suggestive process, and the trials of life were regarded as being sent by God to rid us of the dross of sin.

### CRITICAL NOTES.

Our lessons pass directly from the first speech of Eliphaz to the last speech of Job in response to him. In chap. 25 we notice that Bildad the Shuhite makes one further attempt to answer Job, but his words are a faint echo of previous opinions, and noticeably few. Zophar the Naamathite makes no attempt, like his companions, to speak to Job a third time. Here we note the art of the poem. The three overwise friends who attempt to convict Job of some great wickedness, and insist that all suffering is the penalty of sin, talk themselves out and have no more to say, while Job continues his discourses at great length, and maintains his consciousness of integrity.

**Verse 2. My complaint.** The word is also translated "thought" or "meditation," and comprehends the idea both of a feeling of grief and its utterance. **Rebellious.** So the Revised Version as follows the common version, "bitter," which follows the Targum and the Vulgate. Job means to say that his thought and complaint are of the nature of rebellion against God as Eliphaz and his companions explain the ways of God. He boldly puts himself in an attitude of defiance against the doctrines which his presuming friends maintain. **My stroke.** Hebrew, "my hand." The sense in which the word is taken is to be determined by our view of the rest of the sentence. If the preposition 'al is used as denoting comparison (over, or above), then "my hand" may be explained as "a hand which is upon me;" that is, God's hand. Comp. chap. 19. 21; 34. 6, where "my wound" is literally "my arrow;" that is, a wound made by God's arrow. In that case the sentiment is that God's hand of chastisement on Job is greater than all his **groaning**, or rebellious complaints. This sentiment, however, is expressed more clearly in the Septuagint and Syriac versions, which read, "his hand," and which reading, for its greater simplicity, some critics adopt. Others understand by "my hand" Job's own hand, and explain the verse as parallel with the preceding and equivalent to, "My hand presses heavily on my groaning, and so forces it to break forth in rebellious outcry." Either of these two views is tenable, but the former seems the more preferable.

**3. Come to his seat.** That is, the place or throne where God sits as dispenser of judgment. He would fain go up to the tribunal of divine judgment and plead his own case there, so confident is he of innocence.

**4. Arguments.** In the sense of legal arguments, proofs with pleadings of justification.

**6. He would give heed unto me.** More literally, "he would set [his heart] in me." The ellipsis of the word "heart" in this form of expression is not uncommon. See chap. 34. 23; 37. 15; Judg. 19. 30; Isa. 41. 20. Less appropriately does the common version supply the word "strength." So far from entering into contention with him in his omnipotence, God would rather set his heart upon him in great kindness and condescension.

**7. There.** At the seat of judgment referred to in verse 3. This seems to be more simple and natural in this connection than the temporal sense of "then," adopted by some expositors. **Upright might reason.** Literally, "There a righteous one pleads with him." In that holy presence one like Job, conscious of his uprightness and integrity, pleads or may plead his case without fear of any unrighteous judgment. **Delivered forever from my judge.** Obtain final and lasting deliverance, or acquittal.

**8. Forward.** Or "eastward;" "to the front" of one facing the sunrise. **Backward.** "To the rear;" that is, toward the west. In this way of designating the points of the compass the "left hand," mentioned in the next verse, is "northward," and the right hand "southward."

**9. When he doth work.** That is, when he carries on his marvelous operations. This "working" of the mysterious Being whom Job longs to find may be manifest, but just when and where to **behold him** he knows not. The working on the left hand—that is, in the north—has been thought by many to be an allusion to the "Aurora Borealis."

**10. But he knoweth.** Rather, "for he knoweth." The "for" gives the reason why the invisible Judge will not permit Job to see him.

He is not yet ready to deliver and restore him, and so he hides himself until his time of vindication comes. Here the patriarch exhibits the same faith of ultimate vindication as we find in his sublime confession in chap. 19. 25-27. **The way that I take.** Better at the margin, "the way that is with me," the way or course of life to which I have steadfastly adhered. **When he hath tried me.** There is no "when" or "if" in the Hebrew, and it is as well to let the bold statement stand forth literally: "He has tried me; as gold shall I come forth." Here we observe the absolute confidence of Job in the righteousness of God. He confesses at last that in some things he uttered what he understood not (42. 3), but he nowhere repudiates his faith in God. He is sure that he will be somehow vindicated.

### The Lesson Council.

**Question 1.** *If God the judge is favorable to the human pleader (verse 6), what is the need of arguments, entreaties, and a mediator?*

It is absurd to say that arguments, appeals, etc., are needed to wring from God a thing he favors. Job, under a false charge of secret sin, wanted God's vindication. But that given too soon would defeat the very purpose of his suffering. Hence the divine silence. Urgent appeals, however, are often necessary, because of some fault in the mind of the petitioner. It was Jacob's self, and not the will of his antagonist, that was changed by the all-night struggle. The Syrophenician woman's repeated cry, and the intercession of the apostles, prepared the supplicant's heart for the blessing Jesus meant to grant.

**Question 2.** *Job is called the servant of God, and is said to have known God; how, then, do you explain his seeming inability to find God? (verses 3, 8.)*

God is the same yesterday, to-day, and forever. Our knowledge of him is a variable quantity, always undergoing change, in life's crises undergoing radical change. The new world within creates a new world without, and the God of the new experience seems other than the God of the old. In the process of transition there is a time when the God of the old and the God of the new are both present. The mind in its struggles oscillates between the two. To the old God, through habit, it easily reverts. He is familiar and seems near, but does not satisfy. To the new God the path is untrudged and the way strange, but the soul is bent on finding him, and knows no rest till it does. Think of Job as passing through such a crisis, and many apparent contradictions will disappear.

### Analytical and Biblical Outline.

#### The Soul and God.

##### I. LONGING FOR GOD.

*O that I knew... find him.* v. 3.

"The desire of our soul." Isa. 26. 8.

"As the hart panteth." Psalm 42. 1.

##### II. PLEADING WITH GOD.

*Order my cause.* v. 4.

"Let us plead together." Isa. 43. 26.

"Let us reason together." Isa. 1. 18.

##### III. LEANING UPON GOD.

*Will he plead against me?* v. 6.

"Will not contend forever." Isa. 57. 16.

"Retaineth not his anger." Micah 7. 18.

##### IV. SEEKING AFTER GOD.

*I go forward.* v. 8. 9.

"A God that hidest." Isa. 45. 15.

"Clouds... are round." Psalm 97. 2.

##### V. KNOWN BY GOD.

*He knoweth the way.* v. 10.

"Knoweth them that are his." 2 Tim. 2. 19.

"Knowest all things." John 21. 17.

##### VI. PURIFIED BY GOD.

*Come forth as gold.* v. 10.

"Purge them as gold." Mal. 3. 3.

"More precious than gold." 1 Peter 1. 7.

### Thoughts for Young People.

#### Trust in Providence.

1. Faith in God tells us that to rebel against providence is wrong.
2. Faith in God gradually leads us to a condition in which we aspire more for God than for any living creature.
3. Faith in God leads to impatience in prayer.
4. Faith in God brings Christian grace out of severe trial.
5. Faith in God produces innocence, which produces confidence.

#### Lesson Word-Pictures.

Things are worse with Job rather than better. He still occupies his ash heap. He is still in the furnace-heat of those boils. His spirit feels the prick of still sharper afflictions. Near him are the three solemn, self-appointed inspectors of Job's spiritual state, their mantles still rent, their heads still dust-covered, and their reflections upon him as unjust and discouraging. To be the target of those thunderbolts from heaven, what an awful sinner he must have been, they argue! With their sharp-pointed thrusts, they continue to stir him up and give him no rest.

Job breaks out once more, and, looking to God, he makes this solemn appeal. He looks away from the judgment seat of man, from the ill-advised criticisms of friends, from those savage counselors,

whom he has very aptly styled "miserable comforters" (16. 2), and carries before God his pitiful complaint. Solemn hour when man turns from earth to heaven and invokes the judgment of the Almighty upon his heart and life.

But where is God? Where is that divine tribunal? O, how dark it is around the soul of Job! O, that he knew where he might find God! He goes with outstretched hands into the dark and feels after his Maker, his Judge, his Friend. O, where is God? If Job could find him, he "would order his cause," before God. He would listen to all that God would say. And what would God say? Would he "plead against" Job with "his great power?" Think of it. God using the mighty rivers that rush into the sea, the fleet winds yoked to the chariots of the storm, the fires shot out from the volcano's mouth, and turning all upon Job—a creature of a moment, a worm of the dust, a shadow stealing away—crushing him out of existence!

It cannot be.

What strength, on the other hand, God would give to Job. I see him rising from his ash heap and going away in God's strength to endure whatever God may lay upon him. I watch him as unfair friends shoot at him their arrows of criticism; but he catches them up and blunts them on the shield of his faith. I follow him all through the round of his daily duties, and he scatters the sunshine of a cheerful confidence in God wherever he goes. With God on his side the weakest man is invincible.

But where is God now?

Job is again the bewildered soul in the dark, with poor, pitiful hands feeling after his Almighty Friend. And yet he thinks if he cannot see God, God sees him. God knows all his weary way, and Job will trust God. Yes, God knows, God knows the way that he takes. I see him in the hard, weary mountain path of duty, climbing alone, his hands torn by the thorns on either side, his feet cut by the sharp rocks, and bleeding. "He knoweth the way that I take," cries Job, as his smitten soul feels out in the darkness after God.

I watch him when smitten on some sea of sorrow, when the great waves buffet him and make him their plaything, when the winds without mercy drive his helpless bark toward a rocky shore. "He knoweth the way that I take," cries Job.

And now he is in the furnace room of this present trial. He is in the crucible of pain. He is in the heat of suspicion, of slander. O why does his path run amid these fires that torment and anguish his soul? And I hear his trustful voice crying out as he looks up, "He knoweth the way that I take." Yes, and out of the crucible's fieriest I see his soul issuing, bright as the shining gold of the refiner.

