

# SUNDAY SCHOOL BANNER

for  
TEACHERS  
AND  
YOUNG PEOPLE.

Vol. 21.]

JANUARY, 1887.

[No 1.

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# SUNDAY SCHOOL BARRER

for  
TEACHERS  
AND  
YOUNG PEOPLE.

VOL. XXI.]

JANUARY, 1887.

[No. 1.]

## The New Year.

BY PROF. C. S. HARRINGTON, D.D.

"Commit thy way unto the Lord; trust also in him; and he shall bring it to pass."—Psa. 27:5.

I HEARD a clear voice from the midnight sky:  
"Thy way commit to the Lord, and he  
Shall bring it to pass"—when thy human eye  
Sees not through the gloom what the end  
shall be.

'Twas the voice of God with its holy cheer,  
As with trembling heart my groping hand  
Pushed ajar the gates of the strange New Year,  
That opened away to an unknown land.

I paused on the verge; my soul questioned the  
gloom  
Of the rayless night beyond my ken;  
There was silence as deep as the hush of the  
tomb  
That whispers no tidings to mortals again.

What waiteth me there? I cannot go on,  
The burden of yesterdays staggers me now;  
My footsteps halt feebly, the years that are  
gone  
Have weighted my senses and silvered my  
brow.

On the rough, rugged mountains I stumble and  
fall;  
On the sands I shall swoon 'neath the desert's  
hot breath;  
I shall sink in the waters, none heeding my  
call;  
I shall faint in the forests, none recking my  
death.

The lions of sin in wait for my life.

The floods of temptation their dark billows  
roll;  
And legions of enemies swarm in the strife  
To hedge up the pathway and capture my  
soul.

Thus I shuddered and shrank at the verge of  
the year;

Then I heard a clear voice from the far mid-  
night sky,  
"Give thy way to the Lord, he will calm every  
fear,  
Thy pathway shall end in the mansions on  
high."

## Mount Sinai.

OUR engraving gives us a striking view of  
the Mount of the Law. It rises to the height  
of 9,300 feet. It is in full view of the plain  
where the children of Israel were encamped, as  
seen in the foreground. This plain is about  
two miles long and half a mile wide, about four  
million square yards, so that the whole people  
of Israel, about two millions, would find ample  
space for seeing and hearing. In addition to  
this the air is wonderfully clear both for seeing  
and hearing. There is no other place in all the  
mountains so well adapted for giving the law as  
this rocky pulpit from which God spake to  
man. An early lesson will bring us to the con-  
sideration of this great event, one of the most  
important in the history of the Jewish nation  
and of the entire race.

17,227  
23/5/1905



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## Sunday School Banner.

W. H. WITHEROW, D.D., Editor.

TORONTO, JANUARY, 1887.

## On the Threshold.

Now, dear Sunday-school fellow-workers, we stand on the very threshold of another year. Before we lift the latch and enter in, let us reverently and solemnly seek that Divine aid which alone can enable us to walk wisely and well down the dim corridors of the future. We know not what may await us in those unknown chambers; but with God as our guide, whate'er betide, naught can bring us scath or harm.

Let us address ourselves with fresh diligence to the holy task of studying God's word, so as to learn his mind and will to us; and let us then seek so to impress those truth upon the hearts and minds of the youthful immortals committed to our care, that they be to them a savour of life unto life, and not of death unto death.

Never were the facilities for the study of God's word so brought within the reach of the Sunday-school teacher as they are to-day; and we believe never were they better presented than in the pages of our own BANNER. But all

those helps are of no avail without diligent study on the part of the teacher; and the first and most important pre-requisite of study is the preparation of the heart, which cometh alone from God.

As Sunday-school workers let us labor for results—for present results. Let us not be satisfied unless the great object of our teaching is accomplished, and the children are brought to Christ. Let us make each boy, each girl, in our classes, the subject of prayer—of that fervent, effectual prayer which availeth much. Let us seek to influence them individually, by personal conversation, by lending or recommending suitable books; but above and beyond all, let every effort be actuated by an intense desire for the conversion of your scholars. Fail not, dear fellow-worker, on your part, and God will be faithful to His covenant, for ye know that your labor is not in vain in the Lord. To each of our readers, in the highest and best sense, we wish a happy New Year!

## Prize Essay, £50 Sterling.

ALTHOUGH much has been written on the subject of

## SYSTEMATIC GIVING,

and much that is good, it is evident that a large amount of ignorance still exists among Christians as to their duty in this most important matter. Witness the church and parsonage debts, and the expedients, many of them highly objectionable, to reduce them; the difficulties experienced in erecting places of worship where they are urgently needed; the number of poorly paid ministers, especially in rural districts; the small sums contributed for home and foreign mission work in proportion to the ability of the contributors. These and other instances to which reference might be made, indicate but too clearly how much the Church has to learn, and how much the Church has to do, before it realizes its responsibility, and before the world is gladdened by the cheerful and abundant

## CONSECRATION OF ITS MEANS.

In the hope of awakening an increased interest in these particulars in the minds of Christians generally, and thus securing the end so much to be desired, a prize is offered of

£50 STERLING

for the best Essay on the following subject, viz.:—

## "SYSTEMATIC GIVING :

What it implies when considered in relation to our obligations to God, and in the light of the NINETEENTH CENTURY."

The Essay should be terse, crisp, outspoken and incisive. It should be about 300 pages of 250 words each. The Prize Essay is to be the property of the donor, a gentleman who takes much interest in this subject, to be published at a low price to gain the widest possible circulation. There are no restrictions as to competition, but that the Essay must be in the English language, and must be in hands of the undersigned, Secretary of the Committee of Adjudication, by October 1st, 1887. The award will be given by December 1st, 1887. Each Essay must bear some motto of identification, and must be accompanied by a sealed envelope, bearing the same motto and containing the name of the writer, to be opened for identification after adjudication of the prize. The Rev. Elmore Harris, pastor of the Bloor Street Baptist Church, Toronto, has been requested to assist in the reading of the Essays and awarding of the prize. No essay will be necessarily recommended for publication nor awarded the prize, unless in the opinion of the adjudicators it comes up to the standard of excellence that they may deem necessary.

