

**PAGES**

**MISSING**

# SUNDAY SCHOOL BARRER

for  
TEACHERS  
AND  
YOUNG PEOPLE.

Vol. XVIII.]

DECEMBER, 1884.

[No. 12.

## In Gladness.

BY MARGARET E. SANGSTER.

OUT of our pain and struggle,  
Up from our grief and dole,  
We are swift to cry to the Healer  
For the touch that makes us whole.  
For the touch that makes us whole.  
Swift with our passionate pleading  
For the help of the King Divine,  
One look of whose face can lighten  
All trouble of yours and mine.

Alas ! we are not so ready,  
In the day of our joy and crown,  
With the palms and the fragrant incense  
Laid at His altar down ;  
And how it must grieve the Master  
That His own are so slow to praise,  
In the flush of their peace and gladness,  
The goodness which brims the days.

Lord, for Thy waves of blessing,  
Lord, for Thy breezes of balm,  
For our hopes, our work, and our wages,  
And the bliss of our household's calm,  
For the gold of our garnered harvests,  
For our ships that are sailing the sea,  
For the human loves that sublime us,  
Oh ! whom can we thank but Thee ?

Forgive that we weep like children,  
At the shadow that comes for a night,  
And are heedless again like children.  
When gladness returns with the light.  
Forgive that the earth-cares fret us,  
And the burdens bind us down,  
And still let us walk in the sunshine,  
And not in the gloom of Thy frown.

Oh ! lift us, Lord, to the summits,  
Whereon we may dwell with Thee !  
Oh ! teach us how we may worship  
The Saviour who sets us free ;  
That so, in our joy and triumph,  
As aye in our grief and dole,  
We may go in our love to the Healer,  
The touch of whose hand makes whole.

## The Master's Questions.

HAVE ye looked for sheep in the desert,  
For those who have lost their way ?  
Have ye been in the wild waste places  
Where the lost and wandering stray ?  
Have ye trodden the lonely highway,  
The foul and darksome street ?  
It may be ye'd see in the gloaming  
The prints of wounded feet.

Have ye folded home to your bosom  
The trembling, neglected lamb,  
And taught to the little lost one  
The sound of the Shepherd's name ?  
Have ye searched for the poor and needy,  
With no clothing, no home, no bread ?  
The Son of Man was among them,  
He had nowhere to lay His head.

Have ye carried the living water  
To the parched and thirsty soul ?  
Have ye said to the sick and wounded,  
" Christ Jesus makes thee whole ?"  
Have ye told My fainting children  
Of the strength of the Father's hand ?  
Have ye guided the tottering footsteps  
To the shore of the " Golden Land ?"

Have ye stood by the sad and weary  
To smooth the pillow of death,  
To comfort the sorrow-stricken,  
And strengthen the feeble faith ?  
And have ye felt, when the glory  
Has streamed through the open door  
And flitted across the shadows,  
That I had been there before ?

—Selected.

A YOUNG lady, a Baptist missionary in Coahuila, Mexico, was recently invited by the Governor of the State to dance, and having conscientious scruples, declined. Some inquiry followed concerning the Baptists and their principles. The result was that the Governor became interested in the mission, and then made it a gift of property valued at \$140,000.

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## The Sunday School Banner.

W. H. WITHROW, D.D., Editor.

TORONTO, DECEMBER, 1884.

### Our Sunday-School Periodicals for 1885.

In order to meet in the fullest degree the needs of the enlarged number of readers of these periodicals, resulting from the union of all the Methodist Churches of Canada, a new departure, and a great improvement in several of the periodicals, will take place. Neither money nor labour shall be spared in making them the best, the most attractive, and the cheapest lesson helps and Sunday-school papers in the world.

#### THE SUNDAY-SCHOOL BANNER,

while retaining the same general features as heretofore, will be greatly improved. It will be printed in somewhat smaller, though very clear and legible type, so as to make room for a still fuller treatment of the lessons and for

the introduction of matter of special importance to Sunday-school teachers. The blackboard and other illustrations will be more full than heretofore, and occasional illustrations of Bible places and themes will be given. The Rev. A. Andrews, Sunday-school Agent of the Guelph Conference, will prepare a special series of

#### NORMAL CLASS EXERCISES,

which, it is believed, will be greatly helpful to teachers in the prosecution of their work. Every possible improvement will be adopted to keep the BANNER in the very foremost rank of lesson helps. In order that every teacher in every school of the Methodist Church may have the aid of this unsurpassed teacher's monthly, its price will be uniformly sixty cents a copy, whether taken singly or in any number. This gives the individual teacher an equal advantage with the school which can take a large number. Thus

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will place in the hands of a teacher *twelve times thirty-two pages—384 pages a year*—of rich, full, concise, practical lesson notes and teacher's hints, adapted for the several grades of the Sabbath-school, and well printed in clear type on good paper.

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will exhibit marked improvements in the way of suitable small engravings, maps, etc., will contain a lesson hymn for each lesson, lesson catechism questions for home study, explanation, etc.

This will still be issued at 5½ cents a year, or \$5.50 per 100.

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will be discontinued, and in its place will be issued quarterly the above-mentioned BEREAN LEAF, with the addition of four extra pages, containing opening and closing exercises, a descriptive index of names and places with the pronunciation of the proper names clearly marked; also a selection of additional lesson hymns, with an occasional piece of new and choice music.

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was never so popular as during the past year. We are determined that the next year it shall be better still. While retaining the same general features, it will introduce marked improvements of illustration and context. It will, as heretofore, give special prominence to Christian missions—especially those of our own Church—to temperance, and Canadian, and patriotic topics. It is a quarto eight-page paper, issued every fortnight, at the following low prices:—

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will be of the same general character as PLEASANT HOURS, but of a somewhat superior grade, with more copious lesson notes and more varied home reading.

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will be brighter, better, and more beautiful than ever, with a superior grade of pictures, and will be issued every fortnight. It is just what the little folk of the primary classes need—full of pretty pictures, short stories, poems, and easy lesson notes.

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gives review questions, responsive readings, hymns, etc. Very popular. By the year, 24 cents a dozen; \$2.00 per 100; per quarter, 6 cents a dozen; 50 cents per 100.

The above rates are all post-paid. Specimens will be sent *free* to any address. Send orders early, that we may promptly meet the increased demand. *Schools sending new orders for the year now will receive the numbers for the rest of the year gratis*, including the special *Missionary and Christmas* numbers.

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Schools desiring graded lessons will find them in these papers. The simplest of all for the primary classes in the SUNBEAM.

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We purpose, as soon as practicable, to publish a paper of the same grade as SUNBEAM on alternate weeks with that paper. But in the meantime schools wishing a very pretty paper for the very little folks we furnish the PICTURE LESSON PAPER, published by the Great Methodist Publishing House, New York. The pictures are expressly made to teach the lesson, even when the scholar cannot read. It is issued every week at 25 cents a year.

Address, Rev. Wm. Briggs, 78 and 80 King street east, Toronto; C. W. Coates, 3 Bleury street, Montreal; Rev. S. F. Huestis, Halifax, N.S.

REV. DR. HURLBURT, of New York, whose name is familiar in all Methodist Sunday-schools, has issued the following notice, which we commend to our Sabbath-school superintendents and teachers as worthy of their attention. The importance of careful study and preparation must be appreciated by all teachers who feel their responsibility when giving instruction in the Holy Scriptures. From such the proposition of Dr. Hurlburt will receive the consideration it is worthy of. Dr. Hurlburt writes as follows:—"All Sunday-school teachers who recognize their need of a better training for their work, and superintendents who desire to organize classes of young people for preparation as teachers, are invited to communicate with Rev. J. S. Hurlburt, D.D., at the office of the Sunday-school Department, 805 Broadway, New York (enclosing stamp), and apply for the circulars explanatory of the Assembly Normal Union, which provides a plan and course of study in the Bible and in Sunday-school work, with special Normal lesson leaves, questions, examinations, and a diploma on the completion of the course." All books required for this course or the C. L. S. C. course may be had at the Book-Room.—*Guardian*.

## Provincial Sunday-school Convention.

THE nineteenth annual Provincial Convention of the Sabbath-school Association of Canada was held in the First Presbyterian Church, Brockville, Oct. 21st, 22nd and 23rd. There was a large attendance, and the proceedings were of great interest. The church in which the meetings were held is a large, handsome one, and stands on the site of the small brick church where, in 1811, the late Rev. Wm. Smart established the first Sunday-school in Canada. The name of the founder, worked in evergreens, appeared on the south wall, faced on the north by that of the late Adiel Sherwood, sheriff of the counties of Leeds and Grenville, one of the first teachers and afterwards superintendent of the pioneer Sunday-school.

The report of the Rev. John McEwen, the energetic secretary of the association, recorded a large amount of work accomplished in the way of holding teachers' institutes and normal classes.

Mr. Daniel McLean said he had attended sixteen out of eighteen meetings previously held, and yet he was as hungry for the Convention as before. Some people met that they might discuss business, some to discuss how they could carry an election; but when they came together to take counsel together to find how they could gather the children for God, there was an inspiration and a fellowship in it more than there was at any other Convention. What they wanted was not only instruction, but inspiration. He referred to the revival now going on in Toronto, and said he hoped the coming of the Convention would be the first droppings of a revival that would sweep through Brockville.

The Rev. John McEwen, secretary of the association, discussed

### SOME OF THE MISTAKES IN SUNDAY-SCHOOL WORK.

The first was that of the teacher having a low estimate of his class; the second, having too high an estimate of himself; third, impatience of results. The superintendent was apt to fall into one or more of three mistakes—first, beginning the exercises before he had secured order; second, not protecting the teachers during the time of the class work, not giving the weight of his authority to securing the attention of the scholars; third, not securing the co-operation of the teachers in managing the school. Then, as to specific mistakes of teachers: the first was undervaluing intelligent repetition and review; second, not aiming to get at the level of the scholars' knowledge; third, not keeping constantly in view the spiritual element of the lesson.

The Rev. Dr. Meredith said:—"If you believe in Christ you've got to work, and I don't know any better field than the Sunday-school. There was a time when it was as much as a

man's standing was worth to be connected with a Sunday-school, for the work was looked down upon. We have changed that now. Secure the children—that is the way to regenerate the world. Temperance? Yes, of course. But if you educate a generation that will not buy rum, you will close the saloons, for nobody sells rum from philanthropic motives. The object of Sunday-schools is to bring children to Christ, and educate them as children, and if you would teach with effect you must be a Christian yourself. You must teach with authority—the authority that comes from a knowledge that you are teaching, not your own words, but His.

### CHRIST'S METHOD AS A TEACHER.

Rev. Principal Grant delivered an address on "Christ's Spirit and Method as a Teacher." The great characteristic of the Sunday-school work, he said, was that of bringing the children to the Lord Jesus, and induce them to think of Him. He had no doubt that the Sunday-school must be one of the means to bring the Churches together. He often thought that if all Christian men were to lay aside the intermediate helps which wise and good men had prepared, and seek to learn what Christ said, there would be a greater simplicity in the organization of Churches. Christ was pre-eminently a teacher. People of the present day thought too much of Him as God incarnate, their Saviour, and too little as a teacher. Those about Him while He lived, the boys and girls whom he met, knew Him only as a teacher.

### THE TEACHER PERSONALLY.

A conference was entered upon on "Personal character, personal preparation, personal fidelity," as three of the conditions of successful presentation of the truth. On the first subject, among the suggestions made, were proper dress, punctuality, regularity, and pleasant manners. On the second, study of the lesson, study of the words of the lesson, study of the scholars, and preparation by prayer were suggested. In this connection a question was raised as to how much time should be given to the study of the lesson. Several replies were given, one of them that fifteen minutes a day to the study of the text would be sufficient, if the spare moments when walking or travelling were used in thinking of the lesson. Respecting personal fidelity, Principal Grant suggested the necessity of dealing honestly with the scholars. The teacher should not be dogmatic in teaching an error. If he was not sure of what he was saying, he should own it. One of the instances given of personal fidelity was that of a poor German, who had reformed a whole county in Kansas.

### BARBARA HECK.

Another was suggested by Rev. Dr. Withrow, that of Barbara Heck, the founder of Methodism in America, whose grave was seven miles from Brockville. This humble Irish immigrant, he said, was honoured in both hemis-

phers for her fidelity to duty. He told the story of her burning the playing cards, and appealing to Philip Embury to preach the Gospel, which was the beginning of Methodism in the New World. She was afterwards the means of introducing Methodism into Canada also.

#### THE LOUISVILLE INTERNATIONAL CONVENTION.

In the afternoon, after a short introductory service, the Rev. Dr. Withrow was called upon to speak about the great International Sunday-school Convention at Louisville, Ky. He went briefly over the International Conventions hitherto held, and remarked upon features of each. At the first, in Indianapolis, the international lesson system was launched, under which now seventeen millions of teachers and scholars were Sunday by Sunday studying the same passages of Scripture; at the next, at Baltimore, the South and North met for the first time after the war; at Atlanta, Ga., the open-hearted Southern hospitality and enthusiasm made the occasion remarkable; at Toronto the larger representation of Canada made the occasion more truly international, and with that meeting the success of the Conventions reached high-water mark. At Louisville they were received with great hospitality. The Convention gave no uncertain sound on the temperance question. It passed in review the Sunday-school work of the world. The great question of the age, "How shall we improve the teaching?" was engaging the best thought of the leaders of the work, and a great impetus toward its ultimate solution was given by this Convention at Louisville. Canadians were made to feel at home there, and the kindly references to the Queen and to the Dominion, and the hearty applause with which those references were received, showed that there was nothing but the best feeling for Britain among the best people of the United States. He spoke of the delightful exhibition of Christian unity at these Conventions, and believed that the hand of a little child was leading the Churches into kind and cordial co-operation in bringing the children to the arms of Jesus.

#### BIBLE-CLASS TALK.

After some reports had been given from counties, generally of an encouraging nature, Rev. Dr. Meredith, of Boston, gave what he called a "talk" on Bible-class work. He began by declaring that a teachers' meeting was the hardest thing in the world to keep up. He gave an instance in his own church. Out of fifty officers and teachers in his Springfield Sunday-school, he began with a meeting of fifteen; but it went down to four, and was given up. It worried him all his holidays, and when he came back he inserted an advertisement announcing a Bible class. He gave the notice in his church morning and evening. When the night came he had twenty-five. That meeting grew until a thousand people attended. When he went to Boston he began a similar meeting, and now they had just finished

the fifth year in Tremont Temple, a place holding 2,800, and not 300 vacant seats in it. Before the beginning of the year they would not have one vacant seat.

#### THE BIBLE AND THE TEACHERS.

Rev. Dr. Meredith discoursed upon the subject, "The Bible, the teacher's text-book." He said it was a good thing that even within the last fifteen years there was a decided improvement, in there being less teaching about the Bible and more of the Bible. He insisted on the necessity of teachers feeling that this was a Divine word, if we would teach it as a Divine revelation. He called attention to the antiquity of the Bible. Of the millions of books that had been written, how few lived! But this book was begun in the Arabian desert ages before Homer sang, and finished fifteen hundred years later in a city of Asia Minor. In that time mighty empires had risen and gone down in oblivion, revolutions had swept round the world again and again, and still this book stood. In every one of the successive ages in which it had lived it was subjected to every kind of obloquy. Philosophers had swept the heavens, geologists had burrowed in the world, philosophers had sought as far as they might by their own power into the infinite to find means to overcome and overwhelm it, and yet it stood. The unbelievers of all ages, including men of genius, had assailed it, down to the present day, when the task was taken up by the brilliant infidel, who divided his time between that work and that of defending Star Route thieves. And yet it stood firm. But all this was on the threshold. On opening it they found it was pre-eminently a book of religion, and in it everything else was subordinated to the religious idea. In it was history. It was incidental, and not the point by which the Bible was to be judged. But the record of the Bible stood, and even when challenged was proven right in the end. There was no biography of the Bible. It took up men where they appeared in connection with the development of the scheme of salvation, but beyond that nothing. Renan and others had written lives of Jesus. The Bible gave no such biography. Except for one incident, it left men in the dark concerning thirty years of a life that had lasted only thirty-three; yet its biographers were marvellous in their clearness. A clearer idea was given of Stephen in three verses than Trevelyan gave of Macaulay in three volumes. The Bible was not a book of science, but where it touched science it was correct. It stated that the stars were innumerable. There was not a man on earth at that time who could tell the writer of that fact that it was so. It had the account of how the moisture arose from the sea and was precipitated on the earth again. Raising his hand, he said, "I will stake my reputation that nothing in the Bible is out of harmony with the latest ascertained facts of science." He cautioned them to make a distinction between the Bible and human interpretations of it. In this connection he dealt with the contention raised years ago, that Genesis was contradicted by geology. But

he quoted the opening statement of the Bible, "In the beginning God created the heavens and the earth." "That's the place to stop," he said. "Now let your geologic ages roll on; they don't bother us a bit." He dwelt upon the unity of the Bible, showing that it had been written by forty different men, some of them kings, some of them fishermen. It was written in three different languages, and the writing of it was spread over fifteen hundred years. Yet through it all was the one message—men dead in sin, to be redeemed through Jesus Christ. How could that be accounted for except by Divine inspiration? He dwelt upon the value of the Bible as an intellectual study, and on its value to men as spiritual beings; and closed an address of marvellous eloquence in a peroration with the almost breathless attention of his audience, asking them to love and cherish the Bible.