### Orientalisms of the Lesson.

*Verse 3.* Job wished that he might come even to the seat of the Almighty. The oriental monarch Akhbar used to call the representatives of all religions into his presence to conduct arguments in favor of their several religions. These monarchs heard pleadings in their great halls of audience. Sometimes they sat in great state to render judgment. Then the seat would be the great throne itself. Solomon's throne was made of ivory overlaid with beaten gold. The Egyptians sat in a kind of chair-shaped throne, but the celebrated peacock throne of the monarch at Delhi in India was a representation of a peacock with the tail spread to the life, composed of sapphires, emeralds, pearls, and other precious stones. The throne itself stood on six solid feet of gold, inlaid with rubies, emeralds, and diamonds; it was surmounted with a canopy of gold with gems, and a fringe of pearls. It had, besides, a parrot of the ordinary size, carved out of a single emerald. The king sat on this throne dressed in garments of white-flowered satin, and with turban of gold-cloth studded with diamonds. In the center was an oriental topaz which shone like a little sun. Round his neck was hung a string of pearls which reached down to his waist. But the ordinary judgment seat was more commonly a divan on which the judge reclined.

*Verses 9, 10.* The Koran says of the omnipotence of God: "There is no private discourse among three persons, but he is the fourth of them; nor among five, but he is the sixth; neither among a larger or smaller number, but he is with them wheresoever they be, and, on the day of resurrection, he will declare unto them that which they have done, for God knoweth all things. . . . There is no leaf but that he knoweth it. Neither is there a grain in the dark parts of the earth, nor a green thing, but it is noted in the clear book. It is he who causeth sleep by night and knoweth what ye merit by day. With him are the keys of the secret things, none knoweth them besides himself. He knoweth that which is on the dry land and the sea."

### By Way of Illustration.

*Verse 1.* A returned missionary from South Africa said that one morning he saw a converted African chieftain sitting under a palm tree, with his Bible open before him. Every now and then he cast his eyes on his book and read a passage. Then he looked up awhile, moving his lips reverently. The missionary afterward asked him why he read in that way. He answered, "I look down to the book, and God speaks to me; then I look up in prayer, and I speak to the Lord."



So we keep up in this way a holy talk with each other."

*Verses 3.* Once a king, in crossing a desert, was parched with thirst. The sands around were strewn with the wrecks of previous caravans. Above a copper sun hung in a cloudless sky. One of the party said, "We must let loose the harts." Keen in their instinctive scent of water, these fleet animals bounded off in the direction of cool springs. The water was found, and the king, sitting by it, wrote these words: "As the hart panteth after the water brooks, so panteth my soul after thee, O God."—*Hood.*

Homer wrote: "As young birds open their mouths for food, so all men crave for the gods." An Indian thinker, living in the twilight of time, wrote, "As birds repair to a tree to dwell therein, so all the universe repairs to the Supreme Being." With a richer personal experience David exclaims, "Whom have I in heaven but thee? and there is none upon earth that I desire beside thee." In the fullness of Gospel privilege we say, "Whom having not seen, ye love; and in whom, though now ye see him not, yet believing, ye rejoice with joy unpeakable and full of glory."

*Verses 8, 9.* The Christian trusts in the unseen. Yes, and so does the mariner. He cannot tell why the needle points toward the pole. But when on the ocean, seeing neither sun nor stars, the eye is kept on the needle, believing that it points northward, though he cannot see the north. He goes safely because he trusts in the unseen.—*Bishop Simpson.*

"He knoweth the way that I take." Walking down the street one morning I saw a little blind boy standing on the sidewalk with his head bent forward, listening. Stepping up to him, I said, "Shall I help you across the street?" "No, thank you; I am waiting for my father!" "Can you trust your father?" "Yes, I am safe with him. He has always taken good care of me." "But why do you feel safe with him?" With a look of perfect trust he said, "Because my father knows the way. I am blind, but he can see." How blind we are concerning the future. But our Father can see, and he knows the way.

As rowers in a boat turn their backs to the shore and trust to the man at the helm, whose eye is fixed upon it, so should we proceed in duty through life—turn our backs on our cares, and leave the guidance to Him who says, "I will guide thee with mine eye."

"When he hath tried me, I shall come forth as gold." He tries me, but, like gold, I shall lose nothing in the fire. I shall come forth more pure and luminous. If that which is reputed to be gold is exposed to the action of a strong fire, if it be genuine, it will lose nothing of its quality nor of its

weight. If it went into the fire gold, it will come out gold; the strongest fire will neither alter nor destroy it.—*Clarke.*

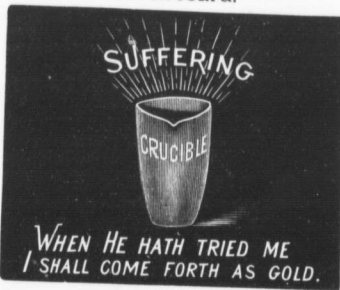
### The Teachers' Meeting.

Dr. Hurlbut, in the *Illustrative Notes*, has analyzed this lesson as follows: I. The soul's sorrow. Job's sorrow included loss of property, death of children, physical suffering from disease, unkind criticism from friends, but, more than all others, the fear that God had forgotten him. II. The soul's need. Only One can satisfy the yearning of the human heart in trouble, and that One is he who made it. III. The soul's search. The history of the human family has been a history of search for God. Every idolater who built the temple, every theosophist who hugged his delusion, every fanatic who consigned those who differed from him to horrid death, and every tender-hearted Christian who sought to realize in his daily life the characteristics of the Nazarene, has been engaged in a search for God. Job looks east, west, north, south, but cannot find him because God cannot be seen by the fleshly eye; and if you cannot find him, it is because you are looking with the physical or intellectual eye for what can only be seen by the eye of the soul. IV. The soul's trust. We cannot see God, but he can see us, and "he knoweth the way that we take." V. The soul's hope. All these trials are sent for the purpose of making us pure like gold.

### References.

FOSTER'S CYCLOPEDIA. Prose, 8904, 8907, 8911, 2422, 1119-1129; Poetical, 1439, 1441. Ver. 3: Prose, 4525, 4530, 4533; Poetical, 1512. Vers. 5, 6: Prose, 4452, 4453.

### Blackboard.



SUGGESTIONS FOR REVIEW.—Point to the board, and call attention to the drawing of a crucible. Explain that it is a chemical vessel which will stand great heat. In it gold is put and subjected

to the intense heat that causes all alloy to separate from it and leave the pure metal. A crucial test means a severe test. This symbolizes the severe trial of Job; he was tried in the crucible of suffering. Speak of these trials, and then all together repeat verse 10. Refer to Romans, fifth chapter. Read verses 3, 4, and 5. Our trials purify and strengthen the character, work patience, and give hope through the grace of our Lord and Saviour Jesus Christ.

NOTE.—A crucible may be had from a jeweler or chemist, and may be used as an object lesson.

“Must Jesus bear the cross alone,  
And all the world go free?  
No; there's a cross for everyone,  
And there's a cross for me.”

### Primary and Intermediate.

#### LESSON THOUGHT. *Finding God.*

*Review.* [Uncover the first part of last Sunday's blackboard picture. Talk about Job's possessions before his troubles began, letting children spell out the words. Then show the cloud-picture, and recall the successive blows of destruction, death, and disease that fell upon Job.]

Do you see this stone wall? In Job's time all cities had walls around them. When Job's riches were all gone, his children dead, and a terrible sickness had come to him, what do you think he could do? Have a nurse, and be nicely taken care of in his home? O, no; his friends would not care for him, and even his wife told him that God no longer cared for him, and that he might as well curse God and die! Do you think he could go to a hospital? No; for there were no hospitals when Job lived. It is only since Jesus came to teach us to love one another that men have thought to build hospitals and homes for poor, homeless people.

I will tell you where Job had to stay; outside the walls of the city, among the ash heaps, where other poor, suffering lepers were to be found! For Job, so lately rich and honored and beloved, was now a leper, lonely and suffering, and afraid that God had forgotten him!

*Looking for God* Here is a picture of a ship. What are ships for? Did you ever sail in one? I will tell you a story about a great ship, far out at sea, which was in a great storm. Some of the machinery broke, and it looked as though all the people would be drowned. Some men and women who knew God looked for him right there, in the storm, on the sinking ship! And they found him. He was there, and they were no longer afraid. Soon another ship came along and saved them from drowning.

Job looked for God on his ash heap. The right place to look for him is just where we are. It makes no difference what our trouble is, let us

look for God, and see if he will not make it all right.



*Finding God.* Once a little boy was in trouble. He was not sick and poor as Job was. He had a good home and kind friends. But he had learned that he had a naughty heart which did not love God first and best. He wanted a new heart, and he asked God to give it to him. But he thought God did not hear him. He was looking for God, but he could not find him. Do you ever pray and not get an answer to your prayer?

At last Eddy got so much in earnest that he looked for God with all his heart! He would not play, or eat his dinner even, until he found God! And then when God knew that Eddy really wanted to be his child, the Holy Spirit whispered something in his little heart which took away all his pain and trouble.

I think it was so with Job. He looked everywhere for God, but could not find him. But by and by a little voice spoke in his heart and brought comfort. Shall I tell you what it said? “He Knows.”

God knew all Job's sorrow. He knew just why the leprosy came upon him, why his children were all killed, and why all his flocks and cattle were destroyed. And he knew just what good might come out of all this trouble for Job and for other people!

It is just so if you are sick or poor or in trouble in any way. God knows it all, and if you trust him he will make the thorns all turn into beautiful roses some day!

[Uncover the top of the sun on the board; call for the Golden Text, and help the children to see that even if we do not understand now why God lets hard things come, we shall know sometime. Illustrate by child being hurt by a surgical operation, so that he may be well afterward. His father loves him, though he lets the surgeon hurt him. Teach that to trust God when we cannot understand him pleases him.]

#### OPTIONAL HYMNS.

##### No. 1.

Jesus, where'er thy people meet.  
Sun of my soul, thou Saviour dear.  
In the cross of Christ I glory.  
Arise, my soul, arise.  
All the way my Saviour leads me.

##### No. 2.

Art thou weary, art thou languid?  
Abba, Father, hear thy child.  
Come, Holy Spirit, come.  
When in the tempest he'll hide me.  
Jesus, I will follow thee.

## The Lesson Catechism.

[For the entire school.]

1. For what did Job long? **That he might plead his cause before God.**
2. For what did Job mourn? **That he could not find God.**
3. What comforted Job? **That God knew the way he took.**
4. What is the purpose of all trial? **That when we are tried we may come forth as gold.**
5. Where do we find God? **In the person of our Lord and Saviour Jesus Christ.**
6. What does our Lord and Saviour say? **GOLD-**

EN TEXT. "What I do thou knowest not now," etc.

## CATECHISM QUESTION.

19. How does the Lord teach us by his Spirit? All the Scriptures were written under the Holy Spirit's inspiration; and he who inspired them will show their meaning to such as humbly ask him.
20. What do you mean by the Holy Spirit's inspiration? That he put it into the minds of holy men to write, and instructed them how to write.