Unsuccessful essays will be returned to their writers on receipt of stamps for the purpose.

Essays to be addressed to

REV. W. H. WITHROW,  
Editor *Canadian Methodist Magazine*,  
Toronto, Canada.

Toronto, Dec. 1, 1886.

## As It Should Be.

WE had the pleasure, a few weeks since, of attending a service for the reception of members at the Wesley Church, Dundas Street, Toronto, with which we were greatly pleased. In the first place, a good deal was made of the Sunday-school. A report of the attendance, recitations, collections, etc., was read. One feature of this struck us as remarkable, that in a school of nearly 500, not one teacher and very few scholars were absent. Then a large number of those joining the Church were young people—many of them quite young scholars in the Sunday-school. It was quite touching to see whole families, parents and children, coming

to the Lord's table together. We were not surprised to learn that a very gracious revival was in progress in the Sunday-school, that the communion rail was crowded with children seeking the Saviour; and that teachers and superintendent and pastor were throwing themselves heartily into the work of soul-saving. We rejoice to know that just such gracious results in many, many cases follow the loving labors of our Sunday-school teachers. Let us resolve that during 1887 our motto shall be, a revival in every school—every child for Christ.

WE HAVE received the first and second numbers of *The Christian Advocate and Sunday-school Times*, a monthly religious newspaper, devoted to the church and Sunday-school interests of the Montreal Conference. It is a twelve-page paper, very neatly printed, and well edited by our old college friend, Rev. A. Campbell, and the Rev. S. C. Kendall, the accomplished author of "Among the Laurentians." It will, no doubt, be of much service in promoting the solidarity of Methodism in the Montreal Conference, in promoting Methodist local, as well as general interests, and in helping the strenuous conflict of Protestantism in the Province of Quebec against the aggressive Romanism of that Province. We are much pleased with its sound, patriotic, and Protestant ring. We take from it the following items, with respect to the Sunday-school interests of the Montreal Conference:—

The Musical Festival of the United Methodist Sunday-schools in the St. James Street Church, was a great success. The singing of the children was pleasantly relieved by the excellent music of the united choirs. The responsive exercise was a very pleasing feature of the programme. Mr. Charles Morton, President of the Association, occupied the chair. Rev. Mr. Philp conducted the devotional exercises. Mr. Hilton acted as leader, and Mr. Maffoe as organist. The orchestra, under the direction of Mr. Holland, accompanied the choruses.

We learn that steps are about to be taken to establish a Methodist Provincial Sunday-school Association. The idea is certainly a good one, and cannot fail to be of benefit to the Sunday-school work generally.

A Sunday-school Superintendent's Association has just been formed in this city. The superintendents and assistants of all Protestant churches are eligible for membership.

## The Sunday-School and Missions.

We are glad that our schools are doing so much for missions. Their givings have come in about four years from \$14,000 to \$24,000. But this only shows what they can do. In the United States the Methodist Church raised last year nearly \$1,000,000. We want to raise \$250,000 in Canada. Our schools can and will do their share.

Secretary McCabe, in a circular to the children of the Methodist Episcopal Church, says that on Nov. 1, 1886, "the Missionary Society was \$300,922.25 better off than it was Jan. 1, 1884, after having paid all of the advanced appropriations made by the general committee at its session in 1885. Is not a good shout in order? Does anybody object? Then let it ring out long and loud, from sea to sea. Let the churches take it up, and let our 24,000 Sabbath-schools and our 250,000 Sabbath-school officers and teachers unite in the great hosanna to the King. With sublime faith in God and the Church, the general committee has drawn a larger draft for 1887, and has asked for \$1,000,000 by collection only. This means an advance of \$164,000 in our collections. We children can raise it. We will let the old folks help a little, but we children who owe all we are, all we have, and all we ever hope to be, to the gospel of Jesus Christ our Lord, can raise this extra amount as a thank-offering to send the tidings of salvation to the destitute of our own country and to the perishing millions beyond the seas. General missionary committee of the Methodist Episcopal Church, count on us children.

"We are coming! We are coming!  
Eighteen hundred thousand strong,  
Every class one extra dollar;  
Every heart a prayer and song."

Let our Canadian schools go to work in this spirit; we will have no difficulty in raising our share of the quarter of a million. We beg to call special attention to the following letter from an American minister:

Wherever an organization that means work is really effected, an immense change at once displays itself. This is well illustrated by an item in *Zion's Herald* for Nov. 10, which says of Raymond, N.H.: "In July, the Sunday-school was organized into a missionary society, since which time the receipts from this source alone exceed the entire sum raised last year in the church and school." This feat could be repeated in hundreds of schools. The result to the missionary treasury would be grand. And this would not be the best part of it either.

The educational value upon the young of getting them interested in this glorious movement, cannot be estimated in dollars and cents. It is only as the children are trained to sympathize with this cause that the future missionaries of the Church will be forthcoming, and the future givers who will sustain them in

the field. The day is not far distant when vastly increased efforts will be made by the Christian Church to evangelize the world, and the youths of the present day are the ones who must be so educated in the Sunday-schools that they will enthusiastically give or go.

Let every school be organized, with a simple constitution and the best missionary officers available. If neither pastor nor superintendent is sufficiently interested or sufficiently energetic to take hold of it, let some one of the teachers move in the matter. If a start is made, the interest will grow. The rising tide of missionary enthusiasm makes such a movement possible now where it was impossible a few years ago. The opposition to missions is fast being out, misapprehensions about them are being removed, and their direct bearing on the prosperity and vitality of the home churches is slowly coming to be understood.