#### HOME LIFE.

Rev. H. F. Bland, Kingston, delivered an address on the subject of "Home Life, its Hindrances and Helps." Going briefly over the hindrances, he mentioned formal religion on the part of parents, looseness of Sabbath observance, speaking depreciatingly in the children's presence of absent persons, and even of the ministry and the Church, amusements of a doubtful character, dancing, card playing, and pernicious literature. Among the helps were proper appreciation of the possibilities bound up in children, systematic culture, and patience in waiting for results. He showed also what the child should be taught, emphasizing particularly prayer and obedience.

#### DR. MEREDITH ANSWERS QUESTIONS.

The "question drawer" was opened, and Rev. Dr. Meredith gave the answers. The first question was as to the means of making the library profitable and interesting to all, as to the purchase of books, and the managing of the institution. His recommendations were:—"Make a careful selection of books; don't buy the books in a lot, but as they come out; thus you can make a better selection, and you have fresh books coming in all the time. As to the model librarian, there's no use drawing models; get the best man you can."

In reply to the question, To what extent is Sunday-school teaching taking the place of religious instruction in the home, and what remedy would you suggest? he said: "Do you suppose that the parents who throw their responsibility on the Sunday-school would take care of the religious training of their children, suppose there wasn't a Sunday-school in the world? Two-thirds of the parents in Canada are not able or are not willing to give their children religious instruction. You Sunday-school teachers have to give a great many of the children the only religious teaching they get. Be careful how you do it."

Would you bring class books into the class? "I understand by that text books and helps, and so on. No, I wouldn't. I make these things myself, and yet it is an abomination to

me to see one bring a paper into the class and read off the questions I have written."

Ought I to take advantage of the talents for review of the lady teachers? "Why not? We are getting over the idea of literally interpreting Paul's word about women keeping silence in the Church. Three-quarters of the members in our Church are women, and we find that they have about as much sense and more piety than the men."

The unruly boy question was put in several forms by different members. "This is one of the most difficult problems the Superintendent has to deal with. I wouldn't let a boy run the school or me. In a quiet, loving way, I would have order, if it took off the roof of the house. I wouldn't put a boy out if it was possible to avoid it, but I would put ten boys out if it was necessary to save the school."

Would you give prizes for learning Scripture? "I don't know why you shouldn't. I have a little red Testament I got for learning five hundred verses. I have the verses, too. I value the verses much more than I do the red Testament."

A question respecting the time when a child could be converted was answered at some length and with great energy. "Just as soon as he can sin. Do you suppose God left a hiatus between the time when sin is possible and the time when conversion is possible? I don't. I am a heretic, you know. I don't believe that the childhood of the world belongs to the devil. I believe that it belongs to Christ. The Church of Christ is fortunately waking up to the necessity of taking care of the young. It won't do to leave the children alone until they grow up, and then bring them into the Church by means of great revivals. The Master, we are told, carries the lambs tenderly in His arms. The Church has hitherto taken care of the old sheep and let the young lambs go."

#### CHRISTIAN MANHOOD.

Rev. Dr. Carman, Belleville, discussed "The responsibility of the home and the school in securing a higher standard of Christian Manhood." The central thought in the subject was manhood. To give a clearer conception of manhood, he would fence it round with negatives. It was not brutality, sensuality, vulgarity, puerility, nor effeminacy; nor was it confined to any grade or kind or clime. He dwelt upon the national and epochal types of manhood, giving examples. His object in all this was to get at the world's idea of their typical men. Many would look upon the Christian types as weak and womanly. He went over a list of Christian virtues, and contrasted them with the popular idea of manhood. What energies were at work moulding manhood? In the first place, our institutions. Our municipal institutions, established by Robert Baldwin; our educational system, founded by Egerton Ryerson, made those men, though dead, teachers of the whole country. Homes, surroundings, and prejudices were means of forming character. But to secure a high type of manhood they

must have more than these things. Greece, Rome, Egypt, had types of manhood, in many respects grand; but some other power must enter into the formation of Christian manhood. Let them have the influence of Christ Himself in all things which went to form character, and the manhood which was influenced by them would be true Christian manhood.

### The Teacher and his Class.

I WAS in a blacksmith's shop not long since, two pieces of steel were put upon the anvil, the ends lapped one over the other, a few sturdy blows and the two were one. The smooth face of the anvil was needful, the hammer and man behind it needful, but the two bars had been buried in the burning heat of the fire until almost melted before a blow was struck. The Sunday-school hour is the anvil, the hammer blows are the spoken words, but truth and class must lie side by side in the hot fire of your heart through the week, or in vain the labour. You may hammer the truth or the class to welding heat alone, but either cools before the other is ready; both must be brought in ready, and the teaching will weld them into a bar that shall be strong to overturn iniquity.

Let your scholars share your home now and then. The teaching is the text, a glimpse of home life will be an illustration. Give them the advantage of your surroundings; your windows open toward Jerusalem; the Sun of Righteousness pours His blessed presence into your home life; let the boys bask in it now and then. You are poor, and your boys are, some of them, rich, and you shirk from the contrast. There may be riches without the *home* feeling; Moses was nearer God with the tables of stone than was Aaron with the calf of gold. In one of my rooms is a gilded steam radiator, but when the thermometer marks zero, I must start the coal fire in the little grate for comfort. Gilded life is not always the warmest; the heat is greater and the air is purer from the fire that looks up through the open chimney, and out into the room, than from the gold-hued hissing heater in the corner. The temperature may be higher and the air purer in your home of poverty than in their homes of wealth.

But you are rich, and they are poor. Then take them home with you, and show them how God's grace enables you to do that hardest of all earthly things, have abundance on earth, and yet lay up treasures in heaven. The sun shines as warily upon the gilded dome of the State House as it does upon the rude representation of Webster upon the terrace below. Whatever your circumstances, imitate Elisha the prophet. Put mouth upon mouth, eyes upon eyes, hands upon hands, stretch yourself upon the class, and the flesh shall wax warm, and the eyes shall open. In a neighbouring city is an art school; the pupils were bidden get studies for themselves. One hired an old orange woman; her dirty basket and faded

shawl contrasted strangely with the artistic surroundings. One day she came, but the basket had been cleaned; another, and the shawl had been changed, the model was conforming to her surroundings. So strong is the tendency that Paul warns us against it, saying: "Be not conformed to this world." Slowly but surely the warm sunlight and balmy air of your Christian home will enter into and transform the green fruit into ripened fruit, that shall fall into your waiting hands to be kept in the great Master's many-mansioned house.

### The Best We Can Do.

How to obtain opportunities to visit the Sunday-schools has often been a serious question with the ministers who are stationed in rural districts. Some have recommended central churches to be established, in which service shall be held morning and evening, thus leaving the afternoon for Sunday-school visitation. But it is obvious that this plan is not likely to obtain, at least during the present generation. For though in some instances congregations have been amalgamated, even at the loss of some families, the circuit system, with three or four appointments for a minister, must still be the order of the day, so that preaching three times each Sabbath continues to be a necessity. In addition to those services at least one or two classes must be met.

How, then, is it possible for the minister to visit the Sunday-schools on his circuit? The writer, having studied the subject carefully, can see no other plan but the following:—Get the schools to meet before public service; go to the schools say half an hour before the close; give an address of about twenty minutes, and catechise the children, or take the classes in rotation; and, with the permission of the teachers, speak to each scholar personally, either on the topics of the lesson for the day or the subject of personal religion. The writer visits one of his schools every Sunday afternoon before service, and, by means of a cloth blackboard (to be had at the Book Room), spends about half an hour very profitably with the children.

"Mend not our rules, but keep them," is the advice of John Wesley. Ministers who cannot visit the Sunday-schools on their circuits may wisely take advantage of the provisions of the Discipline, page 155, paragraph 337, which reads thus:

"In order that the ministers may from time to time visit the Sabbath-schools on their circuits, it is recommended that an open meeting of the school be held for that purpose once a quarter; if necessary, at the time of the regular preaching service."

The open meetings of the Sunday-schools have often been greatly beneficial both to parents and children, and thus held, they are a kind of connecting link between the church and the school. It would be an excellent arrangement for them to be held at every appointment.

E. B.



### The Teacher's Work.\*

THE accomplished Editor of *The Sunday-School Times* has, in the volume mentioned below, given the result of his long experience and observation on the important subject of Sunday-school teaching. The great Sunday-school question of the times is, How to teach? This book answers that question. It shows first that certain popular methods, as telling, or lecturing, or merely hearing recitations, is not teaching. It shows next that the teacher must know *whom* he is to teach, *what* he is to teach, and *how* to teach it. Then it shows, in successive chapters, how to gain and hold attention, how to make clear what is taught, and how to secure the scholars co-work. Wise suggestions on reviewing, clenching the truths taught, etc., are also given.

But the teacher has other work than teaching. He must seek, by every means, to mould and guide the character of his scholars. He must love them, and win their love. He must manage them wisely when present, and seek to influence them when absent. He should help them to Christian decision, and counsel and aid them in the critical hours of life's formative period. Such—so grand, so noble, so holy—is the work of the teacher, as set forth in this volume. For the attainment of this high ideal wise counsels are given and valuable helps suggested. The book is anything but dry, didactic reading. The author carries out his own rule by copious illustrations, anecdotes, and the judicious use of wit and humour. No teacher can read this book without clearer views of the importance, and dignity, and responsibility of his work, and without being greatly helped to perform it. If teachers would study its pages, and profit by its suggestions, the art of teaching would be well, if not revolutionized, at least greatly improved. We wish that this book could be in every Sunday-school library, and that every teacher might read it.

### Procuring a Substitute.

THERE are few schools in which all the teachers are present for very many successive Sabbaths. Illness, absence from town, bad weather, and a great variety of circumstances sometimes make it quite impossible for the most faithful teacher to be at his post. In that case there must be a substitute. And the importance of the matter suggests the following words:

I. *To the regular teacher.*

1. Have a substitute as seldom as possible. Your place is not one to be left on slight oc-

\* Teaching and Teachers; or, The Sunday School Teacher's Teaching Work, and Other Work of the Sunday School Teacher. By H. CLAY TRUMBULL, D.D., pp. 370. Philadelphia: John D. Wattles; Toronto: William Briggs. Price, \$1.50.

casions. Your reason for absence ought to be very good indeed.

2. If you must be away, secure your substitute yourself. Do not send word to the superintendent, just at the opening of the school, that "you cannot be there to-day, and he will please find some one to take your place."

3. Give your substitute reasonable notice. He cannot teach without preparation, any more than you can.

4. Furnish him with your lesson help.

5. Pray for him before he goes to your class while he is teaching, and after he has finished.

6. In the name of Christian courtesy, never forget to thank him for what he has done.

#### II. *To the substitute.*

1. Understand in the beginning that you are undertaking difficult work. It is never easy to take another's place. It is impossible that you should know what sort of scholars you have, or what they need, meeting them only once. Do not be discouraged, therefore, if you find it hard to teach, and if it seems, at the end of the hour, as if you had done nothing.

2. Pray much before you go to the class.

3. Study the lesson. You cannot teach at hap-hazard, or on the strength of your general knowledge.

4. Never mind finding out "how the teacher does it." Get at the lesson and teach your own way.

5. Pray afterward for those who have thus been brought under your teaching.—*Westminster Teacher.*

### Prayer and Scripture Study.

JOHN WYCLIFFE, the Morning Star of English Protestantism, who gave English-speaking people the first complete translation of Holy Scripture in their mother tongue, was given to much prayer. Among his reasons for cultivating this saintly habit was this: "I need," he said, "the internal instruction of a primary teacher." Was Wycliffe right in feeling that even he, with all his learning and his wide knowledge of the letter of the word, needed the light of the Spirit who inspired the Sacred Book, in order to a right understanding of its sublime truths? No doubt he was. Had human reason created the Book, unassisted human reason could understand it. But seeing that it is a revelation of God's thoughts, it can only be comprehended by him who reads it sitting in the light which streams from the face of God. Let the teacher make a note of this and dwell upon it, until it spurs him to pray much, as Wycliffe did, for the internal instruction of the Holy Comforter, who is pledged to become the "primary teacher" of every one who seeks His help. Our Scripture lessons, studied in this hallowed light, will appear to the mind like brilliant jewels. They will kindle the soul into divine raptures, and enable the teacher, thus divinely quickened, to teach with such vivacity and power that his scholars will be both attentive and profited.

# INTERNATIONAL BIBLE LESSONS.

## THREE MONTHS WITH SOLOMON AND THE BOOKS OF WISDOM.

### DECEMBER, 1884.

NOTE.—The Scripture verses to be committed to memory are indicated by an index [S<sup>t</sup>] at the side.

B. C. 990.]

December 7.

#### LESSON X.—DRUNKENNESS.

Proverbs 23. 29-35.



S<sup>t</sup> 29 Who a hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes?

a Chap. 20. 1; Isa. 5. 11; Eph. 5. 18.

S<sup>t</sup> 30 They that tarry long at the wine; they that go to seek mixed wine.

S<sup>t</sup> 31 Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright:

S<sup>t</sup> 32 At the last it biteth like a serpent, and stingeth like a adder.

a Or, a cockatrice.

33 Thine eyes shall behold strange women, and thine heart shall utter perverse things:

34 Yea, thou shalt be as he that lieth down b in the midst of the sea, or as he that lieth upon the top of a mast.

b In the heart of the sea.

35 They b have stricken me, shalt thou say, and I was not sick; they have beaten me, and c I felt it not; when c shall I awake? I will seek it yet again.

b Chap. 27. 22; Jer. 5. 3. —c I knew it not; Eph. 4. 19. —c Deut. 29. 19; Isa. 56. 12; 2 Pet. 2. 22.

#### GENERAL STATEMENT.

The greatest evil in our day and in our land is that of strong drink, which holds millions in its chains of slavery, and annually digs the graves of sixty thousand people. It costs the United States seven hundred million dollars every year, and the money is worse wasted than if thrown into the sea, for with it we buy poverty, and crime, and disease, and ruin. It does no good to any man, and does incalculable harm to millions. The word of God lifts its voice against this evil in the lesson before us, which reads as if written for our time, not for an age and a civilization long since passed away. There were drunkards reeling through the streets of Jerusalem in Solomon's day, as there are drunkards in the gutters of New York and Chicago. And the warnings of the word strike home now as deeply as they ever did. With powerful pencil, and in bold lines, the wise man draws the picture of the drinking man in all his hideousness: with bleared eyes, slobbering tongue, reeling gait, heart full of lust, and hands ready for quarrel. He points us, too, to the only safeguard, total abstinence, urging us not to moderation, which is Satan's counsel, but to "look not on the wine," to avoid it, turn from

it, and pass away. No man was ever made a drunkard by following the precepts of the Bible; and here we read both the warning of danger and the exhortation to the way of safety.

#### EXPLANATORY AND PRACTICAL NOTES.

Verse 29. Who hath woe? Literally, "Who hath O?" an interjection expressing distress. This clause might be taken as a text for the entire lesson, which describes the woes of the drunkard of three thousand years ago, but as aptly of to-day, for drunkenness is the same in all ages. Who hath sorrow? The Hebrew word means first, poverty, then misery, both of which are results of intemperance. In our land there would be bread enough and to spare were it not for liquor. The witty Josh Billings has said, "Some folks smile at the folly of youth in dragging a sled up-hill for the fleeting pleasure of riding down on it; but that youth is a sage compared with the man who works hard all the week, and then drinks up his wages on Saturday night." Who hath contentions? "Quarrelsome in his cups," is the old saying; and everybody knows that many a man is ready for a fight when drunken who is peaceable enough when sober. Nearly all the quarrels, brawls, and murders take place in liquor-shops, and between drunken men. Who hath babbling? "When wine is in, wit is out." Listen to the incoherent drivell of an intoxicated man, and see how true to the life is Solomon's description. Liquor muddles the brain and thickens the speech. Wounds without cause. The patriot shows with pride the scars won in defence of his country; but the drunkard's bruises tell the story, not of glory, but of shame. Redness of eyes. The drunkard is easily recognized by his blood-shot eyes and purple face, which show the presence of disease as the result of drink.

30. They that tarry long at the wine. In the East it is not uncommon for a company of men to sit down beside a cask of liquor, and not leave it until all is consumed. There are in every community drunkards whose "sprees" are protracted through days and even weeks. Go to seek. The same word in the original is used of seeking after knowledge. Job 11. 7; Prov. 25. 2. As one seeks for truth, so another seeks for that which destroys him, body and soul. Mixed wine. Wine made more powerful by the mixture of spices. So the weaker leads to the stronger, the cider to wine, the wine to whiskey, the whiskey to brandy.