About B. C. 1520 (?)

## LESSON IV. JOB'S CONFESSION AND RESTORATION.

[April 23.]

**GOLDEN TEXT.** Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy. James 5. 11.

## Authorized Version.

Job 42. 1-10. [Commit to memory verses 5, 6.]

- 1 Then Job answered the LORD, and said,
- 2 I know that thou canst do everything, and that no thought can be withholden from thee.
- 3 Who is he that hideth counsel without knowledge? therefore have I uttered that I understood not; things too wonderful for me, which I knew not.
- 4 Hear, I beseech thee, and I will speak; I will demand of thee, and declare thou unto me.
- 5 I have heard of thee by the hearing of the ear; but now mine eye seeth thee;
- 6 Wherefore I abhor myself, and repent in dust and ashes.
- 7 And it was so, that after the LORD had spoken these words unto Job, the LORD said to Eliphaz the Temanite, My wrath is kindled against thee, and against thy two friends: for ye have not spoken of me the thing that is right, as my servant Job hath.
- 8 Therefore take unto you now seven bullocks and seven rams, and go to my servant Job, and offer up for yourselves a burnt offering; and my servant Job shall pray for you: for him will I accept: lest I deal with you after your folly, in that ye have not spoken of me the thing which is right, like my servant Job.
- 9 So Eliphaz the Temanite and Bil'dad the Shu'hite and Zo'phar the Na'a-ma-thite went, and did according as the LORD commanded them: the LORD also accepted Job.
- 10 And the LORD turned the captivity of Job, when he prayed for his friends: also the LORD gave Job twice as much as he had before.

## Revised Version.

- 1 Then Job answered the LORD, and said,
- 2 I know that thou canst do all things, And that no purpose of thine can be restrained.
- 3 Who is this that hideth counsel without knowledge? Therefore have I uttered that which I understood not, Things too wonderful for me, which I knew not.
- 4 Hear, I beseech thee, and I will speak; I will demand of thee, and declare thou unto me.
- 5 I had heard of thee by the hearing of the ear; But now mine eye seeth thee.
- 6 Wherefore I abhor myself, and repent In dust and ashes.
- 7 And it was so, that after the LORD had spoken these words unto Job, the LORD said unto Eliphaz the Temanite, My wrath is kindled against thee, and against thy two friends: for ye have not spoken of me the thing that is right, as my servant Job hath. Now therefore, take unto you seven bullocks and seven rams, and go to my servant Job, and offer up for yourselves a burnt offering; and my servant Job shall pray for you: for him will I accept, that I deal not with you after your folly; for ye have not spoken of me the thing that is right, as my servant Job hath. So Eliphaz the Temanite and Bil'dad the Shu'hite and Zo'phar the Na'a-ma-thite went, and did according as the LORD commanded them: and the LORD accepted Job.
- 10 And the LORD turned the captivity of Job, when he prayed for his friends: and the LORD gave Job twice as much as he had before.

**TIME.**—About B. C. 1520 (?). **PLACE.**—Same as before. **DOCTRINAL SUGGESTION.**—The omnipotence of God.

### HOME READINGS.

- M.* Job's confession and restoration. Job 42. 1-6.  
*Th.* Job's confession and restoration. Job 42. 7-10.  
*W.* Job's submission. Job 40. 1-14.  
*Th.* Sorrow and repentance. 2 Cor. 7. 4-11.  
*F.* Prosperity. Job 42. 11-17.  
*S.* Brought out of trouble. Psalm 66. 1-12.  
*S.* Praise for deliverance. Psalm 34. 1-8.

### LESSON HYMNS.

- No. 4, New Canadian Hymnal.  
 Oh, for a thousand tongues to sing.  
 No. 54, New Canadian Hymnal.  
 Come, every soul by sin oppressed.  
 No. 25, New Canadian Hymnal.  
 From all that dwell below the skies.

### DOMINION HYMNAL

Hymns, Nos. 1, 58, 65.

### QUESTIONS FOR SENIOR STUDENTS.

- 1. Confession, v. 1-6.**  
 What had the Lord said to Job?  
 What acknowledgment of God did Job make?  
 What confession did he make? (Isa. 6. 5.)  
 How do you explain Job's boldness? (Heb. 4. 16.)  
 How had he known God before?  
 How does he know him? (John 14. 7-9.)  
 What has this to do with his own view of himself? (Luke 5. 8.)  
 May we come boldly? see plainly? fall humbly?  
**2. Restoration, v. 7-10.**  
 What proof have we of Job's acceptance?  
 Whom did God not accept? Why?  
 What does this show about the divine character? (Psalm 7. 11.)  
 How were these sinners to come to God?  
 Through whom? Why?  
 By whom do we come? (1 Tim. 2. 5.)  
 What do we bring? (Psalm 51. 17.)  
 Have you thus come?  
 What great change took place in Job's condition?  
 For what reasons?  
 At what special time?  
 Who was the author of this change? (1 Sam. 2. 7; Prov. 22. 4.)  
 In how much was he better off than before?

Does God deal thus with his people now? (1 Tim. 6. 6.)

Have you proved him by a faith like Job's?

### Practical Teachings.

Where in this lesson do we learn—

1. Of our sinfulness before God?
2. Of the necessity of a mediator?
3. Of God's goodness to them that trust him?

### Hints for Home Study.

1. Find the seven sacrifices earliest mentioned in Bible history.
2. Find cases of successful intercession for sinners by godly men.
3. Write down as many points of difference as you can see between the ideal of God's providence held by Job's three friends and the ideal held by Job. Then note the difference between the ideal of God's providence held by Job and that revealed in fullness by our Lord Jesus Christ.

### QUESTIONS FOR INTERMEDIATE SCHOLARS.

#### 1. Confession, v. 1-6.

- To whom did Job make confession?  
 What did he know about God's power?  
 What question did he ask?  
 How had he shown unwisdom in speech?  
 What now was his desire?  
 How had Job before known the Lord?  
 How did he now know him?  
 What was the result of this knowledge?  
 What is promised to true confession? (Prov. 28. 13.)

What is John's assurance about confession? (1 John 1. 9.)

#### 2. Restoration, v. 7-10.

- To whom did the Lord speak in rebuke?  
 What did he say to Eliphaz?  
 What offering did the Lord demand?  
 Who would intercede for these men?  
 What warning was given against disobedience?  
 What did the men do?  
 What did the Lord do for Job?  
 What should we do one for another? (James 5. 16.)

What lesson does Job's history teach? (GOLDEN TEXT.)

### Teachings of the Lesson.

Where in this lesson are we taught—

1. To confess our sins?
2. To repent of sin?
3. To pray for forgiveness?

### Home Work for Young Bereans.

- For whom did Abraham intercede?  
 For whom did Moses intercede?  
 For whom does Jesus intercede?

### QUESTIONS FOR YOUNGER SCHOLARS.

Who tried to teach Job the meaning of the Lord's ways? **His three friends.**

Who came at last to speak to Job? **The Lord.**

What did he show him? **His great power.**

What does a sight of the Lord's greatness show?

**Man's littleness.**

What did Job confess to the Lord? **His ignorance.**

What did he acknowledge? **The Lord's greatness.**

What did the sight of himself cause? **Deep shame.**

How did he repent? **In dust and ashes.**

How may we see the Lord? **By the eye of faith.**

What will a sight of him give? **Repentance.**

What do we see in the Lord's light? **Our sin.**

With whom was the Lord displeased? **With Job's friends.**

What had they not spoken? **Right words about the Lord.**

What did the Lord tell them to do? **Offer sacrifices.**

Whom did he say would pray for them? **Job.**

What did the Lord turn when Job prayed for his friends? **His captivity.**

What did the Lord give to Job? **Twice as much as he had before.**

### Words with Little People.

A sight of self in our light makes us

PROUD.

CONCETED.

DISAGREEABLE.

A sight of self in the Lord's light makes us

HUMBLE.

TEACHABLE.

LOVING.

### Whisper Prayer.

Show me thy light.

## EXPLANATORY AND PRACTICAL NOTES.

### General Statement.

The discussion between Job and his friends has come to an end. Each of the philosophers or prophets has fully stated his belief, and all have agreed substantially that suffering is a sign of the sin of the sufferer. Many partial truths have been uttered by them and by Job, truths of incalculable value and great beauty—but they are all partial—mere broken colored scintillations from the pure white light. God's truth has not yet been fully spoken. In the silence that follows the debate comes Elihu, a youth whose heart had "burned within him" as he listened to the unsuccessful efforts of his seniors to solve God's problems. More clearly than any of the others, Elihu interprets troubles as disciplinary, merciful remedies sent by a fatherly God for the sake of the men who suffer. Thus he attempts to vindicate God's government over the affairs of men. His address continues until it is interrupted by the coming of a storm across the desert. Then out of the whirlwind and thunder cloud the voice of Almighty God is heard. He rebukes Job for his presumption and Job's three friends for their injustice, and proclaims his own omnipotence, omniscience, and mercy. When the divine voice ceases Job confesses his error and humbles himself, and Job's three friends are commanded to offer sacrifice for their sin. The story ends by Job's calamities fading away as frost before the coming of the sun in May. A brilliant era dawns of health and prosperity for Job.

### Verse 1. Then Job answered the Lord.

His words must have been spoken with the profoundest moving of heart, for in his long anguish he had cried out for God and said, "O that I knew where I might find him!" Now of a sudden his Father's voice speaks out in the darkness. (1) *The plans of God are so far beyond the understanding of man that we must believe in their righteousness even when we cannot see it.*

2. **I know that thou canst do everything.** Job had never doubted God's unlimited might.