Let every school be organized. A mere collection once a month for missions does not fulfil the requirement of the Discipline, or meet the needs of the case. It imparts no information. It awakens no enthusiasm. It brings in but little money. Organize. There is no better time to take up the matter than now.

## How to Teach.

PROFESSOR PAYNE in his recent work, the *Science of Education*, makes the following very sensible remarks:—

"Another error consists in a systematic underrating of the child's ability, whereby instruction becomes so childish as to be trivial, trifling, and, to a bright pupil's mind, patronizing. To secure that degree of reaction which is necessary for real discipline, instruction must be pitched to a key somewhat above the plane of the child's spontaneous mental state. 'Speak to the child two years old,' says Richter, 'as though he were six.' 'Always employ a language some years in advance of the child (men of genius speak to us from the vantage ground of centuries); speak to the one-year-old child as though he were two, and to him as though he were six; for the difference of progress diminishes in the inverse proportion of years. Let the teacher, especially he who is too much in the habit of attributing all learning to teaching, consider that the child already carries half his world, that of mind—the objects, for instance, of moral and metaphysical contemplation—already formed within him; and hence that language, being provided only with physical images, cannot give, but merely illuminates his mental conceptions.'—'*Levana*' (Boston, 1874), pp. 347, 348. The teacher who regards her pupils as little men and little women, who makes real demands on their intelligence, and perhaps presumes somewhat on their ability, follows a truer psychology than one who mines and subdivides more than is meet. In saying this, I do not forget the old error of indiscriminate diet; but I think the modern error is the more to be deplored."

## Book Notices.

*John Conscience of King-Seal.* By JOHN M. BAMFORD. Pp. 226. New York: Phillips & Hunt; and Methodist Book Rooms, Toronto, Montreal, and Halifax.

Many readers will remember with pleasure a previous charming book—half story, half allegory—by Mr. Bamford, "Elias Power, of Ease-in-Zion." In the present volume he further develops the rich vein he struck in that work. We have graphic sketches of such characters as John Conscience, Mark Stable, Jim Crosscut, Mr. Smiles, Mr. Coin, Mr. Counterfeit, and others whose name is a label of their personal attributes, after the manner of the immortal Pilgrim's Progress. This sort of work needs to be very well done, or it is apt to be very ill done. In the former of these classes, we need not say, Mr. Bamford's work is. The charming vignettes and handsome binding enhance its interest. But its chief value is its intense religious earnestness.

*Monday Club Sermons for 1887.* Sermons on the International Sunday-school Lessons for 1887. By the MONDAY CLUB. 12th Series. Price, \$1.25. Boston: Congregational S. S. and Publishing Society; and Methodist Book Rooms, Toronto, Montreal, and Halifax.

The Sermons by the Monday Club have gained a permanent hold upon the interest of all classes of Sunday-school workers, many of whom have expressed in heartiest terms their indebtedness to the volumes already issued. Pastors have found them instructive and stimulating as Bible studies. Teachers have been aided by them to impress the truth warmly and effectively on the conscience and the heart. These Sermons have been read in prayer-meetings, teachers' meetings, and the regular services of the church. The entire series has a permanent value as treatises on the Sunday-school lessons.

*Left in the Wilderness.* By MARY A. ROE. Pp. 235. New York: Phillips & Hunt; Toronto: William Briggs. Price, \$1.

This is a graphic sketch of pioneer life in Ohio sixty years ago. It describes the trials and privations and perils of the early settlers, and gives an interesting account of many phases of natural history, which the changed condition of the country have now rendered out of date.

*Contributions to the Science of Education.* By WILLIAM H. PAYNE, A.M. Pp. 358. New York: Harper Brothers; Toronto: William Briggs. Price, \$1.25.

The subject of education, especially of higher education, is one of the great questions of the age. It is being studied as a science as it never was before. Professor Payne is Lecturer on this subject in the University of Michigan, and has written extensively upon it. This is the best systematic treatise on the subject with which we are acquainted. "The author desires," he says,

"to gain the ear of young men who are ambitious to rise in the world through doing good. No sphere not even that of the preacher, offers an opportunity for greater usefulness than that of the conscientious teacher." We have put this valuable book in the hands of an expert on this subject—Rev. Prof. Burwash—for a more adequate review of its contents.

*Out of the Breakers.* By the Rev. EDWARD A. RAND. Pp. 336. New York: Phillips & Hunt; Toronto: William Briggs. Price, \$1.25.

We have had frequent occasion to speak of the merits of "Up-the-Ladder Club" series. The author has exhibited many of the best qualities of a story writer for young people. In this book, which is "Round Four" of the Ladder, he describes the manhood of his heroes. There are lessons here taught of great value to all young men. We are glad that the book gives no uncertain sound on the temperance question. We heartily commend it.

*Robert Martin's Lesson.* By ANNIE S. SWAN. Edinburgh: Oliphant, Anderson & Ferrier.

We always take up with pleasure a book by the author of those strongly written stories, "Aldersyde" and "Carlowrie." This is a story of quiet Scottish life. Robert Martin is an ambitious and rather worldly-minded Presbyterian minister. He met with a great sorrow, and learned that it was good to be afflicted. He came out of it a changed man. His ambitions were now only spiritual, and his life became one of consecration to lowly toil for the Master. The studies of Scottish parish life are very graphic and clever.

*Steps and Studies concerning the Gift of the Holy Spirit.* By GEORGE B. PECK. Boston: Howard Garrett. Toronto: S. R. Briggs. Price, \$1.

This is an admirable little book on the great need of the Church and of individual Christians to-day—the endowment with power from on high. It will be found very helpful to the growth of grace and progress in the higher Christian life.

*The Pulpit Treasury.* New York: E. B. Treat-771 Broadway. Price \$2.50; clergymen, \$2; single copies 25 cents.