**31. Look not thou.** The wise man gives the best counsel how to escape the danger of drunkenness. It is not by using wine or beer in moderation, for moderate drinking never yet made a thorough sober man, and has made millions of drunkards; but by total abstinence, avoiding wine altogether. **When it is red.** The bright color of the wine gives it an attractive look, and adds to its fascination and its danger. **Giveth its color.** Literally, "its eye," the head on its surface. **Moveth itself.** When it glows and sparkles and foams in the glass.

**32. At the last.** In the beginning it fascinates, and at the end it stings. **Like a serpent.** Like a serpent in its brilliant color, its gliding motion, its deadly bite. The bite of the drink-serpent is in its misery, remorse, degradation of character, and despair. **Adder.** A stronger word, referring to a more poisonous variety of serpent, called in the margin the cockatrice. At first, pleasant young gentlemen, taking a social glass; at last, debauched old sots, seeking to satisfy a craving; at first, pleasure; at last, eternal ruin; this is the sting of the old serpent in the wine-cup.

**33. Thine eyes shall behold strange women.** "Strange women" is the Bible name for women who live to pander to sensual lust. Strong drink arouses all the animal passion in men, and causes them to look upon women, not with pure thoughts, but with evil desires. Drunkenness and unchastity are twin vices, and are generally found together. Some translate "strange sights," with perhaps a reference to the horrible dreams of delirium tremens. **Utter perverse things.** The heart dwells upon evil imaginations, and the tongue speaks wildly and incoherently in the drunken man. No drunkard's will is under his own control.

**34. Lieth down in the midst of the sea.** Perhaps a reference to the giddiness of head and sickness of stomach which so often follows drinking. A drunken man reels like one who tries to walk the deck of a ship in a storm, and is often as one sea-sick. **Lieth upon the top of a mast.** He who goeth to sleep at the mast-head is in danger of being dashed to pieces on the deck or drowned in the sea. So drunkards will fall asleep on the railroad track, or on the wharf, or expose themselves to danger of death in many ways.

**35. They have stricken me.** The intoxicated man is represented as talking to himself, bruised and beaten, yet in a state of semi-unconsciousness, not feeling the blows. **When shall I awake?** Better, omitting the interrogation, "When I shall awake." **I will seek it yet again.** This is the worst of all the dangers of strong drink. It fastens around a man the chain of habit and of appetite, so that, knowing all its evil, he still determines to follow it.

#### GOLDEN TEXT.

Be not among wine-bibbers, Prov. 23. 20.

#### OUTLINE.

1. Woe, v. 29, 30.
2. Warning, 31-35.

#### LESSON HYMNS.

No. 917, Methodist Hymn Book.

Mourn for the thousands slain,  
The youthful and the strong;  
Mourn for the wine-cup's fearful reign,  
And the deluded throng.

Mourn for the ruined soul—  
Eternal life and light  
Lost by the fiery, maddening bowl,  
And turned to hopeless night.

Mourn for the lost,—but call,  
Call to the strong, the free;  
Rouse them to shun that dreadful fall,  
And to the refuge flee.

Mourn for the lost,—but pray,  
Pray to our God above,  
To break the fell destroyer's sway,  
And show his saving love.

No. 918, Methodist Hymn Book.

Life from the dead, Almighty God,  
'Tis thine alone to give;  
To lift the poor inebriate up,  
And bid the helpless live.

Life from the dead! For those we plead  
Fast bound in passion's chain,  
That, from their iron fetters freed,  
They wake to life again.

Life from the dead! Quicken'd by thee,  
Be all their powers inclined  
To temperance, truth, and piety,  
And pleasures pure, refined.

And may they by thy help abide,  
The tempter's power withstand;  
By grace restored and purified,  
In Christ accepted stand.

No. 919, Methodist Hymn Book.

'Tis thine alone, almighty Name,  
To raise the dead to life,  
The lost inebrate to reclaim,  
From passion's fearful strife.

What ruin hath intemperance wrought!  
How widely roll its waves!  
How many myriads hath it brought  
To fill dishonoured graves!

And see, O Lord, what numbers still  
Are maddened by the bowl,  
Led captive at the tyrant's will  
In bondage, heart and soul.

Stretch forth thy hand, O God, our King,  
And break the galling chain;  
Deliverance to the captive bring,  
And end the usurper's reign.

TIME.—B. C. 900.

EXPLANATIONS.—*Who hath woe*—There were drunkards in Solomon's time as in ours. *Sorrow*—Nothing else brings as much sorrow into the world as strong drink. *Contentions*—How many quarrels, ending in murder, are caused by liquor! *Wounds without cause*—The drunkard is likely to harm others, and to be harmed

by others. *Redness of eyes*—Bloodshot from drink. *Mixed wine*—Wine made stronger by spices. *Moveh itself*—With sparkle and froth. *Biteth like a serpent*—In the want, misery, loss of character and of reputation which it brings here, and eternal death hereafter. *Strange women*—The lustful and wicked passions of drunkards are excited. *Perverse things*—The vile utterances of an intoxicated man. *Lieth down*—The sickness which follows drinking. *Stricken me*—The intoxicated man is insensible to blows. *I will seek it*—Seek once more the cup which brings him such evil. The appetite for liquor becomes a master passion.

#### HOME READINGS.

- M.* Drunkenness. Prov. 23. 29-35.  
*Tu.* The sin of Noah. Gen. 9. 18-29.  
*W.* The drunkard's reward. Prov. 23. 15-28.  
*Th.* Drunkards threatened. Isa. 28. 1-5.  
*F.* The unfaithful servant. Luke 12. 41-48.  
*S.* The evil of drunkenness. Rom. 13. 8-14.  
*S.* The unrighteous withheld. 1 Cor. 6. 1-11.

#### QUESTIONS FOR HOME STUDY.

1. **Woe**, v. 29, 30. What six marks of wrong-doing are given? Who have these marks? What is the cause of them? What does Solomon say elsewhere of wine? Prov. 20. 1. What warning against it is given by Paul? Eph. 5. 18. What drinks are included in this warning? What is the final woe of the drunkard? 1 Cor. 6. 10.

2. **Warning**, v. 31-35. What warning is given against yielding to temptation? What temptation has wine to the eye? To what other sin of the eye may it lead? What does Jesus call the eye? Luke 11. 34. What is better than indulgence of the eye in evil? Matt. 18. 9. What is the result of indulgence in wine? What is the end of all wrong-doing? Rom. 6. 21. How does Solomon describe the drunkard? What is the only safe rule with all intoxicating drinks? Col. 2. 21. What reason does Paul urge for total abstinence? Rom. 14. 21. What safeguard may we all have? Prov. 14. 26-27.

#### PRACTICAL TEACHINGS.

Where in this lesson are we taught—

1. That intemperance brings a curse with it?
2. That temptation is the door to ruin?
3. That the end of the drunkard is folly and shame?

THE LESSON CATECHISM.—(For the entire school.) Who hath woe, sorrow, and contentions? "They that tarry long at the wine." 2. Against what are we cautioned? Looking upon wine to drink it. 3. What does wine do in the end? "Biteth like a serpent." 4. What shall we do when we are filled with wine? "Utter perverse things." 5. What is the natural result of once drinking? A desire to drink again.

DOCTRINAL SUGGESTION.—The results of sin.

#### QUESTIONS FOR SENIOR STUDENTS.

1. **Woe**, v. 20, 30. What is here shown as bringing woe? Does this evil cause greater or

less woe now than in ancient times? What is meant by "mixed wine"? What six evils of wine are named in verse 29? Show how each of these evils results from strong drink now. What is the best way to avoid these evils? What is the warning of the GOLDEN TEXT?

2. **Warning**, v. 31-35. What is the warning of the wise man? Why is this warning needed? Why is the sting of strong drink compared to that of a serpent? What evil results of intemperance are named in verse 33? What effect of strong drink is noted in verse 34? How is the power of habit shown in verse 35? What is Paul's advice in Eph. 5. 18? What should be our principle with regard to strong drink?

#### PRACTICAL TEACHINGS.

What are here shown—

1. As the dangers of strong drink?
2. As the safety from strong drink?
3. As the evidence of the power of habit?

#### QUESTIONS FOR YOUNGER SCHOLARS.

What is sure to bring us sorrow and trouble? Wine, or strong drink of any kind. What is strong drink? A deceitful enemy. Of what is it the cause between friends? Of quarrelling and contentions. To what will quarrelling lead? To blows and wounds. What command is given us in the Bible? [Repeat GOLDEN TEXT.] What warning? "Look not upon the wine when it is red." Why are we so warned? A look might tempt us to drink. What is the result of one drink? A drunkard's life of sin and trouble. What is the end of a drunkard's life? A shameful death. Of what does strong drink rob us? Of our strength and reason. What does it make of us? Babblers and fools. Of what should we be afraid? Of its power. What is the constant thought of the drunkard? "I will seek it again." Who is able to deliver us from the temptation of wine and strong drink? Christ, our Lord and Saviour. Who can break the bonds of the drunkard? Jesus.

#### WORDS WITH LITTLE PEOPLE.

Strong drink has power to destroy both body and soul. Do not taste it; one taste may make you a drunkard. Do not handle it, or you may be led to drink it. Do not look upon it; that is the only way to escape temptation. "Wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise."

#### CATECHISM QUESTION.

10. *Did God create you?*

Yes; He made me, both body and soul.

Know ye that the Lord He is God: it is He that hath made us.—1stalm c. 3.

Thou hast clothed me with skin and flesh, and hast fenced me with bones and sinews.—Job x. 11.

O God, the God of the spirits of all flesh.—Numbers xvi. 22.

The Father of spirits.—Hebrews xii. 9.

**ANALYTICAL AND BIBLICAL OUTLINE.****The Woes in the Wine-cup.****I. POVERTY.**

- Who hath sorrow? [poverty.] v. 29.  
 "The drunkard . . . shall come to poverty."  
 Prov. 23. 21.

**II. QUARRELS.**

- Who hath contentions? v. 29.  
 "Live peaceably with all men." Rom.  
 12. 18.

**III. FOOLISH SPEECH.**

- Who hath babbling? v. 29.  
 "Swift to hear, slow to speak." James  
 1. 19.

**IV. WOUNDS.**

- Who hath wounds without cause? v. 29.  
 "Wound for wound, stripe for stripe."  
 Exod. 21. 25.

**V. DISEASE.**

- Who hath redness of eyes? v. 29.  
 "For this cause . . . sickly." 1. Cor. 11. 30.

**VI. REMORSE.**

- At the last it biteth. v. 32.  
 "Fear cometh as desolation." Prov. 1. 27.

**VII. SENSUAL LUSTS.**

- Eyes shall behold strange women. v. 33.  
 "Drunkenness . . . chambering . . . want-  
 onness." Rom. 13. 13.

**VIII. INSENSIBILITY.**

- Beaten me . . . felt it not. v. 35.  
 "Hardness and impenitent heart." Rom.  
 2. 5.

**IX. APPETITE.**

- I will seek it yet again. v. 35.  
 "Dog is turned . . . own vomit." 2. Pet.  
 2. 22.

**ADDITIONAL PRACTICAL LESSONS.****Thoughts on Intemperance.**

1. The deprived heart is the same in all ages, and drunkards now are like drunkards of ancient time. v. 29.
2. The use of liquor brings men into misery of every kind, into poverty, and injury, and disease. v. 29.
3. Those who begin by tasting are in danger of tarrying long at the wine. v. 30.
4. There is a vast difference between the glow of the first glass and the final agony of the serpent's tooth. v. 31, 32.
5. The greatest danger in strong drink is its tendency to create an appetite which overmasters the will. v. 35.
6. The only safeguard against the habit of drinking is total abstinence. v. 31.

**ENGLISH TEACHER'S NOTES.**

BY SARAH GERALDINA STOCK.

WHEN a soldier returns from the wars, we are not surprised if he bears upon him the marks of wounds received in the struggle. I

shall not forget what was to be witnessed any day in the pleasure gardens at Weisbaden, in the summer of 1871. Numbers of German officers were there, enjoying the shade of the trees, and listening to the music, but any moment you might notice one limping, another on crutches, another leaning heavily on the arm of a friend; quite a large proportion of them bearing the marks of what they had passed through in the campaign of the previous year. Among the crowd I observed a lady in an invalid chair, who was pointed out to me as one who had received injuries while nursing the wounded. There was reason for all this, and those who had risked their lives for their country did not grudge the wounds received on its behalf. But had such a sight followed on many years of peace it would have been truly strange.

In the passage for to-day we are told of "wounds without cause," when there has been nothing to fight for, nothing to protect, nothing to win.

Now such wounds are found throughout the length and breadth of England, and in many parts, no doubt, of America also, to say nothing of other countries. And when search is made to see whence they arose, we find, as in Solomon's time, a deceitful foe that "biteth like a serpent, and stingeth like an adder." And the danger is so real, and so widely diffused, that no teacher should neglect to warn her scholars against it.

Give them a glimpse of the wounds. Here is a man starving in a wretched garret. He is a well-educated man, and was once moving in good society. Has he been robbed or cheated? Has he met with unexpected reverses? No. Yet money, position, reputation, employment, friends, are all gone, and he is brought to the lowest state of misery. Is he not wounded "without cause?"

Here is a woman, young, beautiful, amiable, in comfortable circumstances, the wife of a man to whom she is fondly attached, and who loves her also. She ought to be bright and happy. Yet her face is sad, her cheek is pale, her heart is weary with continual sorrow and care. She is wounded "without cause."

Here are little children left at home alone, ragged and hungry. Yet they are not motherless, and their mother is able to work and earn a living. They are wounded "without cause."

Here is a man talking absurdly, and making a fool of himself, yet he is no idiot, but a man of good abilities; here are two women quarrelling and speaking ill of one another; here are men and women with unsteady walk, trembling hands, unable to see straight before them—all wounded "without cause."

All round about us there is woe, sorrow,

contention, babbling, redness (or dimness) of eyes—all "wounds without cause."

Now let them look at the foe by whom these wounds have been inflicted. Is it some monster? No; a simple thing, a harmless-looking thing, a pleasant-looking thing—just the wine that sparkles in the glass and tempts the thirsty and the weary. But wine is spoken of as one of the gifts of God. Gen. 49: 11; Psa. 104: 15; Hos. 2: 8; Joel 3: 18; Amos 9: 13; Zech. 9: 17. It cannot then be evil in itself. And we are not told that it wounds all who touch it.

It hurts those who "tarry long" over it. Some take a glass or two and then stop. Others are carried on little by little, hardly knowing how until this simple-looking thing has got the mastery over them, and has begun to rob them of their self-control, dignity, and health.

It hurts those who go to "seek" it; those over whom it has acquired such a hold that they cannot get on without it, that it is the one constant object of desire.

The teacher will enforce the application of the subject according to his own convictions. We are not bidden by Scripture to be abstainers, and were the "wounds" of which we have spoken less terrible, it would only be necessary to give the warning against excess. But the wounded are of all ranks, all ages and conditions, women and children as well as men; even children of God have suffered from the "bite" and "sting" of this small but potent thing.

It is not only the giddy and light-minded who have gone through the experience described in verses 34, 35; the insensibility and utter callousness toward all surroundings; but respectable Christian women and earnest Christian men! Solomon bids us "look not on the wine," etc., that is to say, be not enchanted by it, be not taken captive. Surely, in view of the terrible "wounds without cause" that are so thick around us, the teacher may add his earnest advice to "touch not" this thing which has been transformed by abuse from a blessing into one of the most terrible curses of modern days.

But if he even go so far, the lesson will be incomplete if he go no farther. The "wounded" round about us must not be forgotten. Is there any healing for them? Yes, there is a Physician who can undertake even their case. Christ is able to cure even these "wounds without cause." And what is our part? To pity them, to pray for them, to help them as far as we can—all may help by example.

**References.** FOSTER'S CYCLOPEDIA OF ILLUSTRATIONS: [Numbers marked with a star refer to poetical volumes, others to

prose.] Ver. 29: \*2002, 8181, 11540. Ver. 30: \*932, 3328. Ver. 31: 1656, \*2993, 6039. Ver. 32: 6329, 9953. Ver. 33: 5311, 10862. Ver. 34: 8176. Ver. 35: 12155.

## BEREAN METHODS.

### Hints for the Teachers' Meeting and the Class.

This is a lesson which suggests its own plan of teaching. Let the teacher take it up clause by clause, illustrating its statements by facts which are known to all.... The Analytical and Biblical Outline states the evils of intemperance, or "Woes in the Wine-cup." Let these be shown by the teacher... A good plan would be to draw on blackboard or slate the picture of a wine-glass, with a serpent coiling around it. Write between the folds of the serpent the nine woes given in the Analytical and Biblical Outline, and show their application to drunkards of today.... The safeguard against intemperance, as stated in verse 31, should be impressed upon the scholars, "Look not thou," etc. Show that the only way of safety is total abstinence... ILLUSTRATION. A man said, "I am worth seventy-five thousand dollars, and I will give half of it to any one who can help me to get past that tavern without going in." A good way to help him safely past would be to shut up the bar.