(2) *It is a comfort for God's people to feel that they are held by an omnipotent hand. No thought can be withheld from thee.* It is better to render this, "No thought of thine can be hindered;" no power can resist the divine purposes. Nevertheless, it is well to remember (3) *God reads our thoughts.*

### 3. Who is he that hideth counsel without knowledge.

These words the Lord had spoken out of the whirlwind. Job now quotes them, and refers them to himself, as if he would say, "Dost thou ask, Who is he? I am the man who was so great a fool." (4) *When brought face to face with God man feels his own folly.* To hide God's counsel is to obscure God's plans. Job now recognizes that when he found fault with Providence he was morally blind. (5) *Even good men may err through lack of knowledge. Too wonderful for me.* The sovereign majesty of God and his unsearchable counsels may indeed be apprehended by watchful men, but can be comprehended by none. (6) *It is best to be silent when you cannot understand.*

4, 5, 6. **Hear, I beseech thee.** This also is a quotation from God's address. Job is fitting

his reply into the form of God's question and appeal. **I had heard of thee by the hearing of the ear.** Job had learned of God precisely as our children learn of God in Sunday school, from the religious teachers of the day. **Now mine eye seeth thee.** By a new experience, a perception of the spiritual, not the physical eye. **I abhor myself.** You can do nothing else, Job, nor can any other person, after he has had a glimpse of God. **Repent in dust and ashes.** The first impulse of almost everyone in deep sorrow is to look as he feels, which is the reason that Americans "dress in mourning," and that ancient orientals dressed in "sackcloth and ashes." If a man's heart is black, he does not want to dress in white; and if in days of joy he has sprinkled his gaily embroidered robe with perfumes, when wrenched from joy and plunged in sorrow his affectional nature turns from roses to ashes, and he is naturally disposed to strew about his person the furniture of his desolate heart. (7) *The deepest knowledge of God is that of personal communion with him.* (8) *The clearest vision is that by the inner light of faith.* (9) *We should be thoroughly humbled when convinced of our sins, and should not rest in superficial repentance.* (10) *The more we know of God the less confidence we have in ourselves.*

**7. These words.** The words of all the chapters from 38 to 41. **My wrath is kindled against thee.** Not because Eliphaz and his friends had offended against God more than Job, but because, while Job had repented, they had not, but remained in their self-righteousness, unmoved. (11) *One of many differences between saint and sinner is that one has repented while the other continues unhumiliated.* **Spoken of me.** More correctly, "spoken unto me," referring to the humble penitence of Job. **My servant Job.** (12) *God recog-*

*nizes the penitent as his servant.* (13) *The guilt of wrongly influencing men is heavy.*

**8. Offer up for yourselves a burnt offering.** (14) *Note the principle of substitution, one suffering for another's sins.* There was no command to go to the priest, showing a very ancient period, when the patriarch of the tribe was at once prince and priest. **Job shall pray for you.** (15) *The pardoned sinner may become a means of blessing to other men.* (16) *We have for our intercessor a great High Priest who has never sinned.*

**9.** The three friends have been sketched already. **Eliphaz the Temanite** dwelt in a region north-east of Edom, famous for the wisdom of its inhabitants. **Bildad the Shuhite** was probably of the family of Shuah, and therefore a descendant of Abraham. It is guessed that he lived in what is now called Shakka, east of the Hauran. Eliphaz was the most logical of the three; Bildad, more stern. **Zophar the Naamathite** was the most reproachful of all Job's friends. His home was, like the others, on the confines of Arabia and Syria.

**10. Turned the captivity.** Figures of speech used by common people are the surest indexes to the characteristics of any age. We use such phrases as "not worth a dime," "there is no discount on such a one," "fifty per cent better or worse," thereby proclaiming that we are a mercantile people. So in ancient times war and the enslavement of captives were such ordinary events that any severe troubles such as those of Job were spoken of as a "captivity." (17) *God shows his love when he has revealed his might.* **When he prayed.** Rather, while he prayed, the spell was broken and the trial ended. (18) *We receive blessings while we live for others.*

### CRITICAL NOTES.

Job showed himself competent to silence his three friends in argument, and we noted, in the last lesson, his confidence in the Almighty Judge. Though hidden from him, and veiled in deep mystery, the God in whom Job has faith is one who will sometime vindicate his suffering servant. In this lesson we read the record of his vindication. But though triumphant over these friends, who had assumed to speak to him with so much wisdom and authority, he feels himself the keenness of the rebuke of Jehovah.

**Verse 1. Job answered the Lord.** Once before (40. 3-5) had Job answered Jehovah in a few words of humble confession; now he adds these closing words (verses 2-6) to show that he has learned a lesson. He and his companions have been talking about "things too wonderful" and mysterious for the human mind to explain. The Almighty has simply, but most impressively,

pointed them to his works in the heaven above, and in the earth and the waters. The God who can create and govern all these things, and especially the mighty behemoth (40. 15-24) and Leviathan (41. 1-34), is doubtless able to manage the afflictions of Job, and control all the affairs of the world. The answer of Jehovah out of the whirlwind, when analyzed for its essential contents, is little more than an appeal to human ignorance. It was designed as a fitting rebuke for overwise mortals who assume to sit in judgment on God's administration of the world.

**2. Thou canst do all things.** This confession sums up a sufficient answer to any questions raised by human ignorance concerning the mysterious problems of the world and of human life. Job knew before what he here confesses, but the great truth impresses him now as it had not done before. Jehovah's answer has put the whole



world in a new light to him. "No purpose of thine can be restrained." This rendering of the Revised Version is to be preferred over that of the common version: **No thought can be withholden from thee.** The Hebrew word for **purpose** is often used in a bad sense, in reference to plots, or plans, of evil intent. Umbreit suggests that it may have been designedly employed here to hint at Job's previous feeling that God's plans had once seemed to him to be destitute of beneficent aim, even if not positively bad. He now sees and acknowledges that the Almighty must needs be free and unlimited in all his purposes.

**3. Who is this?** Job here chides himself in the very language in which Jehovah had uttered his rebuke in chap. 38. 2. He acknowledges that he is indeed the guilty one, and deserves such rebuke. Instead of the word "darkeneth," which appears in chap. 38. 2, Job has **hideth**, as if to confess that he had really covered up the wise counsels and plans of God, instead of giving them careful examination. **I uttered that I understood not.** And this same folly has been repeated again and again, notwithstanding all the lessons of the Book of Job. Men of speculative tastes have kept on trying to construct a theodicy and show how God can permit evil in the world. The best theodicy ever written is this poetic drama, and it leaves the problem of evil precisely where it finds it—an unsolved mystery, which He who created and controls the universe can be safely trusted to manage by his eternal wisdom and power.

**4. I will demand of thee.** This further appropriation of the language of Jehovah (comp. chap. 38. 3; 40. 7) shows the profound impression the words had made upon his soul, and seems designed to place Job now in the light of a reverent inquirer, who clings with deep feeling to the very words of the Almighty. But he will inquire in the way of silence and prayerful meditation, humbling himself in the dust, and no more assuming to question the wisdom of the Creator.

**5. Had heard . . . now mine eye seeth thee.** All his former knowledge of God seems to him now as a mere tradition, an old doctrine handed down from one generation to another. Now he has a personal insight, a revelation of infinite wisdom, love, and power, which has become a newly illuminated intuition. It is not a spectacle observed by the fleshly eye, but a vision of God perceived by the eyes of the spiritual understanding. Amid the splendor of the spiritual theophany his whole being is filled with light.

**6. I abhor.** The object of this word is not written, and we are left to supply what the context seems to demand. **Myself**, or "my words" (as the margin), may be the object. He refers, doubtless, to all his defective notions, his presumptuous

words, and, in fact, himself as responsible for all.

**10. Turned the captivity.** There is a play on the Hebrew words, like "turned the turning." **The captivity of Job** was his subjection to the bitter trial, from which he was at last so triumphantly set free. It was the complete reversal of his woes.

### The Lesson Council.

**Question 1.** *To what extent could Job's prayer or acceptability avail for his friends?*

If prayer for one's self is availing, there is no reason why it should not also avail for others. Witness the many scriptural instances, especially the intercessory prayers of Moses and Jesus. The limit of their efficiency is (1) The faith of the petitioner (James 5. 15); (2) The wisdom of God (Matt. 20. 22, 23); (3) The will of those for whom the prayer is made (Luke 22. 32).

**Question 2.** *If God can do anything (verse 2), why does he not restore until man repents and confesses?*

If God is omnipotent, his purposes are carried out. If he is good, these purposes express his goodness. If he is wise, that he acts when and as he does is due to his wisdom and goodness. Our ignorance cannot comprehend infinite wisdom. Enough that, if while "we know in part," this knowledge assures us that a more perfect knowledge would bring us a more perfect trust. Enough if, as this partial knowledge dissolves itself in the more complete, that which seems arbitrary and unreasonable is disappearing. To Job came more perfect knowledge of God's power and wisdom and goodness. In the light of added knowledge he blames himself for his ignorance and foolish speech.

### Analytical and Biblical Outline.

#### The Prerequisites for God's Favor.

##### I. RECOGNITION OF GOD.

1. *I know that thou canst.* v. 1.
2. "Is anything too hard?" Gen. 18. 14.
2. *Mine eye seeth thee.* v. 5.
2. "Have seen the King." Isa. 6. 5.

##### II. HUMILIATION BEFORE GOD.

1. *Uttered . . . understood not.* v. 3.
2. "Too wonderful for me." Psalm 139. 6.
2. *Abhor myself.* v. 6.
2. "No more worthy." Luke 15. 19.

##### III. REPENTANCE OF SIN.

- Repent in dust and ashes.* v. 6.
- "Acknowledge my transgression." Psalm 51. 3.
- "A man of unclean lips." Isa. 6. 5.

## IV. SACRIFICE FOR SIN.

*For yourselves a burnt offering.* v. 8.

"By one offering." Heb. 10. 14.

"Your bodies a living sacrifice." Rom. 12. 1.

## V. INTERCESSORY PRAYER.

*My servant... shall pray.* v. 8.

"Ever liveth... intercession." Heb. 7. 25.

"We have an advocate." 1 John 2. 1.

## Thoughts for Young People.

## The Mercy of God.

1. When God's wisdom perceives that trouble has wrought its perfect work, his mercy bids the trouble depart.

2. The mercy of God is closely connected with his might. (Verse 2.)

3. The mercies of God, as well as the majesty of God, are too vast for human understanding. (Verse 3.)

4. Sinful man must cast himself on the mercies of God as his only hope. (Verse 6.)

5. The enjoyment of God's mercies requires prayer on the part of man. (Verse 8.)

6. The mercies of God are most abundant to those who forget themselves in the needs of others. (Verse 10.)

## Lesson Word-Pictures.

Job's home!

What a place it is!

One can hardly move about without running into an ash heap and a man sitting on it, who every now and then gives a fresh howl over poor Job's boils, and especially his sins!

And Job, too, has his ash heap, and sits there more disconsolate than the rest.

But one day there is a change. It begins at Job's ash heap. God talks to him. How serious and deep is the searching of Job's heart by the omniscient eye! Job sees, too, his heart just as it is. He sinks down into his ash heap once more. He abhors himself.