This excellent monthly comes to us with all its departments, sermons, expository, lectures, biographical sketches, etc., well filled with useful literature. We have long been accustomed to regard "The Pulpit Treasury" as a favorite of its kind. The present number contains the sermon preached by Bishop McTyeire at the General Conference held at Richmond, Va., in May last, which sermon it was our good fortune to hear, also a sermon on the Cost of Sin, by the Rev. Wm. Fawcett, D.D., of Chicago, son of the Rev. M. Fawcett of the Toronto Conference. The number contains portraits of Bishops McTyeire, Key, Duncan, Galloway and Hendrix.

*The Theological and Homiletic Magazine.* London: James Nisbett & Co.; Toronto: S. R. Briggs. Single copies 30 cents, \$2.50 a year.

This is a homiletic magazine of a superior kind. All the departments, theological, expository and homiletical, contain articles which will amply repay perusal. Those in the expository section display great research. One of the contributors is the Rev. James Morison, D.D., of Glasgow, whose fame as an expounder of the Bible is well known. There is a miscellaneous section which is especially valuable to young ministers, as it contains some wholesome advice respecting pastoral work, and the best methods of study.

*The Old Testament Student.* Editor, WILLIAM R. HARPER, Ph.D. The American Publication Society of Hebrew, Chicago. \$1 a year.

So far as we have been able to examine the numbers on our table, we are prepared to recommend this work as worthy of study.

No periodicals comes to our desk which are read with greater interest than the *Scientific American* and the *Supplement*. These are, we believe, the two most widely circulated and popular, and splendidly illustrated *Scientific Periodicals* in the world. By their study one is kept abreast of the great scientific movements of the world. All the new achievements and discoveries of art, science, and engineering, are here recorded and illustrated. Such periodicals are a very important element in the education of a household. They will stimulate inventive genius by showing what is being accomplished throughout the world. Where only one can be taken, we recommend the *Scientific American*, a large 16 page weekly, price, \$3 a year. The *Scientific American Monthly Supplement* is the same size but is of a somewhat higher grade, with sometimes more abstruse, but probably more valuable papers. It is \$5. But both papers together will be sent for \$7. Address the Publishers, Munn & Co., 361 Broadway, New York.

*Bible Studies for Normal Classes, Assemblies, Bible Students, and Sunday School Teachers.*  
By Rev. A. E. DUNNING, D.D. Congregational Sunday School and Publishing Society, Boston and Chicago.

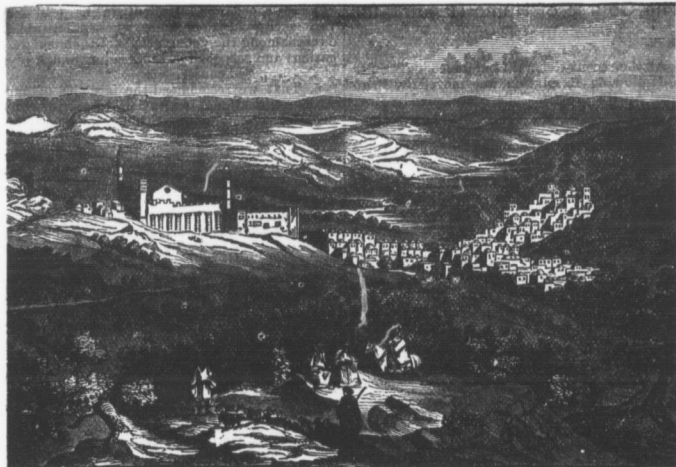
In 1884 the Assembly Normal Union was formed, which represented Sunday-school workers both in the United States and Canada. The design was to secure uniformity in teaching. A course of study was agreed upon, books were selected, and a series of examination questions were prepared. It is not going too far to state that all Sunday-school teachers who would go through the course here recommended would be better qualified for their important duties than the majority of Sunday-school teachers are. The pamphlet is well adapted for classes of Biblical students. The chapters which relate to a study of Christ as a teacher, and the New Testament as the revelation of the Christian Church, are especially valuable. The book abounds with valuable suggestions, and is brimful of biblical knowledge.

## The Bartholdi Statue.

AFTER nearly three years of study and deliberation, the manner of lighting the Bartholdi statue of "Liberty Enlightening the World" has been definitely decided upon. The plan adopted is one which is in conformity with the general design of the statue itself, and which will add to its beauty in a marked degree. The torch of the statue will contain eight lamps of 6,000 candle power, the light from which will be thrown directly up into the clouds. This powerful beam, together with the cloud illumination, will constitute a beacon which will be visible probably a hundred miles out to sea, and will thus, far off, be symbolic of the light and liberty to be enjoyed by the visitor to our shores. At the foot of the statue four or eight lights of 6,000 candle power each will be distributed. Their light will be reflected upon the statue and will illuminate it brightly. All these arc lamps will be invisible themselves, so that the objections raised by the river pilots against the blinding effects of the lights will be entirely removed. Besides the arc lights all around the statue, the diadem upon the head of the figure of Liberty will contain incandescent lamps, to give the effect of jewels. The whole plan is undoubtedly an excellent one, and cannot fail to make the statue even more imposing at night than in the day time. It is understood that the American system of lighting is to be used.—*Electrical World.*

A MAN who has been fortunate in business and eminent in political life, not long ago made an address in Boston, in which he said: "I have spent twenty-three years as a Sunday-school superintendent. No success that I ever had in political, commercial or social life will begin to compare with the pleasure I have had from Sunday to Sunday in meeting with old and young in our Sunday-school." Nothing would begin to compare with it, because in the Sunday-school he was himself fed, and fed others with the Bread of Life. There the soul was satisfied as it could be in no other pursuits. And his experience is no isolated one. The number is increasing that find in the study of the Word their greatest delight.