### Primary and Intermediate.

BY M. V. M.

**LESSON THOUGHT.** *Alcohol an Enemy.* To be taught: 1. That the Bible warning is against strong drink. 2. Why it warns against it. 3. How we may escape the evil of intemperance.

1. Teach that Solomon was a very wise man; that when he wrote this he had lived many years, and had seen what trouble strong drink caused. Does one need to live many years now to see the evil of strong drink? Let children tell some instances of what it does? Ask who has seen a drunken man? Here are six questions. Let children answer them, putting them in language easily understood, as "Who hath contentions?" "Who is quarrelsome?" "Who hath babbling?" "Who talks foolishly?" etc. Tell that in many places the Bible warns against drunkenness. Read 1 Cor. 6: 10; Isa. 28: 1, 3; Prov. 23: 21, and others.

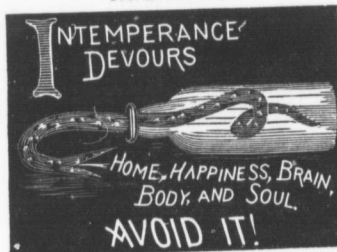
2. Tell story of a boy who was running toward a steep bank. The boy did not see it, but his father did, and he ran calling him to come back. God is our Father, and He sends these warning cries in his book that we may hear him and be saved. Teach why there is danger in drinking wine. Wine is grape-juice, you say; can that hurt me? Tell

that it is not the grape-juice that harms, but the alcohol in the decayed juice. A cup of milk cannot hurt you, but if some one dropped poison into the milk, then it might cause death. If children do not know, tell simply how alcohol is formed, and give instances to prove that it is a poison. Burn a little alcohol in a spoon before the children and tell that it is the poison you are burning, that part of the wine which biteth like a serpent.

3. Make several steps on the board. Print on the lowest "Disobedience;" on the next "Swearing;" on the next "Smoking;" on the next "Drinking;" and talk about the beginnings of evil, showing that the only way to avoid evil is to keep away from it. When can children best fight alcohol? When they are little, by letting it alone. King Alcohol, as many call him, would soon die if let alone. Boys and girls who will follow King Jesus are the best soldiers in fighting King Alcohol.

#### Blackboard.

BY J. B. PHELPS, ESQ.



Intemperance is an insatiate monster whose appetite is not only never satisfied, but grows with years. Relate to the school instances of homes that it has broken up and devoured, of happiness gone, of men whose health is shattered, and whose brains have been stolen away. There is only one way to get rid of this monster. Keep away from it! Do not feed it! Do not temperize with it! Have nothing to do with it in any way.

BLACKBOARD SUGGESTIONS. Three steps to ruin: 1. Touch. 2. Taste. 3. Handle. . . . Another: Draw a line. Call it the way of temptation. Over it write Bad Company. At the beginning of the line write Tasting, at the end write Drunkenness.

#### Lesson Word-Pictures.

Free exhibition of a cobra, in a glass open-mouthed, a drinking-glass! It is filled, and up out of its sparkling surface the cobra boldly thrusts its hooded head, fastens its glittering eyes, dreadful with the fascination of death, upon the holder of the glass. It

beckons him to drink, and as he drinks it expands its hood, darts forward his hideous fangs and stings him! This species of cobra does not give the exhibitor and drinker a fatal blow at first, and yet ever benumbingly and slyly increases the charge of poison from day to day. To see a snake-show carefully walled up in a box men will readily pay money, but here is an exhibition paraded in our streets, free to all observers, and men, boys, and even women and girls, are the exhibitors. You can see the snake bite a hundred times a day if you will go into some quarters. Yes, a free exhibition of the poison-power of that snake, alcohol! No snake-charmers will suffer their slimy pets to thrust their poison fangs into them again and again, but these exhibitors, the dram-drinkers, consent again and again to be stung and all without charge. You can actually see, and examine in detail the benumbing power of the cobra-poison. You can see the drinker stagger as one "that lieth down in the midst of the sea, or as he that lieth upon the top of a mast." Sense and conscience are both benumbed, and he may break out into a maudlin "babbling" be aroused to "contentions," and to receive "wounds without cause." At last he may fall into the gutter to lie unconsciously in its ooze and filth. While he lies there, go into his shop, his store, his office, and see how alcohol has paralyzed there the hand with its cunning, the foot with its swiftness, the tongue with its eloquence, the brain with its power to create. Go into his home and see how the cobra has thrust its fangs into the hopes and happiness centering there. If you could go into his heart you would see how manhood and rectitude have been pierced and poisoned to their centre. But he stirs in his slumbers! He rubs his eyes. He confusedly cries, "I will seek it yet again!" He rises again to lift the glass out of which the cobra flashes its dreadful eyes and menaces with its fangs? Why does he not strike the glass down? Why continue in a service that pays no wages, that does not give even a slave's food and clothes, its only return the existence of a brute and the character of a demon? See! There are chains between that glass and the holder, the snake and its exhibitor, chains every link of which has been heated in the hot fires of Appetite and forged on the hard anvil of Habit. He drinks again, laughing perhaps, but it is the laugh of despair. He is stung again, is struck harder, deeper. And look! He falls to writhe in delirium. The serpent has entered his brain, crawls and hisses through all his thoughts, haunts and pursues him with its devilish eyes, till death lets the curtain drop and the "exhibition" is over.

B.C. 980.]

## LESSON XI.—VANITY OF WORLDLY PLEASURE.

[December 14.]

Ecclesiastes 2. 1-13.



1 I said *a* in mine heart, Go to now, I will prove thee with mirth: therefore enjoy pleasure: and, behold, *b* this also is vanity.

*a* Luke 12. 19.—*b* Isa. 50. 11.

2 I said *c* of laughter, It is mad; and of mirth, What doeth it?  
*c* Prov. 14. 13; chap. 7. 6.

3 I *d* sought in mine heart *a* to give myself unto wine, yet acquainting mine heart with wisdom, and to lay hold on folly, till I might see what was that good for the sons of men which they should do under the heaven *b* all the days of their life.

*d* Chap. 1. 17.—*a* To draw my flesh with wine.—  
*b* The number of the days of their life.

4 I made me great works; I builded me houses; I planted me vineyards;

5 I made me gardens and orchards, and I planted trees in them of all kind of fruits;

6 I made me pools of water, to water therewith the wood that bringeth forth trees;

7 I got me servants and maidens, and had *c* servants born in my house; also I had great possessions of great and small cattle above all that were in Jerusalem before me;  
*c* Sons of my house.

8 I *e* gathered me also silver and gold, and the peculiar treasure of kings and of the provinces; I gat me men singers and women singers, and the delights of the sons of men, as *d* musical instruments, and that of all sorts.

*e* 1 Kings 9. 28; 10. 10, 14, 21.—*d* Musical instruments.

9 So *f* I was great, and increased more than all that were before me in Jerusalem: also my wisdom remained with me.

*f* Chap. 1. 16.

10 And whatsoever mine eyes desired I kept not from me, I withheld not my heart from any joy; for my heart rejoiced in all my labour: and *g* this was my portion of all my labour.

*g* Chap. 3. 22; 5. 18; 9. 9.

11 Then I looked on all the works that my hands had wrought, and on the labour that I had laboured to do; and, behold, all was vanity and vexation of spirit, and there was no profit under the sun.

12 And I turned myself to behold wisdom, *h* and madness, and folly: for what can the man do that cometh after the king? *e* even that which hath been already done.

*h* Chap. 1. 17; 7. 25.—*e* Or, in those things which have been already done.

13 Then I saw *f* that wisdom excelleth folly, as far as light excelleth darkness.

*f* That there is an excellency in wisdom more than in folly.

## GENERAL STATEMENT.

The Book of Ecclesiastes holds a singular position in the canon of Scripture. It takes its stand not in heaven, but on the earth, and leads through various paths, only to show their usefulness; and directs to God, by proving the

vanity of the earth. The lesson of the week is found, not in its opening, but its closing sentences, which point to the service of God as the only worthy object of life. It may have been written by the one, and the only one among the sacred writers, who had the fullest experience of life in all its phases, a wise philosopher, a great king and a man of pleasure. Either it was penned by Solomon himself, as its language intimates, or by some later writer enabled by divine power to enter into the experience of Solomon, and of the two alternatives the former seems the most reasonable. It is the search of a soul after the highest good, passing through fields of pleasure, of sin, of learning, testing every experience which promises enjoyment, and finding in all earthly things the same inability to meet the wants of the soul, until the seeker reaches the conclusion that in the fear of God, and the keeping of his law, are found the highest aims of man. It is an experience like that of the physician who tests poisons on himself that he may warn others against them, an experience from which Solomon himself came forth defiled and blighted, and therefore a story which is told as a beacon to warn, and not a buoy to guide. The young man of to-day may not plead Solomon's conduct as an excuse for his own delvings in the dark pool of worldly pleasure, but rather may learn to avoid the errors of which the wise man tells us his own bitter experience.

## EXPLANATORY AND PRACTICAL NOTES.

**Verses 1, I said in mine heart.** This verse and the one following form a heading to the section, and state in brief what is given at length in the succeeding verses, the failure of Solomon's attempt to find satisfaction in worldly pleasure. **In mine heart** should be "to my heart." **Go to.** An ejaculation like our "Come, now." **Prove thee with mirth.** He had already tested the search for knowledge, and found it "vanity;" now he undertakes a search for pleasure. Yet we are to remember, first, that it was not for sensual gratification, but for the gaining of wisdom; and, secondly, that he kept in view the facts of death and eternity, two realities overlooked by most pleasure-seekers. **This also is vanity.** This word means "breath," and is the name Abel, in Gen. 4. 2. It denotes that which passes away quickly, leaves no result, and fails to satisfy the heart of man. He means here, not that enjoyment is evil or wrong, but that it fails when made the chief end of existence. 1. Those have the most pleasure who seek it the least.

**2. I said of laughter.** This he said, not at the beginning, but at the end of his experience. **It is mad.** The merriment of the mere pleasure-seeker is like the laughter of the insane, for it is hollow, and strives to hide realities. 2. Look at the faces of men who seek



pleasure in wickedness—do they appear happy? **Mirth, what doeth it?** Mere merriment passes away and leaves no lasting benefit. 3. The only real pleasure is that enjoyed by the children of God.

3. **To give myself unto wine.** Some claimed to find pleasure in wine, and Solomon made the dangerous experiment, not as a drunkard, but as an investigator for the benefit of others. If the young man of to-day were wise, he would accept Solomon's conclusions without the risk of seeking Solomon's experience. **Yet acquainting mine heart.** Not plunging headlong into drunkenness, but seeking to try the effects of wine in a thoughtful way, and for the purpose of learning whether contentment could be gained through gratification of appetite. **See what was good.** Solomon went into the forbidden realm of worldly pleasure to see whether it contained any good. His quest was in vain; yet he suffered in his own character as the result. 4. It is dangerous to make experiments in sin.

4. **I made me great works.** Solomon was a great builder of palaces, store-cities, and fortifications, besides the temple. **Houses.** Two palaces of Solomon are mentioned, one near the temple, another, a summer residence on Mount Lebanon. **Vineyards.** His vineyards at Baal-hamon and at En-gedi are named in his Song.

5, 6. **Made me gardens and orchards.** The word for "orchards" is "paradises;" that is, parks or pleasure-grounds. **Pools of water.** The storage of water for irrigation during the dry season is necessary in the East. Pools or reservoirs may be seen on many hill-sides, and three near Bethlehem are still called "Pools of Solomon." **The wood that bringeth forth trees.** Rather, "the wood blooming with trees."

7. **I got.** Rather, "I bought," purchased slaves being referred to in this clause, and those born to such condition in the next. **Servants and maidens.** Slaves are meant, but slavery in the Hebrew commonwealth was mild, and the master's control was not absolute. A slave maimed by his master could claim freedom; all slaves were to be taught in the law, and a female slave could be the wife of her master or her master's son, and then became free. **Great and small cattle.** Oxen and sheep.

8. **I gathered me also silver and gold.** Solomon was the richest of the Israelite kings. His wealth came partly from tribute on conquered provinces and taxes on his dominion, and partly from commerce by land and sea, as the trade of the East passed through Palestine. His income from trade alone was over fifteen million dollars, when money would buy twenty times as much as now. **Peculiar treasure of kings.** That is, all the treasures and curiosities which kings can gather from their provinces. **Men singers and women singers.** Bands of choral singers, not for the temple service, but for display and pleasure. **Delights of the sons of men.** A reference to the sensual pleasures described in 1 Kings

11, 3, which constituted Solomon's great sin. **As musical instruments.** Some commentators say this should be translated "a wife and wives," or "a queen and concubines," referring to Solomon's harem. Others, that it points to the songs of revelry at the royal banquet. It is evident that Solomon sought for pleasure in every possible field, and is here giving his experience of its vanity, not as an example, but as a warning.

9. **So I was great.** His empire was the widest, his government the most powerful, his prosperity and wealth the greatest of any king in his time, and beyond any of his predecessors. The greatness of King Solomon is attested by the numberless legends concerning him, which are still related in the East. **My wisdom remained with me.** So he thought, and so it was with his intellectual wisdom. His knowledge was as extensive, his mental power, perhaps, as great as ever; but his glory was gone, for his higher wisdom in the things of God was weakened as his character was defiled. 5. The highest treasure of a soul is its knowledge of God, and this is turned into error by sin. 6. Every man who would have Solomon's experience must pay his bitter price.

10. **Whatever mine eyes desired.** Whatever he saw or heard of that was desirable for gratification to the senses. **Withheld not.... from any joy.** Whatever promised enjoyment he tried, as the accumulation of riches and the spending of them in splendid manner of life, delicate food, intoxicating drink, and social enjoyment. **My heart rejoiced.** Whatever enjoyment there was in these things he found, and was not hindered from possessing. Some men plant only that others may gather, and build for others to occupy, but Solomon himself saw the result of his works. **This was my portion.** That is, "This enjoyment was all the benefit from my labour, and that I received;" so that the experiment of seeking pleasure was made under the most favourable conditions. If Solomon found that it was "vanity," no man on earth can expect to find it better. 7. Let us not forget that there is a pleasure and a reward of a certain kind in sin.

11. **Then I looked.** When his great works were finished, when he had drunk to the bottom his cup of pleasure, he looked calmly upon it all to see what was its true value. **All was vanity and vexation of spirit.** After all his pleasure there remained the feeling of emptiness. It had brought him no real good, no enduring enjoyment; it had turned to dust. And such is the unanimous testimony of all who seek satisfaction through worldly enjoyment. 8. Not such the testimony of those who taste the pleasures at God's right hand. **No profit.** None of these things were profitable as the purpose of life. The fact is that God has made man to meet his aspirations in himself, and no lower object can satisfy the soul's hunger.

12. **I turned myself to behold.** He set himself to compare. **Wisdom and**

**madness and folly.** To compare wisdom with the pursuit of pleasure, which is madness. **What can the man do?** He means that no man could make the comparison under more favourable conditions than himself, the wisest man, and the greatest monarch of his time. No other man could strike the balance so well between a life devoted to search after truth and one devoted to search after pleasure.

**13. Wisdom excelleth folly.** That is, in its power to satisfy the soul, in the present life, without considering the future world: a life spent in cultured aims is far more noble and satisfying than one spent in the search for worldly pleasure. Even that life of culture he had pronounced "vanity," but it was vanity of a nobler sort than the other.

**GOLDEN TEXT.**

**Wisdom excelleth folly, as far as light excelleth darkness.** Eccl. 2. 13.

**OUTLINE.**

- 1. A Wise Man's Folly, v. 1-10.
- 2. A Wise Man's Wisdom, v. 11-13.

**LESSON HYMNS.**

Wisdom divine! who tells the price  
Of wisdom's costly merchandise?  
Wisdom to silver we prefer,  
And gold is dross compared to her.

Her hands are filled with length of days.  
True riches, and immortal praise;  
Her ways are ways of pleasantness,  
And all her flowery paths are peace.

Happy the man who wisdom gains;  
Thrice happy, who his guest retains:  
He owns, and shall forever own,  
Wisdom, and Christ, and heaven, are one.

No. 100, S. S. Hymnal.

Yield not to temptation.

No. 99, S. S. Hymnal.

Sowing their seed by the dawnlight fair.

TIME.—B. C. 980.