Hush! Can you not hear his sorrowful, sincere confession?

And now he rises.

He sweeps up his ash heap. He puts on fresh, clean, unsoiled robes. He goes about with a song in his mouth, and in his heart is an exultant joy in God. He forgives, too, the occupants of those other ash heaps. There they are, three of them, and how lugubrious! By this time you cannot tell where the ash heap leaves off and the man begins. But how still they are! Not a howl over Job!

What is the matter?

Ah, God is speaking to them!

He shows to them their hearts. These look like ash heaps, and it is worse within than without.

They have been berating Job, and O, how dark and dusty and cobwebby with faults is the house they live in!

But up, up, everyone!

God has a duty for them.

What, make an offering and get Job to pray for them? Yes, and soon he is stretching out his hands before the altar, on which begin to smoke seven bullocks and seven rams, while the three friends are prostrate in a deep, sincere penitence.

And now get up, Eliphaz, Bildad, and Zophar! Sweep up your ash heaps. Make yourselves clean. Put on fresh robes. The birds of God will soon be singing in your souls.

And what a change there is in Job's house! It has been a sorry place, but the sun shines upon it now, and David with his harp seems to come into it and begin to sing in every room.

And without the house, did everything say, "Poor Job, penniless Job?" Were the oxen and the asses gone to the Sabaeans? Did thunderbolts from the heavens make a target of the sheep? Did the Chaldeans fall upon the camels and drive them off? Were sons and daughters smitten by a tornado?

Come some day, and look out of this window.

Listen! O, the bleating of the great, woolly flocks, and what herds of sleek oxen; asses, too, shapely and strong, and camels as good as any that ever snuffed the wind blowing across the sandy plains! There are sons and daughters, too, some day.

But Job's happiest possession is his loving heart, where God abides a constant presence from day to day.

## Orientalisms of the Lesson.

Repentance in dust and ashes has its counterpart, in externals, in thousands of fakirs or ascetics in India, who cover themselves with ashes daily, smeared over their entire persons, and are almost absolutely without clothing. They are robed in ashes, and ashes only. They are supposed thereby to signify their disregard of the pleasure of this life.

## By Way of Illustration.

*Verse 2.* There is a recent application of electricity by which, under the influence of its powerful light, the body can be so illuminated that the work beneath the surface of the skin can be seen. Lift up the hand, and it will appear almost translucent, the bones and veins clearly appearing. So does God see us.

*Verse 3.* A little boy sat in front of his father and held the reins which controlled a restive horse. Unknown to the boy, they passed around him, and were also in his father's hand. When the father

save occasion to pull one of them, the child said, with artless simplicity, "Father, I thought I was driving, but I am not; am I?"

*Versé 5.* Measure not God's love and favor by your own feeling. The sun shines as clearly in the darkest day as it does in the brightest. The difference is not in the sun, but in some clouds which hinder the manifestation of the light thereof. So God loves as well when he shines not in the brightness of his countenance upon us as when he does. Job was as much beloved of God in the midst of his miseries as he was afterward in the abundance of his mercies.

*Versé 6.* So long as one who is learning to swim can touch the bottom, he does not commit himself to this stream; but when he can feel no bottom he throws himself upon the mercy of the waves. When we discover our poverty and helplessness we turn away from self and throw our sinful selves on the mercy of God.

Our humiliations work out joys. The way a drop of rain comes to sing in the top of a tree all summer long is by going down to the roots first, and thence ascending to the boughs.—*Beecher.*

*Versés 7-9.* *Intercession.* The question, "What is meant by intercession?" being asked in a Sunday school, one of the children replied, "Speaking a word to God for us, sir."—*Foster.*

Many professed Christians are like railroad station houses, and the wicked are whirled indifferently by them, and go on their way, forgetting them; whereas they should be like switches, taking sinners off one track and putting them on to another.—*Beecher.*

*Consecration.* When the people of Collatia were negotiating a surrender to the Romans, the Roman king said, "Do you deliver up yourselves, your city, your fields, your commerce, your temples, your utensils, all your property, divine and human, into my power?" "We surrender all." "And so," said he, "I accept you." Thus God demands a full surrender of all we have.

*Versé 10 and Golden Text.* Some years ago two gentlemen were riding together, and as they were about to separate one addressed the other thus: "Do you ever read your Bible?" "Yes, but I get no benefit from it, because, to tell the truth, I feel I do not love God." "Neither did I," replied the other, "but God loved me." This answer produced such an effect upon his friend that, to use his own words, it was as if one had lifted him off the saddle into the skies. It opened up to his soul at once the great truth, that it is not how much I love God, but how much God loves me.—*J. G. Vaughan.*

### The Teachers' Meeting.

For introduction review the account of Job and his friends; then notice the address of Elihu; the storm, and the voice of God....Ascertain the drift of Elihu's speech, and the aim of God's address to Job....Job's answer: (1) Humble; (2) Penitent; (3) Believing....God's censure: (1) Against whom? (2) For what sins?...God's command, recognizing: (1) Sin; (2) Atonement by blood; (3) Intercession....Job's prosperity: (1) Wherein greater than before? (2) Why more precious than before?...Attributes of God in this lesson: (1) Omnipotence; (2) Omniscience; (3) Wisdom; (4) Justice; (5) Mercy....Teachings concerning prosperity: (1) Why all do not possess it; (2) How it may be obtained; (3) Wherein true prosperity consists.

### References.

FREEMAN. Ver. 10: Adversity—a prison, 423.  
...FOSTER'S CYCLOPEDIA. Prose, 4335-4345, 3906, 3907, 3910-3919, 11452, 10915-10918. Vers. 1, 2: Poetical, 2426, 4221-4233. Ver. 5: Prose, 8513.  
Ver. 6: Poetical, 787-796, 2924; Prose, 4020. Vers. 7-10: Prose, 5474, 2397, 2403, 2411, 2412.

### Blackboard.



EXPLANATION.—The problem that was discussed by Job and his three friends is the mystery that troubles men to this day. Why do the wicked prosper, and why are the righteous afflicted? How can this be reconciled with the goodness of God and his supreme control over all things? As long as Job tried to reason out this problem from a human standpoint he was in doubt and darkness; but when he confessed how utterly unable he was to understand the purposes of God, or to measure his plans and dealings, when he said, "Therefore have I uttered that which I understood not; things too wonderful for me, which I knew not.... Wherefore I abhor myself, and repent in dust and ashes;" then he comes into the full sense of perfect trust in God's love and wisdom, and finds the key that unlocks the mystery. Then come

peace and divine approval. Let us all trust God, not blindly, but with the knowledge that he is all-wise; he is our Father; he loves us, and his power is unlimited.

### Primary and Intermediate.

**LESSON THOUGHT.** *After the Cross the Crown.*

**Blackboard.** [Make or cut from paper a cross and a crown. Review the story of Job, letting children tell what he had and what he lost.] Was God angry with Job? No; but God was making him ready to be a great teacher. To-day we shall learn a lesson from Job, as we did last Sunday and the Sunday before. What has Job been teaching us? Who can tell? This is one lesson: "Trust God." And here is another: "Seek God." We shall learn another lesson to-day, to put away in our minds and hearts with these. [Print the two "lessons" with colored crayon, making the words as pretty as you can.]

To be taught: 1. That Job heard the Lord speak to him. 2. That when he saw the Lord's greatness and love it showed him his own littleness and sin. 3. That when Job's heart was filled with love and forgiveness the Lord turned his captivity.

*The Lesson Taught.* We cannot tell how the Lord spoke to Job, but we know he did speak to him, for the Bible tells us so. It says that he came in the storm and whirlwind and talked with Job. Would it make you afraid to hear God's voice? He speaks now to his children in many ways, and sometimes they do not know that it is God speaking to them. Maybe he has spoken to you. I heard of a boy who told his mother that some of his boy friends were punching a toad and hurting it. Just as it was his turn, he said, a voice seemed to tell him not to hurt an innocent creature that God had made. "Whose voice was it?" asked the boy. "My child," said the mother, "it was the voice of God." Will you not listen for God's voice to tell you to do right the next time you are tempted to be cruel, or untruthful, or unkind? If you listen, I think you will hear it.

When Job heard the Lord talk about the wonders of his creation, and saw how his love and care were over everything he had made, he wondered how this great God could notice and care for such a small, poor creature as he was! One day a little girl dressed herself nicely for a walk. She went to her mamma's room before starting, and her mamma said, "Why, Edith, your face needs washing!" Edith did not think so until her mamma led her to the looking-glass. Then she saw it and was willing to be made clean.

Maybe Job thought he was a pretty good man until he came to the mirror of God's purity and love. Then he saw how stained with sin were all his best thoughts and deeds, and he humbly re-

pent, and asked God to make him good and clean all through.



[Show the cross.] Job had been carrying the cross of pain and trouble. But when Job let the Lord make his heart all pure and right, the cross of trial went out of sight, and the crown of joy and victory was given to Job.

[Show the crown.] Now Job felt lovingly toward his friends who had been so unkind to him. He loved everybody, and loved God most of all. His pain and sickness all left him, and friends and riches and honor were given him again. God sent him more sons and daughters, too, and Job lived many years to tell how good it is to trust the Lord.

What are the two lessons we have already learned from Job? Now we have another. I will print it under these: "Love God." These are our lessons. Let us say them again, and carry them home with us.

[If your class knows "Praise him, praise him," page 103 *Little Pilgrim Songs*, have them sing the three lessons in their order to help impress them.]

### OPTIONAL HYMNS.

#### No. 1.

Thou art my Shepherd.  
There is no name so sweet on earth.  
Grace! 'tis a charming sound.  
Come, said Jesus' sacred voice.  
Come with thy sins to the fountain.

#### No. 2.

Hark, my soul! it is the Lord.  
Teach me, O Lord, by faith alone.  
How sweetly sounds the call.  
O, sometimes the shadows are deep.  
Be with me every moment.

### The Lesson Catechism.

[For the entire school.]

1. What did Job confess? **He had talked about what he had not understood.**
2. How did he say he felt when confronted by God's greatness and goodness? **"I abhor myself, and repent in dust and ashes."**
3. Why was God angry with Job's three friends, Eliphaz, Bildad, and Zophar? **Because they had not repented, as had Job.**
4. What did God tell Job to do? **To offer a sacrifice, and pray for them.**
5. What did the Lord give to Job? **Twice as much as he had before.**

6. What is the **GOLDEN TEXT**? "**Ye have heard of the patience of Job,**" etc.

**CATECHISM QUESTION.**

21. How is it proved that the Holy Spirit inspired the Old Testament Scriptures?

Chiefly by the words of our Lord and his apostles.