In outlines of Educational Doctrine occurs the following good putting of what the pupil should gain from each recitation, and of the qualities needed by the teacher:—"The pupil should gain from each recitation in class,—1. A clearer understanding of the subject of the lesson. 2. A growing pleasure in the study. 3. A stimulus to self activity. 4. The conversion of knowledge into faculty, habit, opinion, or culture. The qualities needed by the teacher are,—1. Aptness to teach. 2. Interest in the subject. 3. Abundant knowledge. 4. Ability to hold attention. 5. Quick perception of ear and eye. 6. The ability to ask clear, pointed, and pertinent questions."



HEBRON.

### Hebron.

Of this most interesting city, ranking with Damascus in age, says the Hon. James Ferrier: "Here Abraham lived and fed his flocks, even where our tents were pitched; here he dwelt when the news of Sodom plundered and of Lot's captivity reached him; hence he set out to the rescue with his three hundred and eighteen servants; and here he sat in his tent door and received the angel of the Lord, who came and promised him a son and informed him that the Cities of the Plain, Sodom and Gomorrah, would be destroyed. Sarah died in this place; and Abraham bought from Ephron, the Hittite, the only portion of the land of promise he could ever call his own—the cave and field of Machpelah for his family tomb. This burial place received the remains of Sarah, Abraham, Isaac, Rebekah, and Leah, and subsequently the embalmed body of Jacob. For no less than three thousand seven hundred years, Jews, Christians and Moslems have honoured this sepulchre of the great Patriarch, the friend of God; a large mosque covers the cave, which is two hundred feet long, one hundred and fifteen feet wide, and sixty feet high." In Hebron David established his throne, and here he reigned for "seven years and six months." There are two large tanks just outside the city, which supply the inhabitants with water. And from their great antiquity it is quite certain that over one of these David hanged the murderers of Ish-bosheth, the son of Saul.—2 Sam. iv. 12. The town now contains a few hundred Arab families. The cave of Machpelah can-

not be entered, and aside from the magnificent tree called Abraham's Oak, and the Valley of Eschol, with its grapes, there is little to detain the traveller.

### The Line-man on the Telegraph-pole.

To his feet he has fastened his "creepers," and driving their spikes into the wood of the telegraph-pole, throws his arms about it and begins to climb. It is up, up, up, until he reaches the wires and mends a break in one of them. Does he realize the importance of his work? Over that mended wire will soon flash a message telling of a rise in the price of corn that will bring a merchant thousands of dollars, or of the arrival of a European steamer relieving the anxiety of burdened hearts. The line-man is keeping up the connection between the great centers of life and business and distant nooks and corners.

Teacher, do not disparage the worth of your work when you plead for souls in prayer, and when you urge them also to pray. Along those great wires of prayer reaching to Heaven's throne, what messages are winged, night and day, returning in blessing to needy souls upon the earth. You are keeping up the connection between the great source and the distant objects of blessing. Is there a break in the wires? Has any soul grown careless and ceased to pray? May you mend the break and again bind man and God together in the intimacy of spiritual communion and trust!—*S. S. Journal.*



## The Course of Home Reading for Young People.

At the recent General Conference in Toronto the following Resolution was moved by Principal Austin, of Alma College, seconded by Rev. A. M. Phillips, B.D., and adopted:

Whereas it is desirable to cultivate a love of literature and learning among the young people of our Church; and

Whereas many of those are unable to avail themselves of the advantages of collegiate training and discipline; and

Whereas the success of the great Chautauqua movement, and especially of the C. L. & S. Circle, has demonstrated the general demand for courses of home reading and study, and the practicability of thus reaching and influencing for good great masses of the youth of our country; and

Whereas there is very general demand for and need of a course of reading shorter and less expensive than that of the C. L. S. C., and one better adapted to the needs of the youth of Canada; and

Whereas there is good reason to believe that thousands of young people in connection with the various churches might be induced to undertake such a course of home study, if laid down under the auspices of their church, who would not otherwise be benefited by any similar educational agency; therefore be it resolved:

1. That it is expedient for the General Conference to prepare a course to be known as "The Course of Home Reading for Young People."

2. That for this purpose a Committee of five persons be appointed by this Conference to lay down such course of reading which shall embrace one or more text-books upon each of the following subjects:

1. British and Canadian History.
2. Education.
3. Physiology, Hygiene and Natural Science.
4. Mental and Moral Philosophy.
5. Introduction to Bible Study.
6. Christian Evidences.
7. Success in Life.

And such other subjects as may be considered necessary and expedient.

3. That with a view of adapting such course to the average intelligence of young people, and placing its advantages within the reach of all, it be an instruction to the Committee to select text-books that are introductory and elementary in character, rather than advanced, and, other things being equal, those that are popular in style and cheap in price.

4. That such Committee shall meet and perform its duties as early as practicable after the close of this General Conference, and shall cause the course of study laid down to be published in the *Guardian* and *Westeyan*, and such other Church publications as will most effectually reach the youth of our Church.

5 That we recommend the ministers and

Sunday-school superintendents in charge of our various churches to organize, where practicable, circles among the young people of their congregations and schools for the reading and study of the proposed course.

6. That we recommend the faculties of our various educational institutions to consider the propriety of conducting, through the agency of ministers, at least once a year, written examinations of non-residents in the subject of the proposed course, and of awarding such certificates or other honors as may seem desirable to successful candidates.

In accordance with the resolution a Committee was appointed to lay down such Course of Reading. The following are the names of the Committee: B. F. Austin, B.D., Rev. Dr. Withrow, Hugh Johnson, B.D., Rev. E. A. Stafford, M.A., Rev. Dr. Burns, and L. C. Peake, Esq.

The above Committee had its first meeting on the 27th inst., at the Book Room in Toronto. Owing to the pressure of other work there was but a small attendance. It was resolved to first lay out a Course of Reading for one year, and the following is the list of books as far as agreed upon, and the prices:

1. British and Canadian History, Adams & Robertson . . . . . 35c.
2. Education, Intellectual, Moral and Physical, Herbert Spencer . . . . . 30c.
3. Assembly Bible Outlines, J. H. Vincent, D.D. . . . . 10c.
4. Christian Evidences, J. H. Vincent, D.D. . . . . 10c.
5. Study of the Stars, Dr. Warren . . . . . 10c.
6. Home College Series, Mrs. Phœbus (74) 5c.