**EXPLANATIONS.**—*I said in mine heart*—King Solomon, after seeking to satisfy his soul with wisdom, now turns toward pleasure. *Go to*—"Come, now." *Vanity*—He sums up the result in one word, as worthless, a mere breath. *Laughter, It is mad*—It is like the laughter of an insane person. *Unto wine*—To find whether wine would give the pleasure which some claimed. *Acquainting mine heart with wisdom*—He sought wine, not from appetite, but to seek wisdom and experience—a dangerous experiment. His aim was to find "what was good," and he tells us that this was "vanity." *Great works*—These are the various works wrought by Solomon, some of which, as his pools, still remain. *Great and small cattle*—Oxen and sheep. *Peculiar treasure*—Such treasure as only kings can gather. *My wisdom*—In all this pleasure he was still seeking for

wisdom. *Heart rejoiced*—What pleasure there was he tasted. *No profit*—He found that in none of these things could his soul find satisfaction and enjoyment. *Cometh after the king*—No man could do more than King Solomon; hence, if he found it all in vain, none can find it a success in satisfying the heart.

**HOME READINGS.**

- M. Vanity of worldly pleasures. Eccl. 2. 1-13
- Tu. The effects of pleasure. Luke 8. 4-15.
- W. Enemies of truth. 2 Tim. 2. 1-7.
- Th. Folly studied. Eccl. 1. 12-18.
- F. Remedies for vanity. Eccl. 7. 1-15.
- S. The king's riches. 1 Kings 10. 10-14.
- S. The vanity of life. Psa. 39. 1-13.

**QUESTIONS FOR HOME STUDY.**

1. **A Wise Man's Folly, v. 1-10.** What foolish experiment did Solomon try? Who was guilty of like folly? Luke 12. 19. What did the king find idle pleasure to be? What course did he then take? What satisfaction did this afford? Chap. 1. 17. In what labors did he seek rest? What aid did he procure? What was the extent of his flocks and herds? What was the measure of his health? What had been promised him? 1 Kings 3. 13. What did he seek in music? What had he besides all these employments? What did his heart delight in? What does a worldly heart become? 1 John 2. 16. What advantage is gained by this? Eccl. 5. 11. What is lost by gaining the world? Matt. 16. 25.

2. **A Wise Man's Wisdom, v. 11-13.** To what conclusion did the wise man come? When will all these pleasures end? Eccl. 9. 10. How is wisdom compared with folly? What is the first thing to be sought for? Matt. 6. 33.

**TEACHINGS OF THE LESSON.**

Where in this lesson is it shown—

- 1. That a life spent in pleasure is a life lived in vain?
- 2. That there is but one source of true happiness?
- 3. That those only are wise who find it?

**THE LESSON CATECHISM.**—(For the entire school.) 1. What did the preacher try to ascertain? What was good for man. 2. What did he do to that end? Entered into every enjoyment. What was his conclusion as to worldly pleasures? "All is vanity." 4. When he arrayed wisdom against madness and folly, what did he then see? "That wisdom excelleth folly." 5. To how great a degree? "As far as light excelleth darkness."

**DOCTRINAL SUGGESTION.**—The folly of a godless life.

**QUESTIONS FOR SENIOR STUDENTS.**

1. **A Wise Man's Folly, v. 1-10.** In what book is this lesson found, and who is supposed to have been its author? What is the purpose of this book? What conduct of the wise man is related in this lesson? What was his purpose in this conduct? Was he led by appetite or love of pleasure in this conduct?

With what forms of pleasure did he acquaint himself? Did he find enjoyment in them? Was Solomon's plan wise, or the contrary?

2. **A Wise Man's Wisdom**, v. 11-13. What was Solomon's conclusion about worldly pleasure? What is said of pleasure in 1 John 2: 16? Why is pleasure vanity? Why is it vexation of spirit? What exceeds pleasure in value? [GOLDEN TEXT.] What is the highest wisdom? How may Solomon's example be a profit to us?

#### PRACTICAL TEACHINGS.

How are we here shown—

1. The enticements of pleasure?
2. The vanity of pleasure?
3. What will give the best pleasure?

#### QUESTIONS FOR YOUNGER SCHOLARS.

What is the natural desire of the heart? To be happy. What mistake do we often make? That happiness is found in worldly pleasure. What can only make us happy? The love of God in the heart. What is the end of all earthly pleasures? Vanity. What did Solomon seek? To learn what would bring happiness. What did he do? He sought every kind of pleasure. What did he gather together? Silver and gold and the treasures of kings. With what did he amuse himself? With songs and music. What did he possess above all other men? Riches, power, honour, and worldly knowledge. What does he say of these things? "All is vanity and vexation of spirit." How had he proved this? By his own experience. To what is wisdom compared? To light. What is the end of worldly pleasures? Darkness. Where is happiness alone found? In loving and serving God.

#### WORDS WITH LITTLE PEOPLE.

Only God can give you true happiness and wisdom. Ask him to give you a pure heart. Ask him to help you to be loving and unselfish. Ask him to keep you from sin, and lead you in the right way. Ask him for strength to do his holy will. "Seek the things that are above, where Christ is seated on the right hand of God."

#### CATECHISM QUESTION.

12. *What is the Providence of God?*

The Providence of God is His preservation of all His creatures, His care for all their wants, and His rule over all their actions.

In Him we live, and move, and have our being.—Acts xvii. 28.

Upholding all things by the word of His power.—Hebrews i. 3.

And Thou preservest them all.—Nehemiah ix. 6.

The eyes of all wait upon Thee; and Thou givest them their meat in due season. Thou openest Thine hand, and satisfieth the desire of every living thing.—Psalm cxlv. 15, 16.

The blessed and only Potentate, the King of kings, and Lord of lords.—1 Timothy vi. 15.

#### ANALYTICAL AND BIBLICAL OUTLINE.

##### Worldly vanities.

- I. THE VANITY OF MIRTH.
  - I will prove thee with mirth, v. 1.
  - "Eat, drink, and be merry." Luke 12. 10.
  - "Walk . . . light of your fire." Isa 50. 11.
- II. THE VANITY OF WINE.
  - To give myself unto wine, v. 3.
  - "Be not drunk with wine." Eph. 5. 18.
  - "Wine is a mocker." Prov. 20. 1.
- III. THE VANITY OF LABOUR.
  - I made me great works, v. 4.
  - "Pull down . . . and build greater." Luke 12. 18.
  - "God said . . . Thou fool!" Luke 12. 20.
- IV. THE VANITY OF WEALTH.
  - Gathered . . . also silver and gold, v. 8.
  - "Walketh in a vain show." Psa 39. 6.
  - "Your riches are corrupted." James 5. 2.
- V. THE VANITY OF PLEASURE.
  - Withheld not . . . from any joy, v. 10.
  - "Choked with . . . pleasures." Luke 8. 14.
  - "Liveth in pleasure . . . dead." 1 Tim. 5. 6.
- VI. THE VANITY OF HONOUR.
  - What . . . cometh after the king? v. 12.
  - "Be wise now . . . O ye kings." Psa. 2. 10.
  - "Terrible to the kings." Psa. 76. 12.

#### ADDITIONAL PRACTICAL LESSONS.

##### Worldly Pleasure.

1. There is a craving in the heart of man for pleasure, which leads many to seek it as the chief aim of life.
2. Every one who seeks satisfaction in pleasure finds that the attempt is vain, for the heart remains empty still.
3. The man who makes the experiment of worldliness and sin, while learning its unsatisfactoriness, at the same time suffers lasting harm from it.
4. The heart which was created for God can find no real contentment in worldly splendour, in sin, and in labour.
5. True wisdom requires a noble purpose in life, and the consecration of all powers toward it, regardless of pleasure.
6. He finds the most enjoyment in life who does not seek it as an aim.

#### ENGLISH TEACHER'S NOTES.

BY SARAH GERALDINA STOCK.

THERE is always a great degree of interest attached to any journey of discovery. The many voyages formerly undertaken in search of the "north-west passage," the later ones in search of Sir John Franklin, the journey of Stanley in search of Livingstone, the expeditions to discover the source of the Nile, have all awakened much public curiosity and

sympathy. And yet in these cases the objects were entirely exceptional. They were not such as touched the vast majority of those who heard about them. They were not such as other men would go in crowds to seek for. But to-day we have to look at a quest in which all, in one way or another, are personally concerned and many personally engaged. The Book of Ecclesiastes is occupied with the history of this quest, and the passage before us to-day only gives us a small part of it—that part, however, which appeals most generally to the sympathies of the young.

First, we must notice the object sought for. It is stated in the third verse: "What was that good for the sons of man which they should do under the heaven all the days of their life." The search is after good—after something worth having and worth doing—after something that shall satisfy all the cravings of the heart, and make a man truly happy. Such a search was certainly worth prosecuting.

Secondly, notice the seeker. If a man is setting out on an important journey of discovery we should want to know three things about him: 1. Has he the requisite sense and intelligence to undertake such a search? 2. Is he furnished with all things necessary for the undertaking? 3. Is he in earnest, and ready to use every effort in the matter?

Now apply this to the subjects before us. We all know that when a thing is wanted one person is more likely to find it than another. One seems to have no notion of finding anything, another always lights upon the needed article. And so some people start to look for happiness, but nobody is surprised that they do not find it, they go about the matter so awkwardly, and seem to have no idea where and how to seek. It was not so with Solomon. Who should know how to conduct such a search if not the wisest of kings? Surely of all men he was the least likely to lose his way.

Again, there is such a thing as being insufficiently equipped for a search. Imagine a person looking for some lost article, and coming upon locked drawers, to which he possessed no key. The search after Livingstone was not undertaken without good preparation so as to avoid failure. In seeking for happiness some people appear to be utterly at a disadvantage. They have not the means that others possess, and they are weighed down with hinderances. Not so with Solomon. He was king, supreme over all Israel. He was wealthy. He was powerful. He could go which way he chose without hinderance.

And there is such a thing as seeking with half a heart. The men who sailed with Columbus to discover a new world were soon

disheartened, and would have turned back. But for the earnestness of the leader America might have remained unknown for many years more. And there are people who do not believe in finding any real good; they are always unfortunate, and always expect to be. But Solomon was in real earnest pursuit of his object, and spared no pains to attain it.

Thirdly, observe in what manner he conducted the search. He had sought after happiness by the acquisition of wisdom and knowledge, but had failed to find it. Chap. 1. 17, 18. Now he took another path. He tried mirth and pleasure, wealth, all sorts of enjoyment. This is just where young people would expect to succeed in the search. "If I had only a fine house to live in, and a nice garden, and plenty of servants to wait on me!" That is the feeling of many. Others wish for silver and gold, and all sorts of beautiful things for their own. The musical long to hear sweet sounds continually. Some delight in spending money and buying whatever takes their fancy. But the money, the music, the beautiful things, the house, the garden, the servants, are wanting; and they think this is why they cannot find happiness. But look at Solomon. He had all these, and much more. His beautiful palaces are described for us in 1 Kings 7. There was the "house where he dwelt" which took thirteen years to build, the "house of the forest of Lebanon," and a special house for his wife, the daughter of Pharaoh. His throne was such as no other monarch possessed. 1 Kings 10. 18-20. The imagery of the Canticles gives us some idea of the beauty of his gardens and orchards. "Solomon's pools" are famous. He had "men singers and women singers." He denied himself nothing. Whatever took his fancy that he acquired. Verse 10.

And what does he say about it all? "Behold, all was vanity and vexation of spirit, and there was no profit under the sun." He had utterly failed.

Is happiness, then, not to be found?

If we look all through the Book of Ecclesiastes we find that Solomon can tell us very little about it. He does, indeed, announce at the end that there is one thing worth doing, but of peace, contentment, happiness, he does not speak. We must look elsewhere for an answer to our question. David can give us one. Hear him speak of "God my exceeding joy." Psa. 43. 4. And look at Psa. 73. 25, 26: "There is none upon earth that I desire besides thee. . . . God is. . . my portion forever." He has got the one thing he desired, and he has got it forever! "Thou hast made us for thyself," said Augustine, "and our heart is restless till it rests in thee." The blessing, the favour, the presence of God

—these are happiness. And the way thither is a blood-bought way. Those who "sometime were far off are brought nigh by the blood of Christ." Eph. 2. 13.

### BEREAN METHODS.

#### Hints for the Teachers' Meeting and the Class.

The Book of Ecclesiastes, its aims, line of thought, and authorship, might be made an introduction to the lesson for senior classes . . . For younger people, open with story of a young man to whom an angel promised the granting of one wish. Suppose that youth were you, what would you choose? . . . Our lesson names some of the objects in life which men choose, and Solomon's experience of them. . . . Show how Solomon was qualified to give an opinion on these matters, better than almost any other person. . . . The Analytical and Biblical Outline presents several of these aims and their vanity. . . . Define carefully the word vanity. . . . Take up, one by one, the themes of the lesson, and illustrate them, by Scripture references from the Analytical and Biblical Outline, read by scholars, and by incidents. . . . Show the only worthy aim of an immortal soul, to know God and serve him. . . . ILLUSTRATIONS. Ver. 1, 2. Earthly mirth is like the mad feast of a company in the midst of a pestilence, when each man knows that he is doomed. . . . Or like the supper of a company of condemned Girondins in the Reign of Terror in France, on the night before their execution. . . . Solomon's endeavour to find out the value of pleasure by its experience is like the experiments of a physician with poisons, testing them upon himself. . . . The discoverer of alcohol, in the Middle Ages, is related to have killed himself by drinking it, supposing it to be the long sought elixir of life. Such the result of drinking too deep of the cup of worldly pleasure. . . . Lord Byron, in the last year of his life, wrote: "I have been counting up the really happy days of my life. I find only eleven, and I doubt whether I shall make up a round dozen before I die." Had he lived for God, and not for pleasure, he could have told a different story.

**References.** FOSTER'S ILLUSTRATIONS. [Numbers marked with a star refer to poetical volumes.] Ver. 1: \*1096, 4464, 12143. Ver. 2: 2429, 5907, 10570. Ver. 3: 4457, 8526. Vers. 4-9: 11766. Ver. 8: 4063, 10668. Vers. 9-11: 2721. Ver. 11: 5518, 11591. Ver. 13: 6046, 11015, 12237.

#### Primary and Intermediate.

BY M. V. M.

**LESSON THOUGHT.** The Best Way. Ask if children have ever seen a good old man.

Encourage them to describe him. How does he look, speak, act? Who has seen a wicked old man? Why are the two men so different? Teach that they have been going different ways. Make on the board two paths, one narrower than the other. With the square crayon this is easily done. Tell that Solomon tried these two ways, and found which was the best. Name the broader of the two

#### PLEASURE'S WAY.

Solomon tried to be happy in this way. He built grand houses, planted vineyards, made gardens, set out fruit trees, and made little lakes in his gardens. It will add to the interest, if with coloured crayon you make something to stand for these as you talk. Tell how he gathered riches, silver and gold, cattle and flocks; how he had musicians to please him, and made great feasts, but found that none of these satisfied his heart. At the end of the path make a heart, and tell that Solomon's heart was empty of any real satisfaction, though he had so many outside things to make him happy. See if children can tell what was lacking. Tell of a child who has many toys, and everything done to make him happy, but who has a selfish heart, and so gets no real pleasure out of his nice things. Is there a way in which happiness may be found? Print above the narrower way,

#### WISDOM'S WAY.

Make a small cross in the beginning of this path, and explain that the cross for us means giving up our own will for Christ's sake. Show that children must do this if they want to walk in wisdom's way, and give some simple, practical illustration. Make at intervals little flowers, and name them, such as love, gratitude, sympathy, benevolence, etc., and teach that these all grow in this way of love for God, and that the only pleasures which last are those found in obeying and serving God. Ask in which of these paths children think the wicked old man has walked, and teach that it is unsafe to begin to walk in Pleasure's way, but that we may begin in childhood to walk in God's way, and so be sure of a safe and happy life.

#### Lesson Word-Pictures.

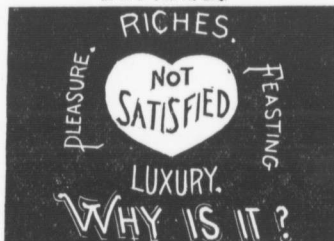
I see the king and his courtiers at the feast. There are the glittering lights. I scent the fragrance of the flowers. I catch the sparkle of the wine. I hear the merry laugh that echoes about the table of the convivialists. To-morrow, though, in the cold gray of the dawn, there will be a silent hall of shame, faded flowers on the table, wine-cups out of whose dregs the serpents have hissed, shooting their fangs into the poisoned rioters strown upon the couches and floors. Again, I see

the king as a palace-builder. What magnificent structures he rears, as if wielding a magician's wand! He rims them with gardens that rustle with trees and are jewelled with flashing ponds. Long trains of servants glide through his palaces, and rare stock crowd his barns. Drought, though, may dry up his ponds and wither his trees. His servants may become traitors, pestilence may rob him of his cattle, and fire may crumble to ashes his palaces. I see the king as a money-getter. How he gloats over the gold that burns upon his table, the rare stones and bright silver that shine there. Canker, though, spots his gold, his silver is tarnished, and thieves invade his hoard of jewels. I see him as the patron of music and the arts. The voices of sweet singers, the notes of skilled players, entrance his soul. In all the kingdom of art, he stands as the sovereign, and calls about him its treasures. What song, though, can soften his heart-ache in sorrow? In sickness, what art-treasures can heal his wounds? I see him once more, and among the manuscripts of the wise. Far into the night, he turns over the parchment of poet and sage. He watches the stars. He records the trees from Lebanon's cedar to "the hyssop that springeth out of the wall." He is skilled to speak of "beasts and of fowl and of creeping things and of fishes." By the thousand, he composes songs and devises proverbs. And yet he knows that no wisdom can keep back the cold shadow of death steadily advancing

toward him. "How dieth the wise man?" he cries. "As the fool."