Matthew xxii. 43. He saith unto them, How then doth David in the Spirit call him Lord?

2 Peter i. 21. Men spake from God, being moved by the Holy Ghost.

About B. C. 1000.]

**LESSON V. WISDOM'S WARNING.**

[April 30.]

**GOLDEN TEXT.** See that ye refuse not him that speaketh. Heb. 12. 25.

**Authorized Version.**

**Prov. 1. 20-23.** [*Commit to memory verses 20-23.*]

20 Wisdom crieth without; she uttereth her voice in the streets:

21 She crieth in the chief place of concourse, in the openings of the gates: in the city she uttereth her words, *saying,*

22 How long, ye simple ones, will ye love simplicity? and the scorners delight in their scorn- ing, and fools hate knowledge?

23 Turn you at my reproof: behold, I will pour out my spirit unto you, I will make known my words unto you.

24 Because I have called, and ye refused; I have stretched out my hand, and no man regarded;

25 But ye have set at naught all my counsel, and would none of my reproof:

26 I also will laugh at your calamity; I will mock when your fear cometh;

27 When your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish come upon you.

28 Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me:

29 For that they hated knowledge, and did not choose the fear of the Lord:

30 They would none of my counsel: they despised all my reproof.

31 Therefore shall they eat of the fruit of their own way, and be filled with their own devices.

32 For the turning away of the simple shall slay them, and the prosperity of fools shall destroy them.

33 But whose hearkeneth unto me shall dwell safely, and shall be quiet from fear of evil.

**Revised Version.**

20 Wisdom crieth aloud in the street;

She uttereth her voice in the broad places;

21 She crieth in the chief place of concourse;

At the entering in of the gates,

In the city, she uttereth her words:

22 How long, ye simple ones, will ye love sim- plicity?

And scorners delight them in scorning,

And fools hate knowledge?

23 Turn you at my reproof:

Behold, I will pour out my spirit unto you,

I will make known my words unto you.

24 Because I have called, and ye refused;

I have stretched out my hand, and no man re- garded;

25 But ye have set at naught all my counsel,

And would none of my reproof:

26 I also will laugh in *the day* of your calamity;

I will mock when your fear cometh;

27 When your fear cometh as a storm,

And your calamity cometh on as a whirlwind;

When distress and anguish come upon you.

28 Then shall they call upon me, but I will not

answer;

They shall seek me diligently, but they shall not find me:

29 For that they hated knowledge,

And did not choose the fear of the Lord:

30 They would none of my counsel;

They despised all my reproof:

31 Therefore shall they eat of the fruit of their own

way,

And be filled with their own devices.

32 For the backsliding of the simple shall slay

them,

And the prosperity of fools shall destroy them.

33 But whose hearkeneth unto me shall dwell se- curely,

And shall be quiet without fear of evil.

**TIME.**—About B. C. 1000. **AUTHOR.**—Solomon, who wrote "three thousand proverbs." Part of the present collection was compiled under King Hezekiah, but the portion from which our lesson is taken is unquestionably Solo- mon's.

**HOME READINGS.**

*M.* Wisdom's warning. Prov. 1. 20-23.

*Tu.* Two alternatives. Isa. 1. 16-20.

*W.* Wisdom despised. Heb. 10. 26-31.

*Tk.* Rebels rejected. Jer. 11. 9-14.

*F.* Prayer refused. Luke 13. 24-30.

*S.* While he may be found. Isa. 55. 1-7.

**S.** Refuse not. Heb. 12. 25-29.

## LESSON HYMNS.

- No. 82, New Canadian Hymnal.  
 "Whosoever heareth," shout, shout the sound.
- No. 84, New Canadian Hymnal.  
 Time is earnest passing by.
- No. 86, New Canadian Hymnal.  
 "Almost persuaded" now to believe.

## DOMINION HYMNAL

Hymns, Nos. 281, 81, 248.

## QUESTIONS FOR SENIOR STUDENTS.

- 1. Wisdom's Invitation, v. 20-23.**  
 Who is meant by "Wisdom?"  
 In what four places does she utter her call?  
 (Verses 21, 22.) Explain these.  
 Why utter them so publicly?  
 What is her call? (Verses 22, 23.)  
 What, according to verse 22, is done by "the simple ones?" what by "the scorners?" and what by "fools?"  
 Are any of these things done by you?  
 "How long" shall they be done?  
 From what does Wisdom call men to turn?  
 (Read Ezek. 33. 11.)  
 At what are they called to turn? (Verse 23.)  
 How are men reprieved? (John 16. 7-11.)  
 What two blessings are for those who turn?  
 (Verse 23.)  
 What is the first? (See Joel 2. 28; Acts 2. 4, 16.)  
 What is the use of the other?  
 Have you turned? If not, why?
- 2. Wisdom's Warning, v. 24-33.**  
 The refusal of this call is told in four different ways in verses 24, 25. Name each, and explain each.  
 What terrible result of this refusal is described in verses 26, 27?  
 Contrast verse 28 with Psalm 50. 15, and Prov. 8. 17. Why this awful change?  
 What four reasons for it are given in verses 29, 30?  
 What four statements in verses 31, 32?  
 What two blessings are promised those who hear Wisdom's call? (Verse 33.)  
 What warning is given by the writer of the Epistle to the Hebrews? (See GOLDEN TEXT.)

## Practical Teachings.

Wherein does this lesson show—

1. The freeness of the Gospel?
2. The free agency of man?
3. The fearfulness of refusal?

## Hints for Home Study.

1. Read Proverbs, chapters 1-9, which taken together form a connected didactic poem in praise of Wisdom.
2. Write down the difference between Wisdom as represented in Proverbs and the quality that is referred to usually by the word wisdom.
3. How many utterances of the Saviour in form and spirit are recalled by this appeal of Wisdom to the sons of men?

## QUESTIONS FOR INTERMEDIATE SCHOLARS.

- 1. Wisdom's Invitation, v. 20-23.**  
 Where does Wisdom utter her cry?  
 What are her words to the simple?  
 What two other classes does she address?  
 What does she invite all to do?  
 What does she promise to such as repent?  
 What is Jesus's promise to the penitent? (Matt. 11. 28.)  
 Where does true repentance cause joy? (Luke 15. 7.)
- 2. Wisdom's Warning, v. 24-33.**  
 How had Wisdom's call been regarded?  
 How had her counsel been received?  
 How will Wisdom treat such scorners?  
 How is their time of trial described?  
 What then will the scorners do?  
 What success will they have?  
 Why will they not be heard?  
 What does Wisdom say about the fear of the Lord? (Verse 7.)  
 What had these people despised?  
 What penalty must they suffer?  
 Whose prosperity is their ruin?  
 Who has promise of safety and peace?  
 What wise counsel ought we all to heed? (GOLDEN TEXT.)

## Teachings of the Lesson.

Where in this lesson are we taught—

1. The duty of repentance?
2. The folly of disobedience?
3. The reward of righteousness?

## Home Work for Young Bereans.

- Find an invitation extended by our Saviour to the weary and heavy laden.  
 Find what Jesus said about a city which had refused him.  
 Find how a prophet says God will keep him whose mind is stayed on God.

## QUESTIONS FOR YOUNGER SCHOLARS.

- Who wrote the Book of Proverbs? **Solomon.**  
 What is a proverb? **A wise saying.**  
 Who gave Solomon wisdom? **The Lord.**



What did he want everyone to do? **To seek wisdom.**

Who is the true wisdom? **The Lord.**  
Is it hard to find him? **No; he is everywhere.**

To whom does he call continually? **To us.**  
What does he call us to get? **Wisdom.**

Who hate knowledge? **Fools.**  
What does the Lord promise to give us? **His Spirit.**

What will he make known to us? **His words.**

What come upon those who refuse the Lord's call? **Great fear and trouble.**

When will the Lord refuse our call? **When we choose evil.**

What is the fruit of sin? **Pain and sorrow.**  
Who will dwell in safety? **Those who hearken to the Lord.**

From what shall they be quiet? **From fear of evil.**

#### Words with Little People.

The child who wants to be wise will try

To please the Lord;

To understand his word;

To walk in his way.

#### Whisper Promise.

I love them that love me.

## EXPLANATORY AND PRACTICAL NOTES.

### General Statement.

The Teacher of wisdom here stands earnestly dissuading from wicked ways. The style is highly poetic and vivid in its imagery. The Book of Proverbs stands in strong contrast with most of the other books of the Bible; "it is the philosophy of practical life." But those who see in its counsels only worldly, prudential motives fail to understand its chief meaning. "Wisdom" is the highest virtue, and "the fool" the greatest of sinners. In the opening passages—which are peculiarly poetical—Wisdom is personified as a lovely woman.

**20. Wisdom** is knowledge put into practice. It is the science of right living. The same God who made the moral law, and whose will is our standard of right and wrong, also made the natural universe, and our bodies, and the laws which govern them. Consequently, we find that spiritual laws and natural laws perfectly fit into each other. Social systems have changed much during the ages, but one fact is changeless: Suffering of body and mind follow sin of heart with an undeviating uniformity, which has erected it into a moral law, so that, after all, (1) *Goodness and wisdom are inseparable.* "The fear of the Lord is the beginning of wisdom" (Prov. 9. 10; Psalm 111. 10). Its full development is perfect obedience to God's will. Here Wisdom is personified, and speaks for God. **She crieth aloud.** In streets, in temples, in all the haunts of men. For "streets" we should read "broad places," large squares into which in oriental cities the little narrow streets frequently opened. (2) *God seeks the lost.* (3) *Whoever would save men must go where they are.*

**21. The chief place of concourse.** The heart of the city, the "beginning of streets" (Ezek. 16. 25), whence all roads branch off. **The entering in of the gates.** At the inner side of the chief gates of oriental cities the markets were placed, here sometimes the courts were held, and all such gatherings as we in modern times call "mass meetings." Here the most driving business men, the wisest judges, and the most inconsequential loafers all congregated. Wisdom seeks them all.