There remain yet to be selected text-books in Physiology and Hygiene, Moral Science, and some books on the requisites of success in life.

Further particulars will be given at an early date. We hope that thousands of young people in our schools will take up this course. We shall give some of the selected readings in *Pleasant Hours*. Teachers and superintendents are requested to organize classes and begin as soon as possible.

A GOOD, comfortable room, neat and convenient furniture, maps, blackboards, books and periodicals, are not all that is essential to a well-furnished Sunday-school. These may exist, and all may be under the control of an efficient superintendent, yet the school may be comparatively a failure. The one condition necessary to success is a full corps of competent, faithful teachers, who not only teach, but *impress* their pupils for good. There is more force in character than in mere intellectual culture, or in mere knowledge, though the knowledge be extensive and accurate. A faithful, prayerful, sympathetic teacher who has a sound Christian experience, has great influence over young minds, and such a teacher will lead his pupils to Christ, the end of all teaching in Sunday-school.—*Bible Teacher*.

## Opening and Closing Services for First Quarter.

### OPENING SERVICE.

I. Silence.

II. The Doxology.

III. Responsive Sentences.

*Supt.* The Lord that made heaven and earth  
bless thee out of Zion.

*School.* We will bless the Lord from this time  
forth for evermore.

*Supt.* The earth is the Lord's and the fulness  
thereof;

The world, and they that dwell therein.

For he hath founded it upon the seas,

And established it upon the floods.

*School.* Who shall ascend into the hill of the  
Lord?

Or who shall stand in his holy place?

*Supt.* He that hath clean hands and a pure  
heart;

Who hath not lifted up his soul unto vanity,  
nor sworn deceitfully.

He shall receive the blessing from the Lord,  
And righteousness from the God of his sal-  
vation.

*School.* This is the generation of them that  
seek him,

That seek thy face, O Jacob.

IV. Singing.

V. Prayer.

### LESSON SERVICE.

I. Class Study of the Lesson.

II. Singing Lesson Hymn.

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

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

V. The Supplemental Lesson.

VI. Announcements (especially of the church  
services and week-evening prayer-meeting).

### CLOSING SERVICE.

I. Singing.

II. Responsive sentences.

*Supt.* The Lord make his face shine upon  
thee, and be gracious unto thee;

*School.* The Lord lift up his countenance upon  
thee, and give thee peace.

III. Dismissal.

### THE APOSTLES' CREED.

I believe in God the Father Almighty, Maker  
of heaven and earth; and in Jesus Christ His  
only Son our Lord: who was conceived by the  
Holy Ghost, born of the Virgin Mary, suffered  
under Pontius Pilate; was crucified, dead, and  
buried; the third day He rose from the  
dead; He ascended into heaven, and sitteth on  
the right hand of God the Father Almighty;

from thence He shall come to judge the quick  
and the dead.

I believe in the Holy Ghost; the Holy Cath-  
olic Church; the communion of saints; the  
forgiveness of sins; the resurrection of the  
body; and the life everlasting. Amen.

### He Knows.

I KNOW not what will befall me,

God hangs a mist o'er my eyes,  
And o'er each step on my onward path

He makes new scenes to rise,  
And every joy he sends me comes  
As a sweet and glad surprise.

I see not a step before me

As I tread the days of the year,  
But the past is still in God's keeping,  
The future his mercy shall clear,  
And what looks dark in the distance  
May brighten as I draw near.

Or perhaps the dreaded future  
Has less bitterness than I think,  
The Lord may sweeten the water  
Before I stoop to drink;  
Or if "Marah" must be "Marah,"  
He will stand beside its brink.

It may be there in waiting  
For the coming of my feet  
Some gift of such rare blessedness,  
Some joy so strangely sweet,  
That my heart will swell with joy and praise  
Before the Mercy Seat.

Oh! restful, blissful ignorance,  
'Tis blessed not to know,  
It keeps me quiet in those arms  
Which will not let me go,  
And hushes still my soul to rest,  
On the bosom which loves me so.

So I go on, not knowing,  
I would not know if I might,  
I would rather walk in the dark with God  
Than go alone in the light;  
I would rather walk with him by faith  
Than walk alone by sight.

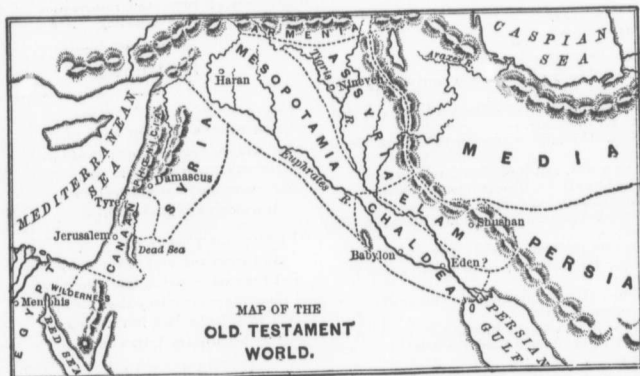
My heart shrinks back from trials  
Which the future may disclose,  
Yet I never had a sorrow  
But what the dear Lord chose,  
So I send the coming tears back  
With the whispered words "He knows."

—Miss A. L. Waring.



## INTERNATIONAL BIBLE LESSONS.

FIRST QUARTER: THREE MONTHS' STUDIES IN THE OLD TESTAMENT.

MAP OF THE  
OLD TESTAMENT  
WORLD.

\*B. C. 4004.]

Gen. 1. 26-31, and 2. 1-3. [Commit to memory

verses 1-3.]