#### Blackboard.

BY J. B. PHIPPS, B.A.



With a piece of white chalk draw a heart. Write in it NOT SATISFIED. At the bottom of the board write WHY IS IT? Let us try and satisfy it. Surround it with riches. Does perfect happiness rest with a man simply because he has money? No. Add luxury, pleasure in worldly amusements, and feasting, and yet the words in the heart remain unchanged. Why is it? Because God has so made man that nothing will fill the heart with complete peace and joy except the love of Christ. You may erase each one of the words that surround the heart, and substitute Christ, and then the heart will be satisfied. (Erase the word "not.") The loss of any of the others will not change the love of Christ.

B.C. 980.]

### LESSON XII.—THE CREATOR REMEMBERED.

[December 31.

Ecclesiastes 12. 1-14.



1 Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them;

2 While the sun, or the light, or the moon, or the stars, be not darkened, nor the clouds return after the rain:

3 In the day when the keepers of the *a* house shall tremble, and the strong men shall bow themselves, and *a* the grinders cease, because they are few, and *b* those that look out of the windows be darkened,

*a* 2 Cor. 5. 1.—*a* Or, the grinders fail, because they grind little.—*b* Gen. 27. 1.

4 And the *c* doors shall be shut in the streets, when the sound of the grinding is low, and he shall rise up at the voice of the bird, and all *d* the daughters of music shall be brought low;

*c* Micah. 7. 1.—*d* 2 Sam. 19. 35.

5 Also when they shall be afraid of that which is high, and fears shall be in the way, and the *e* almond tree shall flourish, and the grass hopper shall be a burden, and desire shall

fail; because man goeth to his long home; and the mourners go about the streets:

*e* Lev. 19. 32.

6 Or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern:

7 Then *f* shall the dust return to the earth as it was; and the spirit shall return unto God *h* who gave it.

*f* Gen. 3. 19.—*g* Chap. 3. 21.—*h* Num. 27. 16; Zech. 12. 1.

8 Vanity of vanities, saith the Preacher; all is vanity.

9 And *b* moreover, because the Preacher was wise, he still taught the people knowledge; yea, he gave good heed, and sought out, and set in order many proverbs.

*b* Or, the more wise the preacher was, etc.

10 The Preacher sought to find out *c* acceptable words; and that which was written was upright, even words of truth.

*c* Words of delight.

11 The words of the wise are as goads, and as nails fastened by the masters of assemblies, which are given from one shepherd.

12 And further, by these, my son, be admon-

ished : for making many books there is no end ; and much d study is a weariness of the flesh.

d Or, reading.

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

e Or, The end of the matter, even all that hath been heard, is.

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

i Matt. 12. 36

#### GENERAL STATEMENT.

The cursory reader of the Book of Ecclesiastes, who glances at certain sentences, without considering their relation, and who fails to grasp the central thought of the work, may find here and there expressions which seem to teach a worldly way of life, and to show a cynical spirit. But let one study carefully the entire book, and see how its thought cumulates, and he finds in it throughout the strongest argument against a life for this earth only. The grand summing up we find in this final chapter. Having shown the worthlessness of earthly aims, and the futility of a life of pleasure, the writer now points to a true and noble life, a life wrought out "as ever in the Great Taskmaster's eye." The young man is urged to fear God and keep his commandments as "the whole of man's life." The picture of old age is drawn before him, not of a green old age in God's service, beautiful with the radiance of saintly character, but of such an old age as inevitably comes when youth has been wasted, and in maturer years a man finds himself left alone in decay and wretchedness. To this plea is added that of the judgment to come, a warning that for opportunities here God will require an accounting hereafter. May we in the closing year seek that knowledge which will enable us to meet life calmly, to endure age with patience, to look into eternity fearlessly, and to meet our God with joy !

#### EXPLANATORY AND PRACTICAL NOTES.

**Verse 1. Remember now.** Literally, "and remember." The sentence has close connection with the last verse of the preceding chapter, from which it should not have been separated. **Thy Creator.** This exhortation is to the "young man" in the previous chapter, who had been bidden to rejoice in his youth, but is now told that in his rejoicing he is to remember him from whom all blessings flow. There is but one way to remember God aright, and that is by giving him our hearts, loving him as our Father, and obeying his word as a son. This remembrance of God will keep us from many dangers, make life happy and eternity joyous. **In the days of thy youth.** Because it is easier in youth, while habits are unformed, while cares and occupations are few, while associations are being chosen : and because it is the noblest work of youth to serve God. **While the evil days come not.** The days of age with its burden and trouble, pleasant days if youth has been rightly spent,

but sad and remorseful if youth has been wasted in sin. 1. The most important business of life is the service of God. 2. The best time in which to begin that service is youth. 3. "Wild oats," sown in youth, will grow up to a crop of wretchedness in age.

**2. While the sun.** These verses contain a vivid description of the miseries of old age, which is compared first to an oriental winter, or rainy season, and then to a decaying house.

**Be not darkened.** A picture of the dull dreary winter days, when clouds gather and the sunshine fails. **Clouds return.** After clouds we expect sunshine ; but in the rainy season, storms follow each other in quick succession. So in old age, ailment succeeds ailment, and troubles come often. It must be remembered, however, that it is the sinner's old age, not the saint's, "just on the wing for heaven," which Solomon is describing.

**3. In the day.** In these verses the body of the aged man is compared to a decaying house, which once stood fair and stately, with keepers around it to guard, trees to shade it, and birds singing in the branches, golden lamps hanging in its halls, and a fountain playing in its court. Now the keepers of the house, the hands and arms, are trembling with palsy ; the strong men, the legs, supporting the body, are bent and tottering ; the grinders, the women grinding the grain representing the teeth in the human body, become few and cease their work ; those that look out at the windows, the eyes, the windows of the soul, become dim, and the sight is obscure.

**4. The doors shall be shut.** Referring to the lips and the ears, by which the man communicates with the outer world. In old age deafness and dullness of faculties often interfere with intercourse ; and the aged have less and less community of thought with youth. **4. To avoid this it is well for both young and old to be together and keep interests in common. Sound of the grinding is low.** The mumbling sound of the toothless while eating. **Rise up at the voice of the bird.** Old people sleep lightly and are awakened early by the voice of the birds singing without. **Daughters of music.** Musical sounds seem low and faint to the dull ears of the aged, and they have lost the power of sounding musical notes.

**5. Afraid of that which is high.** The youth can climb the cliffs and look from the top of the tower, but the old man's limbs are weak and his head dizzy, so he fears high places. **Fears... in the way.** He fears the crowds in the street and the danger of missing his way in the fields, and crouches over the fireplace at home. **Almond-tree shall flourish.** The almond tree, covered with white blossoms, is a beautiful picture of old age crowned with its white locks. **The grasshopper.** Perhaps meaning the locust. **A burden.** An expression equivalent to "he cannot bear the least weight." **Desire shall fail.** Appetite no longer makes him desire food, nor has pleasure a power to call. Some

translate for this clause "the caper-berry (which was eaten as an appetizer) shall fail to awaken appetite." **Man goeth to his long home.** Not merely the grave but the eternal world. **Mourners go about the streets.** Seemingly a strange expression, for in our land mourners stay at home. But the reference is to hired mourners in the East, who are sent for at once after a death has taken place; and whose passing in the streets is a reminder of death, like the coming of the undertaker's waggon with us.

**6. Or ever.** Before. The young man is exhorted to remember God before these things occur. **The silver cord.** A figurative description of death, not to be carried out too closely into details, but illustrating it as the breaking of the **silver cord** by which the household lamp is hung; the **golden bowl** containing the oil for the lamp is shattered by the fall; the **pitcher** by which the water is borne from the well is broken; and the **wheel** by which the bucket is let down is broken and dismantled. Some regard these as indicating respectively the spinal cord, the brain, the heart, and the arterial system, but the application is doubtful.

**7. Then shall the dust.** The mortal, bodily part of man. **Return to the earth.** To the dust from which the first man was made. **The spirit.** The immaterial part, which makes the difference between a corpse and a living man. **Shall return unto God.** To await the judgment of the last day. There is a sense in which both good and bad are with God after death. **5.** There is something more than mere matter in man. **6.** This ethereal nature does not go down into the grave with the body.

**8. Vanity of vanities.** See the explanation with verse 1 of the last lesson. The meaning here is, that the earthly life of man is a breath which soon comes to naught. **7.** If a man has not lived for God his life has been vain indeed. **Saith the Preacher.** In the original Koheleth. Literally, "the one that gathers or assembles the people;" in the Greek, Ecclesiastes, the name of the book.

**9. Because the Preacher was wise.** This is no assumption of superior wisdom. It may be translated, "Because Koheleth was a truth-seeker, one who gives his life to the problems of thought and morals." **He still taught.** He did not conceal his acquisitions of knowledge but imparted them to others, for the world's benefit. **Many proverbs.** A reference to the Book of Proverbs, of which the main body came from Solomon. **8.** Every seeker after truth is under an obligation to God to help others by giving them the knowledge which he possesses.

**10. To find out acceptable words.** Literally, words of consolation. Feeling deeply for human woes, and having experienced life in all its phases, he sought for words of encouragement and help. **Written was upright.** The reference may be to this book,

or to Solomon's writings in general. In them is found no word of excuse for sin, and no standard lower than the right.

**11. As goads.** Like the pricking of goads, which urge the oxen onward in ploughing, so the words of the wise sometimes sting, but only that they may excite men to duty. **As nails.** Better (according to Dr. Hyde), "As stakes firmly set are those (words) of the masters of assemblies." The stakes are those which hold the tent in position. **From one shepherd.** From God, the Shepherd of Israel and of his people, the giver of all truth, by whomsoever it is delivered. **9.** All truth comes from God, and must be in harmony with his character.

**12. And further, by these.** By these words of the wise already given in this book, of which the aim has been to point toward the better life, by showing the vanity of earthly aims. **Be admonished.** And seek the Creator, as already counselled. **Of making many books.** The previous clause belongs with verse 11, and this clause belongs to verse 12. The word "books" means writings in general. **There is no end.** The meaning is, "There are books enough, and too many; and one may study them until he is weary, yet he will find nothing more important than the following conclusion of the whole matter." If there were so many books then, how multiplied are books now, when fifteen thousand works are published every year!

**13. Hear the conclusion.** Which summing up of the subject, a sentence which states the aim to which the entire book has led, and which might have been taken as its text. **Fear God, and keep his commandments.** The one the internal principle, the other its result in conduct. **10.** He who rightly regards God will delight in keeping his commandments. **11.** There is but one true standard of living, and that is in God's will. **The whole duty of man.** The word duty is not in the text, and should be omitted. "This is the whole man," is the sentence. Solomon has been showing the various aims for which men live—pleasure, wealth, learning, etc.—and the vanity of them all. Here at the end he shows the true manhood, which is in the fear of God and obedience to his will, than which there is no higher ideal of humanity.

**14. For.** That little word is the pivot of a mighty motive. Say what we will about principles of morality, the great principle of all true morals must be found in our responsibility to God. **God shall bring every work into judgment.** The book begins with life here, it ends by pointing to a judgment hereafter, when all the wrongs of earth shall be righted, and God's dealings with men vindicated. **Every secret thing.** Unknown to others, perhaps forgotten by ourselves, all shall be open in that day. **Whether it be good, or . . . bad.** The picture of the judgment, in Matt. 25, 27-40, shows that the revelation of the good deeds of God's saints



will be as great a surprise to themselves as the evil deeds of the wicked. 12. Let us live with the knowledge of the judgment before us.

**GOLDEN TEXT.**

Remember now thy Creator in the days of thy youth. Eccl. 12. 1.

**OUTLINE.**

1. Youth, v. 1.
2. Age, v. 2-7.
3. Life, v. 8-13.
4. Judgment, v. 14.

**LESSON HYMNS.**

No. 167, S. S. Hymnal.

Angels, from the realms of glory,  
Wing your flight o'er all the earth !  
Ye who sang creation's story,  
Now proclaim Messiah's birth :  
Come and worship,  
Worship Christ, the new-born King.

Shepherds, in the field abiding,  
Watching o'er your flocks by night,  
God with man is now residing ;  
Yonder shines the infant light :  
Come and worship,  
Worship Christ, the new-born King.

No. 164, S. S. Hymnal.

Hark ! the Christmas bells are ringing,  
Angel voices join the lay,  
Peace on earth, good-will for ever ;  
Christ, the Saviour, born to-day.

Come to the manger, come and worship  
Christ, the Saviour, born to-day ;  
Come with the shepherds, come and worship ;  
Star of Bethlehem guide our way.

Hark ! the Christmas bells are ringing,  
Hail with joy the auspicious day ;  
Sorrow, pain, and grief are banished,  
Falling tears are wiped away.

No. 169, S. S. Hymnal.

As with gladness men of old  
Did the guiding star behold ;  
As with joy they hailed its light,  
Leading onward, beaming bright ;  
So, most gracious Lord, may we  
Evermore be led to thee.

As with joyful steps they sped  
To that lowly manger-bed ;  
There to bend the knee before  
Him whom heaven and earth adore ;  
So may we with willing feet,  
Ever seek thy mercy-seat.

No. 170, S. S. Hymnal.

Glory to God in the highest,  
Glory to God ! glory to God !  
Glory to God in the highest,  
Shall be our song to-day.  
Another year's rich mercies prove,  
His ceaseless care and boundless love,  
So let our loudest voices raise,  
Our glad and grateful songs of praise.  
Glory to God in the highest,  
Glory to God in the highest,

Glory, glory, glory, glory,  
Glory be to God on high.

Glory to God in the highest,  
Glory to God ! glory to God !  
Glory to God in the highest,  
Shall be our song to-day.

The song that woke the glorious morn,  
When David's greater Son was born,  
Sung by an heavenly host, and we,  
Would join the angelic company.

TIME.—B. C. 980.

EXPLANATIONS.—Remember—Think of God, and keep him in mind. *Evil days*—After a life of sin old age is an evil time. *No pleasure*—A godless life is always unhappy. *Be not darkened*—The brightness of youth is compared with the darkness of age. *Clouds return*—When troubles come in quick succession. *In the day*—Verses 3-6 are a partial description of old age as a ruined house or mill. *Keepers of the house*—The hands trembling in old age. *Strong men*—The bowing knees. *Grinders*—The teeth. *Those that look*—The eyes. *Doors shall be shut*—On account of sorrow. *Rise up*—The old are apt to wake at the slightest sound. *Silver cord*—This verse is a picture of death. *Spirit shall return*—The spirit is with God to await the judgment. *Vanity*—All earthly things are vain, and soon pass away. *The Preacher*—Here meaning King Solomon. *As goads*—Penetrating and sharp. *Nails fastened*—Truth being sent to the heart by masters of thought. *Many boots*—Solomon had written many books, and wrote of his own experience. *Fear God*—After all his seeking after pleasure the king comes to this conclusion. *Into judgment*—At the day when Christ shall come.

**HOME READINGS.**

- M.* The Creator remembered. Eccl. 12. 1-14.  
*Tu.* Serving God in youth. 1 Sam. 3. 1-10.  
*W.* The time to rejoice. Eccl. 11. 1-10.  
*Th.* Man's whole duty. Matt. 22. 34-40.  
*F.* The first punishment. Gen. 3. 16-21.  
*S.* The end of the law. Deut. 6. 1-8.  
*S.* Human life frail. Psa 90. 1-10.

**QUESTIONS FOR HOME STUDY.**

1. Youth, v. 1. What duty is here enforced? When should it be attended to? What does this remembrance include? When should our religious instruction begin? Prov. 22. 6. Why?

2. Age, v. 2-7. What are our after-days called? What lose there sense of pleasure with age? What signs of failing sight are given? What indicates dulness of hearing? What other signs of decay are shown? What comes at last? To whom was this sentence first given? Gen. 3. 19. Where does the spirit go?

3. Life, v. 8-13. What lesson did the Preacher learn from this study of life? What did he arrange? To what are the words of the wise likened? What final lesson does the Preacher gather?

4. Judgment, v. 14. Why should men fear and obey God? For what besides works

shall men be judged? Matt. 12. 36. Who must render an account? 2 Cor. 5. 10. How may men be delivered from condemnation? John 5. 24.

#### TEACHINGS OF THE LESSON.

Where in this lesson is shown—

1. That early service for God is true service?
2. That old age is a poor time to seek wisdom?
3. That after death comes the judgment?