**22. Simple ones.** Ignorant and heedless ones, from whom most of our social outcasts, of

both sexes, come. **Scorners.** Superficial, self-centered skeptics; not earnest inquirers, however much they may be entangled in doubt, but sneers—men who doubt in heart, not in mind; men who hold religious things in contempt because they have chosen that which is bad. **Sneerers.** Fools, abandoned, wicked men. (4) *He who is irreverent has already taken steps in the path to ruin.* (5) *Nobody but a fool would hate knowledge, and no fool can well do anything else, for he finds it opposes him at every step he takes.*

**23. Turn you at my reproof.** A great deal is made in "revival meetings" of "repentance" and "conversion." On the human side these phrases simply mean this, turning around promptly from evil to goodness; and, (6) *Quite apart from the work that God does in a penitent soul, a man must turn from sin by his own will-power, he must determine to be absolutely the Lord's before any radical change can come.* The coming of spiritual power is pivoted on this. **Pour out my spirit into you.** "Spirit" should not be printed with a capital letter. The phrase means, "I will communicate my whole mind to you." **My words.** My precepts; my sacred wisdom. (7) *The wise man treasures wise sayings in his heart.* (8) *It is not God's will that any man should perish, but that all should come to him and be saved.*

**24, 25. Because, etc.** Because both Wisdom's words and her beckoning gestures were both ignored. **Set at naught.** Regarded as nothing. (9) *Some are too careless to accept salvation, some are too proud, and some are too engrossed in worldly affairs.*

**26, 27. I also will laugh at your calamity.** This is a strong poetic figure of the relentlessness of the natural consequences of sin. God everywhere represents himself as long-suffering and sympathetic; the divine Father never laughs at a returning prodigal; but the complementary truth is just as true: (10) *What we often regard as punishment is simply consequences. Your fear cometh.* (11) *The day will come when all careless souls will be alarmed. Desolation.* Sudden destruction. What in biblical language is a "whirlwind," in newspaper phraseology is a "cyclone;" and we all know how suddenly disastrous they are. This is God's figure for the distress and anguish which follow sin.

**28-31. Early. Better, "suddenly." Not find me.** Every sin committed and every consequence of sin borne adds density to the fog that surrounds the sinner, and makes it more and more difficult for him to discern the beckoning light of

heaven. (12) *"Sin without punishment is as complete a contradiction in terms as a cause without an effect."*—W. R. Gregg. **Eat of the fruit of their own way.** They first delight in the delicious flavor of sin, then are they satiated, then nauseated.

**32, 33. The backsliding.** We often use words without thinking of their meaning. Remember, (13) *The man who is a backslider always keeps his face toward virtue, but he is sliding steadily toward vice.* There is a whole sermon here if you want to preach it. **Prosperity.** Rather, "false security." (14) *Success ill used is the ruin of many a man.* (15) *"Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." Shall dwell securely.* He must dwell securely who is "on the side of God," for the laws of nature and the powers of heaven are alike on his side.

#### CRITICAL NOTES.

**Verse 20. Wisdom.** The Hebrew word here is in the feminine plural form, but is construed with a singular verb. The plural form may point to the manifold fullness of the wisdom here personified. For in this Book of Proverbs and in the extensive literature of which it forms a type the word means a skillful understanding of things both human and divine. It comprehends the deep knowledge of human nature and the ways of the world which a man of careful observation will acquire after long years of experience. It comprehends skill and subtlety in reasoning, and the power to see the right, and appreciate its excellency. It means also the practical sagacity which saves from numerous follies. It is also conceived as a wisdom from God, which leads into piety and all forms of upright conduct before God and man. It accords with this far-reaching import of the term Wisdom that she is here represented as calling unto men in all public places—in the open street, in the broad places or parks and squares of the city, all about the gates, in the market places, and amid the bustling, noisy throng. One has only to open his eyes and make proper use of his ears and wisdom will pour in upon him a continual instruction. He who remains a fool amid all these opportunities to become wise deserves the calamity to which such folly is here shown to lead.

**21. Chief place of concourse.** Or, as the margin, "at the head of the noisy streets;" or, "on top of noisy places." In the jar and bustle of the world, and by means of its hard knocks and rude noises, the man intent on wisdom will obtain invaluable lessons. **At the entering in of the gates.** The open entrance or doorway of the gates. Here the courts of justice were held, and from the administration of judgment one may learn the most important lessons. The public adminis-

tration of justice is one of the most potent educators of the world.

**22. How long.** An exclamation of mingled surprise and pity. **Simple . . . simplicity.** These are the weak-minded; easily led astray, having no depth of penetration, and no clear discrimination to maintain the right. They are a less culpable class than the **scorners and fools** next mentioned.

**23. Pour out my spirit.** The spirit of wisdom is the Spirit of God, who is himself the highest wisdom. Compare the qualities of the Spirit of Jehovah as given in Isa. 11. 2.

**24. Stretched out my hand.** As one that beckons and pleads for attention.

**26. Laugh . . . mock.** Comp. these words as employed in Psalm 2. 4. This verse and the following are notable both for strength and beauty of language. Literally rendered, and put in poetic parallelism, they read:

Also I in your calamity will laugh;  
I will mock at the coming of your terror;—  
At the coming, as a roaring tempest, of your  
terror;  
And your calamity as a sweeping whirlwind shall  
come on;

At the coming upon you of distress and anguish.  
These words contain a graphic outline of sweeping judgment, which is sure to come, sooner or later, upon all those who refuse to hear the voice of wisdom.

#### The Lesson Council.

**Question 1.** *Is it God who rejects those that "call" (verse 28). Does God ever reject those who call upon him?*

**The one** who calls is Wisdom personified; and

so the surface meaning of verse 28 is that to reject wisdom beyond a given time is never to find it. But in this Book of Proverbs "the fear of the Lord is the beginning of wisdom," and he is its substance. The inference, therefore, is that we may close our ears to his cry beyond a fatal limit. Ever after is hopeless despair. The God of infinite mercy is never deaf to the cry of genuine penitence. But there is such a thing as the mockery of despair.

**Question 2.** What is "wisdom" in the Book of Proverbs?

The Book of Proverbs is a compilation; the character of the material varies throughout. The word "wisdom" does not have a fixed stereotyped significance. It is a philosophical term, and has a history which is the key to its meaning. 1. Study the scope and force of the word as illustrated in the characters of the proverbially wise among the Hebrews. 2. The Old Testament recognizes "wise men" as a class, if not as a school, of philosophers. (Comp. Jer. 18, 18; Prov. 1. 6; 22. 17; 24. 23; Job 15. 18.) These wise men studied nature and conduct under its most general aspects, and sought to establish morality upon principles common to humanity at large. Delitzsch has called them "the Humanists of Israel." 3. From the study of nature as under the control of law, and from the study of human society as benefited by wise action on the part of its members, came the conception of wisdom as a principle regulating nature and society. 4. It was but a step from this to the representation of wisdom as a person, the two most prominent examples of which occur in Prov. 1. 20-33; 8. 1; 9. 1-12. 5. The character of this "wisdom" is well set forth in James 3. 17: "The wisdom that is from above is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality, without hypocrisy."

### Analytical and Biblical Outline.

#### The Call of Wisdom.

##### I. THE VOICE.

*Wisdom crieth without.* v. 20.

"The Word was God." John 1. 1.

"If any man thirst." John 7. 37.

##### II. THE CALL.

*In the . . . place of concourse.* v. 21.

"In the great congregation." Psalm 40. 9, 10.

"To every creature." Mark 16. 15.

##### III. WHO ARE CALLED.

*Simple ones . . . scorners . . . fools.* v. 22.

"Every one that thirsteth." Isa. 55. 1.

"Sinners to repentance." Matt. 9. 13.

##### IV. THE PROMISE.

1. *Will pour out my Spirit.* v. 23.

"My Spirit upon thy seed." Isa. 44. 3.

2. *Will make known my words.* v. 23.

"Teach you all things." John 14. 26.

##### V. THE WARNING.

1. *Called, and ye refused.* v. 24.

"A rebellious people." Isa. 65. 2.

2. *Set at naught . . . counsel.* v. 25.

"Did evil before mine eyes." Isa. 66. 4.

3. *Laugh at your calamity.* v. 26.

"Have them in derision." Psalm 2. 4.

4. *Distress and anguish.* v. 27.

"Mine eye shall not spare." Ezek. 8. 18.

5. *Eat of the fruit . . . own way.* v. 31.

"Soweth . . . also reap." Gal. 6. 7.

##### VI. THE REWARD.

1. *Hearkeneth . . . dwell safely.* v. 33.

"Shadow of the Almighty." Psalm 91. 1.

2. *Quiet from fear of evil.* v. 33.

"Shall dwell at ease." Psalm 25. 12, 13.

### Thoughts for Young People.

#### Some Thoughts About Wisdom's Words.

1. Wisdom is public in her invitations, faithful in her warnings, fervent in her expostulations.

2. God himself cannot prevent the "calamity," "fear," "destruction," "distress and anguish," which come upon the incorrigible sinner.

3. The silence of God—how terrible! (Verse 28.) How just! (Verses 29-31.)

4. What a hell—to "be filled with their own devices."

### Lesson Word-Pictures.

Some one is crying aloud!

What an impressive voice!

It is some one crying day and night, crying everywhere and to all.

The voice comes nearer.

You expect to see a form, a face, hands that beckon or repel, an appearance any moment, but there is more. The tones lessen. They die all away. But here they are again, coming closer, heard all about you, and yet you see no face, behold no form. How this mystery of a voice without an appearance sobers the thoughts! You are in the market place where men covet and chaffer and cheat. How the babel drowns everything else, you say! Suddenly, underrunning all the noise of traffic, roll along those strange, solemn notes of warning against wrong, of summons to do right. "It is Wisdom," men say, but of all who know, who ever saw a coming or vanishing form, or caught glimpses of the serious face?

But now it is not in the market place where men congregate and push and jostle that Wisdom cries aloud. It is a solitary soul, some youth that you see, alone with an employer's goods which he covetously handles. He looks this way and that.

His face flushes. His heart throbs excitedly. He is about to take that which is another's, when deep and clear, like a bell-note at night, comes the voice, "Beware!" Will he heed? Another moment, his employer's property is in the young man's pocket.

It is now a circle of gay, giddy companions that you watch. The wine cup is passed. All are solicited to receive it. Will yonder young man take the extended glass? He hesitates. He glances upon the thoughtless group. Every face is urgent. They laugh at his fears. Suddenly he hears in the depths of his soul that voice, "Beware!" He hesitates longer; he is urged; he lifts the glass; he drinks.