26 And God said, Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the creeping things that creep upon the earth.

27 So God created man in his own image, in the image of God created he him; male and female created he them.

28 And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

29 And God said, Behold, I have given you every herb

## LESSON I. THE BEGINNING.

[Jan. 2.]

bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed: to you it shall be for meat.

30 And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat: and it was so.

31 And God saw every thing that he had made, and behold, it was very good. And the evening and the morning were the sixth day.

1 Thus the heavens and the earth were finished, and all the host of them.

2 And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made.

3 And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.

## General Statement.

The biblical account of creation may be regarded as a series of dissolving views, each representing an epoch of vast duration. The first takes us back to a period of time almost inconceivable, when sun and earth and planets were a nebulous mass, in darkness and desolation. Gradually light began to dawn in glimmering rays, though for long ages it was a dull twilight, and the sun was still invisible. Another change crept across the scene, and mountains arose, and sea and land were revealed. Next appeared the forms of vegetable life, and then, as we should expect, animal life in boundless variety. So step by step upward in the scale the creative processes advanced, until at last the world was ready for its master—man. When man first appeared upon the scene we know not, but science tells

us that it was late, during the last epoch of geologic time. Authentic history cannot take us back at farthest many thousand years before the coming of Christ, and revelation, while it gives us no date for the creation of man, yet points to a time not more than a hundred centuries ago. Nor have we certain knowledge as to the locality where the bowers of Eden arose over the first pair. Some would find it among the mountains between the Caspian and the Black Sea, others at the junction of the great rivers Tigris and Euphrates, others in a lost Atlantis which now sleeps beneath the sea, and still others at what is now the frozen north, but which may once have been a sunny clime. It is enough for us to know that man's origin was divine, and that his early home was prepared for him by his Maker.

## Explanatory and

Practical Notes.

Verse 26. God. In the original *Elohim*. It is a plural word, and might be translated, "the Everlasting."

\* This date is from Usher's chronology. It does not mean that we believe it to be the absolute date of the creation, but it is simply used as convenient in arranging facts relatively.

or "the Eternal Powers." Said. In the sense of *willed* or *commanded*. We are not to suppose that there was a vocal utterance. "God's speaking is his willing, and his willing is his doing."—*Bishop Hall*. Let us make man. Man was the last of God's works, as geology as well as revelation shows. There is a Christian view of evolution which finds a development in creation up

to man as its crown. **In our image.** Man is like God in the possession of an immortal soul, in the consciousness of self, in moral nature, and in the freedom of the will. (1) *Let us not shame our noble birth by degrading ourselves in sin. Let them have dominion.* The endowment of intelligence makes man master over the earth and the animals. We have a right to use the beasts, the birds, and the fishes, and to slay them for food, but not to torture them for pleasure. (2) *Mind will rule over mere matter and mere muscle.* (3) *Let us remember that kingliness lays upon us obligations as well as privileges.*

**27. God created man.** Three times in this verse is man's origin spoken of as a creation. His body was made out of earth, but the true element of his manhood was created and not made. **Male and female.** Verses 21, 22, relate the manner of woman's origin, from a piece of man's side—not merely the rib-bone. All life is arranged in pairs, for its propagation. Woman may be deemed nobler than man, since he arose from dust, while she arose from him. "Out of his side to be equal to him, under his arm to be protected, and near his heart to be beloved."—*M. Henry.*

**28. God blessed them.** The blessing indicates God's interest, and love, and care, and it rests upon man still, and upon all men. **Be fruitful, and multiply.** From one pair all the millions of men on the earth have descended, as the relations of language, the unity of tradition, and the common characteristics of the race indicate. **Subdue it.** God gives the earth, but man must subdue it, by plowing the prairie, utilizing the water-courses, and directing the forces of nature. (4) *God's gifts become our gain only as they are employed. Have dominion.* The mightiest and largest of the animal creation, as the horse and the elephant on land, and the whale in the sea, are made tributary to man's needs.

**29. I have given you every herb bearing seed.** In this earliest gift, vegetable food alone was conveyed; and it is to be remembered that even now by three fourths of the earth's population scarcely any meat is eaten. But after the deluge a permission to partake of animal food was given by the Creator. See Gen. 9, 3. **In the which is the fruit.** Some commentators notice that the food of man is generally the seed or core, and of beast the shell or husk, of vegetable growths.

**30. And to every beast.** For beasts as well as for men vegetable food only is named. Some have inferred from this that animals were not carnivorous before the fall, but science does not confirm this opinion;

and we cannot positively affirm that because animal food is not mentioned it was not included in the divine plan.

**31. And God saw every thing.** All things that God has created are ever under his eye. (5) *He that made us sees us. It was very good.* (6) *Whatever God makes is very good; man's work alone is evil.* God makes the corn, man turns it into whisky; God makes iron-ore, man sharpens it into a sword for slaughter. **The evening and the morning.** The word *evening* here means rather *night*; and it is mentioned first because the first night preceded the first morning. **The sixth day.** This may mean, translated into the language of the present, the sixth of the great creative processes, but no one can speak authoritatively upon the subject.

**1. Thus the heavens and the earth were finished.** It is not our business to "reconcile" science and revelation; for both came from God and they cannot contradict each other; though in our ignorance of both we may consider them in opposition. But even our limited knowledge of creation shows that on the main facts geology and Genesis are agreed, and we can trust the larger knowledge of the future to bring them into accord on the minor matters. Dr. Dana, one of the foremost of American geologists, says of the first chapter of Genesis, "Examining it as a geologist I find it to be in perfect accord with known science." (7) *If that be so, in what school did Moses learn his geology?*

**2. On the seventh day.** Some think that this refers, not to a certain day, but to the closing of the creative period; to the epoch since the creation of man, which has not been marked by great changes in the earth. **God ended his work.** That is, he ceased from his special acts of creation, and allowed ordinary law to operate. **He rested on the seventh day.** If this be "the seventh day" in which the world is now living, it is certain that none of the great geologic changes have taken place since man appeared on the earth.