THE LESSON CATECHISM.—(For the entire school.) 1. When are we admonished to remember our Creator? In the days of our youth. 2. When the body has ceased action where will the spirit go? "Unto God who gave it." 3. What are the words of the wise? They are as goads. 4. What is the whole duty of man? To fear God and keep his commandments. 5. What shall be brought into judgment? Every work, whether good or evil.

DOCTRINAL SUGGESTION.—The final judgment.

#### QUESTIONS FOR SENIOR STUDENTS.

1. **Youth**, v. 1. What difference between youth and age is here shown? Why are the days of youth not evil days? How can youth be made most happy? What great duty of youth is named in the GOLDEN TEXT?

2. **Age**, v. 2-7. What are the characteristics of old age as here shown? To what is an old man here compared? Is old age always thus miserable? Is there any way to make age happy?

3. **Life**, v. 8-13. What was the preacher's estimate of life in general? What useful work did he do? What does he name as life's greatest duty? How is this thought expressed in Micah 6. 8?

4. **Judgment**, v. 4. What judgment is here foretold? Of what will it be a judgment? Who will then be the judge? Acts 17, 30. 31. To what life should this assurance be a motive?

#### PRACTICAL TEACHINGS.

What is here taught—

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

#### QUESTIONS FOR YOUNGER SCHOLARS.

What do we often forget? That God made us. To whom, then, do we belong? To God, our Creator. When should we remember him? In the days of our youth. What is it to "remember" God? To obey him. What can we give him in our youth? The best of our love and service. What will come to every one? Death. What shall we need then? To know God. What shall we have in him? Peace and safety. To what will our bodies return? To dust. Where will the spirit go? To God who gave it. Who is meant by the preacher? Solomon. What did Solomon seek to do? To teach the truth. What had he learned? That wisdom is of God.

What is the end of life? To fear God and keep his commandments? Who was the perfect man who kept God's commandments? Christ Jesus. What will be brought into judgment? Every thing, both good and evil.

#### WORDS WITH LITTLE PEOPLE.

Give yourself to Jesus now, while you can serve him with the strength of your youth. He is calling you to-day. He is longing for your love. Choose the happiness of his way, and not the evil of the world's way. He will give you a happy life and peaceful death. "My Father, thou art the guide of my youth."

#### CATECHISM QUESTION.

13. *Is there any special Providence over men?*

Yes; our Lord said: "Behold the birds of the heaven, that they sow not, neither do they reap, nor gather into barns; and your heavenly Father feedeth them. Are not ye of much more value than they?" (Matthew 6. 26.) And to his disciples he said: "The very hairs of your head are all numbered." (Luke 12. 7.)

[Psalm 31. 15; Proverbs 14. 9; Romans 8. 28.]

#### ANALYTICAL AND BIBLICAL OUTLINE.

##### Seven Motives to Godliness.

#### I. OUR RELATION TO GOD.

Remember now thy Creator, v. 1.

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

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

#### II. THE OPPORTUNITIES OF YOUTH.

In the days of thy youth, v. 1.

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

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

#### III. THE TRIALS OF OLD AGE.

Years draw nigh.....no pleasure, v. 1-5.

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

"I have fought a good fight." 2. Tim. 4. 7.

#### IV. THE CERTAINTY OF DEATH.

Man goeth to his long home, v. 5-7.

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

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

#### V. THE VANITY OF EARTH.

Vanity of vanities, v. 8.

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

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

#### VI. THE WORTH OF RELIGION.

This is the whole duty of man, v. 13.

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

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

#### VII. THE COMING JUDGMENT.

Every work into judgment, v. 14.

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

"Appear before the judgment-seat." 2 Cor. 5. 10.

**ADDITIONAL PRACTICAL LESSONS.****The Duties of Youth.**

1. It is the duty of youth to think of God as the Creator, and the giver of every joy that we possess. v. 1.
2. It is the duty of youth to make the wise use of opportunities, so that life may not prove a failure. v. 1, 2.
3. It is the duty of youth to prepare for old age with its trials, and for death with its realities. v. 3-7.
4. It is the duty of youth to estimate life at its true value, and to seek for the highest wisdom. v. 8, 9.
5. It is the duty of youth to receive and profit by the words of wisdom. v. 10, 11.
6. It is the duty of youth to fear God and keep his commandments, as the highest purpose in life. v. 13.
7. It is the duty of youth to prepare for the judgment, which will bring to light every secret thing. v. 14.

**ENGLISH TEACHER'S NOTES.**

BY SARAH GERALDINA STOCK.

THE chief royal adornment of the Sandwich Islands is a cloak made entirely of the bright, gold-coloured feathers of a bird. Only two of these feathers, which are exceedingly small, can be procured from one bird, and to make the royal robe some thousands are required, involving many years' labour. A long time ago, when the sovereign of Hawaii was in possession of two or three of these royal robes, one of them was bestowed by him upon an English traveller, as a mark of esteem and affection, and the greatest which could be given. The gift was, in fact, a priceless one. But when brought home to England, this emblem of sovereignty, this royal adornment, was made no account of, and after the lapse of years it became a plaything for children, worn out and spoiled. One cannot help regretting that an object so gorgeous and so unique (I believe there is but one of the kind remaining) should have been thus diverted from its original destiny, put to trifling uses, and worn out by neglect.

And, doubtless, we have most of us known some article, less splendid and rare than the Hawaiian robe of feathers, but, nevertheless, to use immensely below its value, its capacity, and its original destiny. And it is a pity. For if a thing must be used up and worn out, it would be better to turn it to the best account and employ it in the most profitable way.

But what has this to do with our passage for to-day? In that passage we read of an article which has been "fearfully and wonderfully made" (Psa. 139. 14), but which will in time wear out and perish. Of this perish-

ing we have the most graphic description, and although it may be a naturally mournful subject for the young to consider, yet the imagery with which it is clothed can hardly fail to make it interesting.

There is first the picture of an eclipse coming over the bright face of nature (verse 2), no fair clearing of the sky after the storm, no shining out of the cheery sunlight, no stars to illumine the dark midnight sky. Then (verses 3-5) the picture of a desolate home: the walls crumbling, the support threatening to give way; no sound of the "grinding" to supply food for the household; the windows unused; no faces showing themselves through the lattice; no sound of music enlivening the once festive scene; the doors shut, and none passing in or out of the once hospitable dwelling. And the solitary inhabitant of the house, is he wrapped in peaceful slumber? No! "He shall rise up at the voice of the bird;" he tastes neither the active joys of waking, nor the sweet repose of sleeping hours. Even the sense of desire is gone from the benumbed soul. Yet another series of pictures follows. Verse 6. There is the lamp which lights the apartment, suspended by its silver cord; but the cord snaps, the golden bowl is shivered, and the precious oil lost. There is the pitcher placed below the fountain, with the living water flowing into it, but a sudden blow has broken it, the water is spilled, and the pitcher lies there a useless, dead thing. And our last picture is of mourners, with rent garments and dust on their heads, as in Eastern lands, going about the street.

Now, what does all this mean? It is a picture of old age and of death—of old age which comes to so many, and of death which threatens all until Christ comes again. This body of ours, like a stately house, this life of ours, like a fair spring day, has within itself the elements of decay. Solomon "in all his glory" was but as the flowers of the field, to-day living, to-morrow withered. And he knew this and felt it. But he knew and felt also that his body, as the workmanship of God, his mind, as given by God, had a high and royal destination. While it lasted he must make the best use of it. He tried various uses for it, and in this book of Ecclesiastes he has given us his experience. In the last lesson we saw his experience of pleasure. In pleasure, even of an ennobling kind, he found no satisfaction; he had not discovered the true end for which he was created. But he found it out at last, and lays it upon the reader as his parting charge to be true to this high destiny: "Remember now thy Creator in the days of thy youth.... Fear God, and keep his commandments; for this is the whole duty of man."

The mind and body of man are destined

for royal use, even for the service of the King of kings. We not only defraud him when we devote our lives to lower uses, but we defraud ourselves. To waste our time, our talents, our affections, strength, and energy upon the things of this world is as great a mistake as giving the royal Hawaiian robe for a plaything to children. While we have them they should be consecrated to the highest and noblest use. And we know more of the worth of our bodies and minds than did King Solomon. We know that the Son of God has redeemed them and purchased them with his own precious blood. They are his by right. Shall we waste them? Or shall we not rather say, with earnest devotion and desire:

"My body, soul, and spirit,  
Jesus, I give to thee,  
A consecrated offering,  
Thine, ever thine, to be."

### BEREAN METHODS.

#### Hints for the Teachers' Meeting and the Class.

The opening verse suggests the motto of the lesson, "Remember now thy Creator in the days of thy youth." 1. What is here commanded? 2. When is it recommended? Why?.....The Analytical and Biblical Outline suggests a line of treatment for the lesson; read the verses according to the arrangement there given, and with them the Scripture references.....Another outline is: 1. Youth, v. 1. What is it for? How may it be spent? 2. Age, v. 2-5. What are its characteristics? How may it be borne happily? 3. Death, v. 5-7. How is it described? What are its effects on soul and body? 4. Wisdom, v. 9-11. What is true wisdom? 5. Duty, v. 12, 13. What is it? 6. Judgment, v. 14. What is said of it?.....The Additional Practical Lessons present the duties here taught. ....ILLUSTRATION. Ver. 1. There was a mediæval belief in a fountain of youth, sought by Ponce de Leon, who discovered Florida, but failed to find the magic fountain. Religion is the true fountain of youth.... Ver. 8. When the first missionaries came to England, then heathen, the king of a Saxon tribe received them, saying, "Our life is like a bird flying through the hall, passing in and passing out. If you can tell us whence we came and whither we go, you are welcome."... V. 13. Daniel Webster, in answer to the question, "What was the greatest thought that ever entered your mind?" said, "The thought of my personal responsibility to God."

#### References. FOSTER'S ILLUSTRATIONS.

[Numbers marked with a star refer to poetical volumes.] Ver. 1: \*993, 4198, 4073, 7029, 7620. Ver. 2: 4250. Ver. 3: 10525. Ver. 4: 9370. Ver. 5: 1823, 3019, 4050, 9570.

Ver. 6: \*713. Ver. 7: \*1594, 3798, 6955. Ver. 8: \*103, 112, 9343. Ver. 9: 11854. Ver. 10: 11837, 12268. Ver. 11: 8470. Ver. 12: 11832, 10260. Ver. 13: 5056, 8208. Ver. 14: 3416, 10821.... FREEMAN'S HAND-BOOK. Ver. 4: The mill, 650; "Daughters of music," 706. Ver. 5: The mourners, 541. Ver. 6: Cisterns, 536.

#### Primary and Intermediate.

BY M. V. M.

LESSON THOUGHT. Remember God. Sing or read "Our Wonderful House," found in "Little Pilgrim Songs," also in "Songs for Little Folks." Recall last lesson. Where did Solomon look for happiness? Why could he not find it in Pleasure's way? In what way is it to be found? Do we remember God when we are in Pleasure's way?

#### MY WONDERFUL HOUSE.

Tell that each child has a wonderful house, built by God himself. Now it is new and beautiful and in good order. God gives us these houses to take care of, to praise him in, and to entertain him in. We did not buy our houses, we did not help make them; God gave them to us; then they belong to him. How can we treat them so as to please him? Teach Golden Text. God wants us to remember him now when we speak, sing, move, handle things, anything we may do. Tell that Solomon was now an old man, and he tells us in this lesson to remember God now before our house gets old and our hearts grow fearful. If God is not in our house, we shall be afraid when it begins to fall down, whether we are old or young. The children will be interested in hearing what Solomon calls the different parts of the house. Some child may stand by the teacher while she speaks of his house, touching the parts as she speaks. The keepers are the hands; the strong men the legs; the grinders the teeth; the windows the eyes; the door the mouth; the pitcher and wheel the lungs; the fountain the heart. Teach that some day these will fall down and die, and that if we have not remembered God, we shall then be in trouble.

#### WHAT TO DO WITH MY HOUSE.

If children know "Two little eyes to look to God," etc., let them give it with motions. The house belongs to God; then we must let him come and live in it. What will he do? Show that he will teach the hands to work for him, the feet to run on his errands, the eyes to look to him, the heart to love and praise him. Teach that if we let him live in our house here, that when this house falls down he will give us another and far more beautiful one in heaven. Tell practical ways in which children may remember God now

in daily life, and teach that the way to remember him now, this moment, is to give him the heart. When that is his, he will move the hands, the feet, the voice, etc., to do his work.

#### Blackboard.

BY J. R. PHIPPS, ESQ.



Here are a young and slender sapling and an old and deep-rooted tree. One represents youth, the other old age. If you cannot draw a tree, a single bent line will represent one, and a broad bent line the other. The lesson to be taught is the importance of seeking and finding God in early life. It is then the easiest time to get straight and grow straight. Impress on the minds of the scholars the truth that every one must be judged for himself. After death comes the judgment.

#### Lesson Word-Pictures.

"Remember now thy Creator in the days of thy youth!" Let us go farther back in this remembering of God. Let it be the parent's memory that shall be first exercised, and the child be brought to the font for bap-

tism. How impressive that scene! O, the wings that are poised just above, and the silent, beautiful faces looking down in blessing! The child grows up in that atmosphere of Christian consecration, and what scenes succeed one another, making life a continuous gallery of entrancing pictures! A child at one end of a long, long furrow! It is some kneeling child—Samuel whispering to God the "Here—am—I" of personal consecration, and then with tiny hands going out to scatter seed. It is a youth at the furrow singing with the shepherd lad David its psalm of jubilant zeal. As life matures it may sow in a furnace, daring with the three Hebrews the hot flames of ungodly opposition. It is manhood sowing with a firm and swift hand the seed of all right-doing. One may sow with a hand of pain as with Job he bends in sickness over some glaring scorched desert furrow, or broken-hearted he drops tears as well as seed, crying above some green little grave, "My son, my son! Would God I had died for thee, my son, my son!" In sickness or in sorrow, I catch the response of Christian resignation, "Not as I will, but as thou wilt!" It is an old man now at the other end of the furrow. The "grasshopper" has become a "burden;" "desire fails." But as he creeps with trembling limbs, he sows. And that long furrow, how it waves with a harvest whose golden light, shining back, throws rays of hope forward also into the shadows of the "valley." Soon the "mourners go about the streets," but does that furrow end at the tomb? It is open still, it stretches forward still, and from another life sainted hands reach down, scattering seed and reaping harvests. What blessed stimulus to the child's remembering of the Creator "now!"

## FOURTH QUARTERLY REVIEW—December 28.


### HOME READINGS.

- M.* Lessons I. II. 1 Kings 1. 22-35; 1 Chron. 22. 6-19.  
*Tu.* Lessons III. IV. 1 Kings 3. 5-15; 6. 1-14.  
*W.* Lesson V. 1 Kings 8. 22-36.  
*Th.* Lessons VI. VII. 1 Kings 10. 1-13; 11. 4-13.  
*F.* Lessons VIII. IX. Prov. 1-16; 8. 1-17.  
*S.* Lessons X. XI. Prov. 22. 29-35; Eccl. 2. 1-13.  
*S.* Lesson XII. Eccl. 12. 1-14.

### LESSON HYMNS.

- No. 278, S. S. Hymnal.  
 Sing to the great Jehovah's praise!  
 No. 292, S. S. Hymnal.  
 Conducted by thy hand.  
 No. 296, S. S. Hymnal.  
 One more hymn we'll sing at parting.

### REVIEW QUESTIONS.

- 1884.**  
**LEAVES?**  
  
**OR**  
**SHEAVES?**
- Lesson I.*—SOLOMON SUCCEEDING DAVID. 1 Kings 1. 22-31.—Who asked David to name his successor? Of what promise did he remind the king? What prophet helped him to a decision? With what oath did David renew his promise? What is the GOLDEN TEXT?
- Lesson II.*—DAVID'S CHARGE TO SOLOMON. 1 Chron. 22. 6-19.—What charge did David give to his son? What purpose had been in his own mind? Why had he not carried it out? What promise had God given him? What preparations had he made? On what conditions was prosperity promised? Repeat the GOLDEN TEXT.
- Lesson III.*—SOLOMON'S CHOICE. 1 Kings 3. 5-15.—Who gave Solomon his choice? Where,

and in what manner? What confession did the young king make? What choice did he make? What advice did he give to others, in the GOLDEN TEXT? How did the Lord show his approval of his choice?

*Lesson IV.—THE TEMPLE BUILT.* 1 Kings 6. 1-14.—How long after the exodus before Solomon's temple was built? In what year of Solomon's reign? What were its dimensions? On what condition did the Lord promise to dwell in it? Repeat the GOLDEN TEXT.

*Lesson V.—THE TEMPLE DEDICATED.* 1 Kings 8. 22-36.—Who dedicated the temple? Where did he stand? With what was the service of dedication commenced? What did Solomon ask of God? Repeat the GOLDEN TEXT. How many men secure God's presence now?