It is midnight now. It is some gilded palace of sin that has opened its doors. Drowsy music is in all the rooms. The air is perfumed with the breath of the rose-sprays hung everywhere. Merry voices are laughing. But O, the stairways leading down to hell! Will that young man enter this bower above the pit? He halts in the doorway. He starts. In his ear is a voice, a sudden whisper, "Beware!" One moment he lingers, then enters.

O, Wisdom crying everywhere, what will the end be to the souls that refuse to listen?

Look into the future.

It is now not the market place of the town, not the single store of some merchant, but the bar of justice before which stands a man still young, and he cries, "Sorry!" The prison cell confronts him. A felon's dress and a felon's shame are before him, and he draws back. "Too late!" cries Wisdom.

There is a form writhing upon a bed. The palace of sin has shut its doors. The roses long ago withered, and the music changed to the moan of the tempest. Pain stings his body. "Is there no escape from the anguish coming?" he asks within his soul. "Too late!" is Wisdom's answer.

There is a man who cannot sleep. Thirst burns his body, and what visions pass before his brain! How they come at him, the things that crawl, that bite, that strangle! How they stare at him and mock at him, the demon faces! O, is there no escape from this terror breaking upon him like a whirlwind? "Too late! Too late!" cries Wisdom.

### Orientalisms of the Lesson.

That Wisdom crieth in the gates has a special force to those familiar with Eastern cities and customs, where the gates are not merely the openings in the outside walls of the town, but are often erected for ornament, breaking the monotony of a street, or marking off one section of it from another. These designations become well known,

and hence become places of appointment for transacting business, and hence, too, of concourse. Missionaries in the East often find them the most convenient places for their public street preaching.

In the representation of the warnings and pleadings of the Lord with sinners (verses 22-25) we have the reverse of the old oriental saying, that "the feet of the avenging deities are shod with wool," to indicate the softness of the approach, and that they take vengeance without giving warning.

### By Way of Illustration.

"The spirit of Wisdom" (Isa. 11. 2). Christians who have been accustomed by the use of the word "Comforter" to associate the Holy Spirit only with gentle and consoling influences of heaven should not forget that throughout the Bible his energy is identified also with "the wisdom that cometh from above." The richer meaning that the New Testament bestows on the operations of the divine Spirit should not turn away our eyes from this truth. A man should seek the inspiration of the Holy Ghost in all the endeavors of science and worldly affairs (James 1. 5), and remember that it is his guidance alone which enables us to succeed in the conduct of our offices and fortunes.—G. A. Smith.

Verse 20, 21. Richard Baxter once said, "If that verse had read, 'It Richard Baxter will, let him partake of the water of life freely,' I would have thought it meant some other Richard Baxter in the world—I could not have believed it meant me. Because it says 'whosoever will' I know it means me."

Verse 23. Opportunities are like a narrow passage in the arctic seas, where ships get inclosed between icebergs. The floating bergs glide nearer and nearer the ship. There is only one chance of escape. It is to hurriedly press the vessel through to the open ocean.

Verses\* 24-32. A bright boy heard and was deeply impressed by the text: "My son, give me thine heart." Satan whispered, "Time enough yet," and he put it off. Ten years later a brilliant collegian heard the same text under circumstances which seemed to make that the time of his salvation. Again the tempter whispered, "Time enough yet." Twenty years later a statesman of no mean renown listened to the same text from an aged bishop, and felt it to be a message for him. This time the tempter said, "Visit foreign countries before you give God your heart." A traveler in Paris was stricken with cholera. His greatest suffering was agony of soul because he was not prepared to die, and had not now time to get ready. His last words were, "Too late." The

boy, the collegian, the statesman, and the traveler were one. Procrastination is Satan's best game.

*Verses 23 and 33.* History tells of an old Roman soldier who served his country forty years. He had been in one hundred and twenty battles and received forty-five wounds. He had received fourteen civic crowns for having saved the life of a Roman citizen, three mural crowns for having been the first to mount the breach, and eight golden crowns for having rescued the standard of a Roman legion from the hands of the enemy. He had eighty-three gold chains, sixty bracelets, eighteen golden spears, and twenty-three horse-trappings, the spoil of war.

Read the thirty thousand promises of the Bible and the Book of Revelation to find the Christian's reward.

### The Teachers' Meeting.

Study the personification of Wisdom as a foreshadowing of Christ, the Word of God.... I. Wisdom's invitation (verses 20-22). II. Wisdom's warning. III. Wisdom's reward (verses 23, 33).... After a rapid survey of the text impress three lessons: (1) Practical wisdom is, after all, to follow the everlasting laws of the universe; (2) Goodness and Wisdom are one; (3) Wisdom and Goodness constantly call to men—whether in the appeals of the prophets, in the poetic personification of our text, in the holy person of our Saviour, or in the providential events of ordinary life. We may, if we will, obey Wisdom and Goodness; we can, if we choose, reject them. But how fearful the refusal; how blessed the obedience (Gal. 6. 7; Matt. 11. 23, 29)! Dr. Peloubet suggests this outline: (1) The warning voice of Wisdom (verses 20-23); (2) The warnings neglected (verses 24, 25, 29, 30); (3) The consequences of this neglect (verses 26-33); (4) New Testament light upon Wisdom: a) Wisdom revealed by Christ (1 Cor. 1. 24; Heb. 1. 1-3; John 1. 4); b) Who are wise (Matt. 7. 24; 25. 4); c) How obtained (James 1. 5; John 16. 13); d) Examples of warnings neglected (Matt. 23. 34-38; Luke 19. 41-44; Heb. 10. 26-31); e) The fruit of sin (Gal. 6. 7, 8); f) Dwelling in false security (2 Peter 3. 3-7; Luke 12. 16-26).

### References.

FREEMAN. Ver. 21: The gates of the city, 15....  
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11201, 9176; Poetical, 1574. Ver. 33: Prose,  
5156, 5157.

### Blackboard.



EXPLANATION.—What is the title of to-day's lesson? Wisdom here means that spirit which urges us to obtain the best things for our spiritual welfare, and warns us against the ways of evil. It is represented as a person who "crieth aloud in the streets," so that all may hear. God's book is full of warnings, so that no one is without excuse if the warning is neglected. Look at the blackboard. Here is a roadway. What is it called? "The way of the foolish." Why is the lantern hung up? It is a danger signal, such as we see at night put on piles of stone or brick in the street, or at some place where there is an excavation. See these signs. They warn you that this way is the wrong way. They tell you to turn back. If you were driving on a road and saw such signs, would you not turn back? Then how much more important is it to turn from the wrong road, the way of foolishness, and obey the call of wisdom. Why not do so now?

### Primary and Intermediate.

LESSON THOUGHT. *Hearing and Obeying.*

*Introductory.* [Tell illustrative story of two little boys at play who hear a call to come home. One goes quickly. The other thinks there is no need to hurry, and stays on to finish the little dam he is building. When he is ready to go he finds that his brother, who obeyed, has been taken to the city to see a great procession, while he has lost the treat by not heeding the call. Give names to the boys, and make the story as realistic as possible.]

[Show an envelope.] What is this? A letter! Yes, one kind of letter. This is an invitation letter. Did you ever get an invitation to a tea party? Were you pleased when it came? Did you read it, and then forget all about it? Or did you say, "I want to go!" and begin to think and talk about it, and get ready for the day? Now, an invitation has been sent to each one of us. It is in this book. [Show Bible.] God sends it. It

is an invitation to walk in the right way. It is sent to everybody. It is sent to you to-day. How many of you are going to hear it? How many are going to obey it?

You may spell this word as I print it—"W-I-S-D-O-M." In this Book of Proverbs, from which our lesson is taken, it is Wisdom who speaks. It is one who knows all things, all ways, and how all things will end. Who is this wise one? Yes, God! Wisdom is another name for God.

Do you see this path? I will start it right here where Wisdom stands. And here is another started at the same place. [Use flat crayon, giving one path a trend upward, and the other downward.] Do you know that every little boy and girl here to-day will surely walk in one or the other of these two paths? Shall we talk about them a little, and try to learn which is the safer and better?

Look at the two paths, and tell me what difference you can see in them. They look very much alike, do they not? Ah! you say one goes up and the other down. That is true. Then we will call one the up path, and the other the down path.

Right here, near the beginning of each path, I will make some straight marks. These may stand for little children. Some have started on the up, and others on the down path. Wisdom is calling to them. Which path will Wisdom tell them to take? Some will hear and obey, and some will only hear, like the boy who had his play out, but lost his treat.

[Draw from the children some of the things Wisdom will tell them to do, such as keeping the Sabbath, minding parents, loving one another, etc. Tell how they may hear Wisdom speak—by listening for God's voice in the heart; by hearing his holy words, and by trying to do them.] Do you know that it is easy to turn away from God, as the children in the down path are doing, and it grows easier all the time? Wisdom says, "Turn." That means, "Come out of the down path and enter the up path." In the down path are ill-temper, untruth, idleness, evil-speaking, and all kinds of bad things. It is not a good, safe place. It is full of dangers. By and by great troubles will come to those who will not obey, and come into the heavenly path. But those who listen to Wisdom and obey will be full of peace and comfort, because God takes care of them.

[Use Lesson Symbol, and by object illustration or black-board illustration show that if we plant the weeds of sin they will surely grow; while if we plant the good seed of love, it will spring up and grow, and we may eat the sweet fruits, and live by them.]



#### OPTIONAL HYMNS.

##### No. 1.

Hasten, sinner, to be wise!  
Now is the accepted time.  
There is a Friend, a Friend you need.  
Saviour, let me still abide.  
Blessed assurance, Jesus is mine.

##### No. 2.

Hark! the voice of Jesus calling.  
Christ is knocking at my sad heart.  
Jesus, I will follow thee.  
Ho! everyone that thirsts.  
The great Physician now is near.

#### The Lesson Catechism.

[For the entire school.]

1. Whose inspiring voice is heard in our streets, our homes, and our hearts? **The voice of Wisdom.**
2. What does she say to the simple ones, scorers, and fools? **"Turn you at my reproof."**
3. What does she say shall befall those who scorn her reproof, but afterward call to her in distress and anguish? **"They shall not find me."**
4. What does she say concerning prosperous fools? **"The prosperity of fools shall destroy them."**
5. What is the GOLDEN TEXT? **"See that ye refuse not,"** etc.

#### CATECHISM QUESTIONS.

22. How is it proved that the New Testament is inspired by the Holy Spirit?

The Saviour told his apostles that they should be witnesses of him, and promised that the Spirit should bring his words to their remembrance, and teach them things to come.

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