*Lesson VI.—THE WISDOM OF SOLOMON.* 1 Kings 10. 1-13.—What was the Queen of Sheba's errand? What had induced her to come? What presents did she bring? What did Solomon show her? What was her testimony? Repeat the GOLDEN TEXT. How may we learn about this "greater than Solomon?"

*Lesson VII.—SOLOMON'S SIN.* 1 Kings 11. 4-13.—Who enticed Solomon to sin? Why did he consent? Repeat the GOLDEN TEXT. Whose example did he forsake? What was his sin? What was his punishment? Upon whom was this punishment to fall?

*Lesson VIII.—PROVERBS OF SOLOMON.* Prov. 1. 1-16.—What is the design of the Proverbs of Solomon? Who will be profited by them? Repeat the GOLDEN TEXT. How may we secure the fear of the Lord? Whose instructions should always be heeded? Whose enticements must be refused?

*Lesson IX.—TRUE WISDOM.* Prov. 8. 1-17.—To whom is the call of Wisdom made? To whom are her words plain? What is declared to be better than rubies? What is the GOLDEN TEXT? Where shall we seek true wisdom?

*Lesson X.—DRUNKENNESS.* Prov. 23. 29-35.—What results of drunkenness are given in this lesson? Upon whom do they fall? What advice is given in the GOLDEN TEXT? What warning against wine is given by the wise man? What is the fate of those who look upon the wine?

*Lesson XI.—VANITY OF WORLDLY PLEASURES.* Eccl. 1. 1-13.—Where did Solomon seek pleasure? What success had he in the search? What profit did he receive? What is his verdict, in the GOLDEN TEXT? What does Jesus say should be sought first?

*Lesson XII.—THE CREATOR REMEMBERED.* Eccl. 12. 1-14.—Repeat the GOLDEN TEXT. Why should we begin early? What hinders attention to religion in old age? What is the whole duty of man? What reason is urged for the performance of this duty?

#### REVIEW SCHEME FOR SENIOR STUDENTS.

*Lesson I.—SOLOMON SUCCEEDING DAVID.*—Who opposed his successor, and how? How was the succession brought about? How did this fulfil God's promises?

*Lesson II.—DAVID'S CHARGE TO SOLOMON.*—Under what circumstances was it given? What was it? What traits of character did David urge?

*Lesson III.—SOLOMON'S CHOICE.*—When was it made? What was it? What character did it show? How was it rewarded?

*Lesson IV.—THE TEMPLE BUILT.*—Where was it? What was its plan? What was its purpose? How may we become temples?

*Lesson V.—THE TEMPLE DEDICATED.*—Who conducted the services? What was the thought of his prayer? What mercies did he implore?

*Lesson VI.—THE WISDOM OF SOLOMON.*—What showed the fame of his wisdom? What was the effect of the visit upon the queen? What greater than Solomon should we seek?

*Lesson VII.—SOLOMON'S SIN.*—What causes led to the sin? What was the sin? How does God regard sin?

*Lesson VIII.—PROVERBS OF SOLOMON.*—What is a proverb? What is the aim of the proverbs? What is here named as the beginning of knowledge?

*Lesson IX.—TRUE WISDOM.*—What is the highest wisdom? What does it promise to men? How may it be found?

*Lesson X.—DRUNKENNESS.*—Against what are we here warned? What are its traits? What are some of its miseries? How may we escape from its dangers?

*Lesson XI.—VANITY OF WORLDLY PLEASURE.*—Who made a test of pleasure? What was the result of his experiment? What does he call pleasure? What does he name as excelling it?

*Lesson XII.—THE CREATOR REMEMBERED.*—Why is it our duty? When is it our privilege? What is named as the whole duty of man?

#### REVIEW SCHEME FOR YOUNGER SCHOLARS.

See if you can repeat the GOLDEN TEXTS for the quarter:

1. And thou—
2. Arise, therefore—
3. Wisdom is the—
4. Mine house—
5. Behold—
6. Behold, a—
7. Keep thy heart—
8. The fear of—
9. I love them—
10. Be not—
11. Wisdom—
12. Remember—

*Lesson I.*—Who tried to make himself king in David's place? Adonijah, his eldest son. To whom had David promised the throne? To Solomon. What did David tell Zadok and Nathan to do? To anoint Solomon king over Israel.

*Lesson II.*—What did David tell Solomon to do? To build a house for the Lord. What had David been doing? Getting ready to build the Lord's house. What had he gathered together? Silver and gold, stone and timber. Who were ready to help Solomon? Skilled men for all kinds of work. What was Solomon to bring into the house of the Lord? The ark and the holy vessels.

*Lesson III.*—What did God say to Solomon

in a dream? "Ask what I shall give thee." What did Solomon ask of the Lord? Wisdom to rule the people. What was God's word to him? "I have given thee a wise and an understanding heart."

**Lesson IV.**—When did Solomon commence to build the temple? In the fourth year of his reign. Of what was the temple built? Of stone, made ready before it was brought to Jerusalem. What is the Lord's house? A place of prayer. Why should we love it? Because God is there.

**Lesson V.**—Who gathered together in the temple when Solomon consecrated it to the Lord? The Israelites. To whom did Solomon offer all praise and glory? To the Lord of Israel. What did he acknowledge? The fulfillment of God's promises to David. For what did Solomon pray? That God would dwell with the children of Israel.

**Lesson VI.**—Who came to see Solomon? The queen of Sheba. What did she wish to tell him? All that was in her heart. What did she say to him when she had seen his wisdom and the splendor of his house? "It is true what I heard in mine own land of thy acts and thy wisdom." What did she bring to Solomon? Costly gifts.

**Lesson VII.**—Who turned Solomon's heart away from God in his old age? His many strange wives. What did he do to please them? He worshipped false gods. Who was angry with Solomon? The Lord. How did he punish him? He took away his kingdom.

**Lesson VIII.**—Who wrote the book of Proverbs? Solomon. What is a proverb? A wise saying. What do proverbs teach us? Knowledge and wisdom. Who is the source of all wisdom? God.

**Lesson IX.**—How will God give wisdom? Freely and lovingly. When will we go to God for wisdom? When we find that we have none ourselves. What does God's wisdom show us? The right way to live. Who will surely find God? Those who seek him early.

**Lesson X.**—What is sure to bring us trouble? Wine and strong drink. What is strong drink? A deceitful enemy. What warning is given us in the Bible? "Look not upon the

wine when it is red." What command? "Be not among wine-bibbers."

**Lesson XI.**—What mistakes do we often make? That worldly pleasures will bring us happiness. What only can make us happy? The love of God in the heart. What did Solomon seek? To learn what would bring happiness. What was the result of his experience? Wisdom excelleth folly as far as light excelleth darkness.

**Lesson XII.**—When should we remember God, our Creator? In the days of our youth. What shall come to every one? Death. What shall we need then? To know God. What shall we find in him? Peace and safety. What will be brought into judgment? Every thing, both good and evil.

### Blackboard.

BY J. B. PHIPPS, HQ.



The blackboard is a review of the year. When the hands were at January, how was it with you then? Slowly they have revolved. God has spared your life in great mercy that you might be saved and do his work. Have you wasted the time?

### LESSONS FOR JANUARY, 1885.

- JAN. 4. Paul at Troas. Acts 20. 2-16.  
 JAN. 11. Paul at Miletus. Acts 20. 17-27.  
 JAN. 18. Paul's Farewell. Acts 20. 28-38.  
 JAN. 25. Paul Going to Jerusalem. Acts 21. 1-14.

## REVIEW SERVICE FOR THE FOURTH QUARTER.

BY MISS BERTHA C. MACKEY.

SUBJECT: KING SOLOMON AND HIS BOOKS OF WISDOM.

*Superintendent.* The subject of this quarter's lessons is King Solomon. His reign was the most brilliant in Jewish history. We will now listen to a brief sketch of it.

[To be read by an older scholar.] Solomon, the son and successor of David, was the most prosperous of the Israelite kings. His reign extended from 1015 to 975 B. C. During this time Israel was at peace with all surrounding nations. Solomon was a "man of rest," and for this reason he was commissioned to build the temple. He greatly improved the internal

condition of the kingdom, causing numerous palaces, cities, and fortifications to be erected. Under his wise government the wealth of the nation greatly increased. In his old age, however, he departed from the God of his father David, and encouraged idolatry, through the influence of his heathen wives.

HYMN. C. M.

With joy we hail the sacred day  
 Which God has called his own;  
 With joy, the summons we obey,  
 To worship at his throne.

Thy chosen temple, Lord, how fair !  
As here thy servants throng  
To breathe the humble, fervent prayer,  
And pour the grateful song.

1. *Supt.* The subject of the first lesson is "Solomon Succeeding David." Give the advice of David to Solomon, as stated in the Golden Text.

*School.* "And thou, Solomon my son, know thou the God of thy father, and serve him with a perfect heart, and with a willing mind."

*Supt.* What was David's oath to Bathsheba?

*Boys.* "Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne in my stead."

2. *Supt.* In the second lesson, what was David's charge to Solomon?

*Girls.* That he should build an house for the Lord God of Israel.

*Supt.* Why was not David permitted to build the temple?

*School.* The Lord said: "Thou shalt not build an house unto my name, because thou hast shed much blood upon the earth in my sight."

3. *Supt.* "In Gibeon the Lord appeared to Solomon in a dream by night: and God said, Ask what I shall give thee." What was Solomon's choice, as given in Lesson III.?

*School.* "Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad."

#### HYMN. L. M.

Wisdom divine ! who tells the price  
Of wisdom's costly merchandise ?  
Wisdom to silver we prefer,  
And gold is dross compared to her.

Happy the man who wisdom gains ;  
Thrice happy, who his guest retains ;  
He owns, and shall forever own,  
Wisdom and Christ and heaven are one.

4. *Supt.* The title of Lesson IV. is "The Temple Built." Boys may give the Golden Text.

*Boys.* "Mine house shall be called a house of prayer."

*Girls.* [Selected class.] The temple stood on Mount Moriah. It was surrounded by an open court, paved with marble, around which were columned walls. The ground plot upon which the temple was built was a square of six hundred cubits, or twenty-five thousand royal feet. This space was encompassed with a wall of the height of six cubits, and of the same breadth. Beyond this wall was the court of the Gentiles, being fifty cubits wide. After this was seen a great wall, which encompassed the whole court of the children of Israel. The court of Israel was surrounded with magnificent galleries supported by two or three rows of pillars. It had four gates or entrances, each having an ascent of seven steps. The galleries were designed to lodge the priests, and to lay up such things as were necessary for the use of

the temple. Within the court of the priests was the altar of burnt-offerings, which was reached by stairs on the eastern side. Beyond this was the temple, properly so called, that is to say, the sanctuary, the sanctum, and the porch of entrance. In the sanctum stood the golden candlestick, the table of shew-bread, and the golden altar upon which the incense was offered. There was nothing in the sanctuary but the ark of the covenant, which included the tables of the law. The high-priest entered here but once a year, and none but himself was allowed to enter.

5. *Supt.* When was the temple dedicated?

*Boys.* About 1005 B. C.

*Girls.* The Golden Text is, "Behold, the heaven, and heaven of heavens, cannot contain thee."

6. *Supt.* When the queen of Sheba heard of the great wisdom of Solomon, she came to visit him, bringing rich gifts. After she had communed with him, and had seen all his wonderful surroundings, she acknowledged that the half had not been told her, and gave the glory to the Lord God of Israel. What is the Golden Text of Lesson VI.?

*School.* "Behold, a greater than Solomon is here !"

#### HYMN. C. M.

The dearest idol I have known,  
Whate'er that idol be,  
Help me to tear it from thy throne,  
And worship only thee.

7. *Supt.* In Lesson VII. where do we see the danger of wicked associations?

*School.* "For it came to pass, when Solomon was old, that his wives turned away his heart after other gods."

*Supt.* Where do we see the righteous anger of God with sin?

*School.* "And the Lord was angry with Solomon, because his heart was turned from the Lord God of Israel."

*Supt.* Where do we see the blessings of godly parentage?

*School.* "Notwithstanding in thy days I will not do it for David thy father's sake."

8, 9. *Supt.* Will the school give the Titles and Golden Texts of the next two lessons?

*School.* Titles: "Proverbs of Solomon," and "True Wisdom." Golden Texts: "The fear of the Lord is the beginning of knowledge," and "I love them that love me, and those that seek me early shall find me."

*Supt.* We find the object of the Proverbs of Solomon stated in the former of these lessons, namely, to know wisdom, and to receive instruction. In the latter, Wisdom, which means here religion, is represented as a person calling upon men to receive her and the benefits she brings.

#### HYMN. 8, 7, 4.

Early let us seek thy favor,  
Early let us do thy will ;  
Blessed Lord, and only Saviour,  
With thy love our bosoms fill ;



Blessed Jesus,  
Thou hast loved us, love us still.

10. *Supt.* We find in Lesson X. that there were drunkards in Solomon's time as well as in ours. He refers to the natural effects of drunkenness. As to contentions among drunkards, babblings on a variety of subjects, wounds obtained by falling out about nothing, and red eyes, bloodshot with excess of drink, these are such common and general effects as naturally follow strong drink; so that they who tarry long at wine are the very persons who are most distinguished by the circumstances enumerated above. What warning is given by Solomon?

*Girls.* "Look not thou upon the wine when it is red. . . . At the last it biteth like a serpent, and stingeth like an adder."

*Supt.* What advice is given by St. Paul?

*Boys.* "Be not drunk with wine, wherein is excess."

HYMN. (G. H. 2, 122.)

To him that o'ercometh,  
God giveth a crown,  
Through faith we will conquer,  
Though often cast down;  
He who is our Saviour  
Our strength will renew;  
Look ever to Jesus,  
He'll carry you through.

11. *Supt.* In our next lesson Solomon shows us the "Vanity of Worldly Pleasure," and declares in the Golden Text: "Wisdom excelleth folly as far as light excelleth darkness."

[To be read by a teacher.] He does not speak here of a sober enjoyment of the things of this world, but of intemperate pleasures, whose two attendants, laughter and mirth, are introduced as two persons, and treated in the most contemptuous manner. He tells the former to her face that she is mad; but as to the latter, he

thinks her so much beneath his notice that he only points at her, and instantly turns his back.

*School.* St. John writes: "The world passeth away, and the lust thereof, but he that doeth the will of God abideth forever."

*Supt.* We close the quarter with the important subject, "The Creator Remembered." Solomon's command is, "Remember now thy Creator in the days of thy youth." Remember him now, consider that he is your Creator, your loving and affectionate Father. Remember him in thy youth, in order that thy life may be long and blessed. Remember him now in this part of your youth. You have no certainty of life. Now is yours—to-morrow may not be.

*Supt.* To the young this gracious promise is particularly made. If they seek they shall find. Others who are old may seek and find, but never to such advantage as they would have done had they sought early. Youth is the time of advantage in every respect. It is God's time—the time in which he is particularly gracious, and in which, to sincere youthful seekers, he pours out his benefits with great profusion. Can you sum up the business of life in one short sentence?

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

[To be read by an older scholar.] "For God shall bring every work into judgment." Every soul of man shall stand at that bar. God, the infinitely wise, the heart-searching God, will be judge. He will bring to light every secret thing, all that has been done since the creation, by all men. All the works of the godly, as well as all the works of the wicked, shall be judged in that day. This, then, will be the conclusion of the whole mortal story.

*Supt.* God grant that we may all render up our accounts with joy in that day. Amen.

Close with doxology by the school.

## OPENING AND CLOSING SERVICE—FOURTH QUARTER.

### I. Silence.

### II. Responsive Sentences.

*Supt.* God be merciful unto us, and bless us;

*School.* And cause his face to shine upon us;

*Supt.* That thy way may be known upon earth,

*School.* Thy saving health among all nations.

*Supt.* Let the people praise thee, O God;

*School.* Let all the people praise thee.

*Supt.* O let the nations be glad, and sing for joy:

*School.* For thou shalt judge the people righteously, and govern the nations upon earth.

*Supt.* Let the people praise thee, O God;

*School.* Let all the people praise thee.

*Supt.* Then shall the earth yield her increase;

*School.* And God, even our own God, shall bless us.

*Supt.* God shall bless us;

*School.* And all the ends of the earth shall fear him.

### LESSON SERVICE.

#### I. Class Study of the Lesson.

#### II. Singing Lesson Hymn.

III. Recitation of Title, Topic, Golden Text, Outline, and Doctrinal Suggestion, by the school in concert.

IV. Review and Application of the Lesson, by Pastor or Superintendent.

### CLOSING SERVICE.

#### I. Singing.

#### II. Responsive Sentences.

*Supt.* The Lord hear thee in the day of trouble;

*School.* The name of the God of Jacob defend thee.

*Supt.* Send thee help from the sanctuary,

*School.* And strengthen thee out of Zion.

*All.* We will rejoice in thy salvation, and in the name of our God we will set up our banners.

#### III. Dismissal.