**3. God blessed the seventh day.** As a memorial of the seven epochs of earth's development, God established one day in seven to be observed in rest from labor. But all God's laws have respect to man's good as well as his own glory, and the law of the Sabbath is no exception. (8) *Man needs the day of rest, and cannot long prosper without it.* The revolutionists of France undertook to divide the week into ten days, but found by trial that one day in seven was required for rest. And the spiritual nature demands its one day for communion with God, not less than the physical necessities call for six days of labor for the body.

#### HOME READINGS.

- M.* The beginning. Gen. 1:26-31; 2:1-4.  
*Th.* The order of creation. Gen. 1:1-25.  
*W.* Man's first home. Gen. 2:9-25.  
*Th.* Creation's voice. Psa. 119:1-14.  
*F.* Creation's excellence. Psa. 8:1-9.  
*S.* Creation's wonders. Job 37:1-24.  
*S.* The Creative Word. John 1:1-14.

#### GOLDEN TEXT.

In the beginning God created the heaven and the earth. Gen. 1:1.

#### LESSON HYMNS.

- No. 111, Dominion Hymnal.  
 Lord, we come before thee now,  
 At thy feet we humbly bow.
- No. 123, Dominion Hymnal.  
 Try us, O God, and search the ground  
 Of every sinful heart.
- No. 259, Dominion Hymnal.  
 O for a heart to praise my God,  
 A heart from sin set free!

**TIME.**—B. C. 4004. Creation. As to the meaning of this date, see note at bottom of preceding page. Our lesson belongs to the last epoch of this great work of God.

**PLACE.**—As yet all is uncertain and shadowy. Man is just made a living soul. Before him is the boundless

creation. The spot of his habitation is too small to consider in the midst of the infinity about him.

DOCTRINAL SUGGESTION.—The eternal God.

#### QUESTIONS FOR SENIOR STUDENTS.

- 1. The Creator.**  
 Whom do the Scriptures declare to have created the world?  
 Besides God the Father, did either of the other persons of the Trinity have part in this work? Job 33:4; John 1:3.  
 What work did the Creator design for man before his creation? ver. 26.  
 What rich gift from the Creator was given to man at the outset? ver. 27.  
 What was the Creator's command to man? ver. 28.  
 What was the Creator's permission to man?  
 What was the first divinely-ordained law?
- 2. The Creation.**  
 Of how many parts did creation consist?  
 What was the order of creation?  
 What great battle has been fought over this record of Gen. 1:1-31?  
 What has been the result of this battle?  
 What does science claim to have been the order of creation?  
 What botanical law is hinted at in ver. 29?  
 How is the relation of man to the rest of the earthly creation expressed in ver. 28?

#### Practical Teachings.

Before the "beginning" God was.  
 After the "ending" God shall be.  
 We face eternity whichever way we look.

Creation is not the work of chance; it shows the highest marks of a wise design.

Whatever God makes is good.  
Man was good, but he was untried. The poorest one of us, who has fought and overcome sin, is better than that first man.

#### Hints for Home Study.

1. Read the lesson so thoroughly that you can tell the story easily and accurately.
2. Find three evidences that God's purpose was that man should work in this world.
3. Find a commandment which proves that it was God's purpose that man should work.
4. Commit to memory the order of creation, so as to tell what was created the first day, what the second day, etc.
5. Find all the evidences you can that the Sabbath was observed before the command was given at Sinai.

#### QUESTIONS FOR INTERMEDIATE SCHOLARS.

##### 1. The Creator.

Who was the Creator of all things?  
By what name does John call the Creator? John 1. 1-5.

What does Paul say was made by him? Col. 1. 16.  
On what day of the week was man made?  
In whose image was he made?  
Over what was he to have dominion?  
What was he commanded to do in respect to the earth?

What in regard to the animals?  
What was given to man for meat?  
What to the beasts and fowls?

##### 2. The Creation.

When were all things created? (See GOLDEN TEXT.)  
What works had God finished before the first Sabbath?

When did he end his work of creation?  
What did he do on the seventh day?  
What did he do with regard to the seventh day?  
Why was that day sanctified?  
For whose sake was the Sabbath made? Mark 2. 27.  
What command have we received in regard to it?  
Exod. 20. 8.

#### Teachings of the Lesson.

What do you learn concerning God's estimate of man—  
1. From the account of his origin? 2. From the work given him to do? 3. From the rest-day provided for him?

#### Hints for Home Study.

Search out how many accounts are given in the Bible of the creation of Adam and Eve. Find and compare all the passages in the Old and New Testaments which tell how and by whom the world was made.

#### QUESTIONS FOR YOUNGER SCHOLARS.

Whom did God make on the sixth day? **Man.**  
In what likeness did he make man? **In his own likeness.**

What kind of a man, then, was the first man? **A holy, sinless man.**  
What had God made before he made man? (Repeat the Golden Text.)

Why did God first make the heavens and the earth?  
**To prepare a home for man.**  
What did God give man? **Power to rule over every living thing upon the earth.**

What had God provided for every living thing?  
**Food and drink.**  
What did he give man for meat? **Fruits and herbs.**  
What are we told of every thing that God had made?  
**That it was very good.**

When did God finish the heavens and the earth? **On the sixth day.**  
When did he rest from all his work? **On the seventh day.**

Why did he bless and sanctify the seventh day?  
**That we might have a holy, happy rest from work.**  
What does God give to all who keep holy the Sabbath?  
**Blessing and honor.**

#### Words with Little People.

Consider God's power. "He spake, and it was done." Remember God's love. "I have loved thee with an everlasting love." Think of God's command to you. "Give me thine heart." Dare you disobey so powerful and so loving a God?

#### THE LESSON CATECHISM.

[For the entire school.]

1. What is said in the Golden Text? "**In thee,**" etc.
2. In whose image was man created? **In the image of God.**
3. What did God give to man? **His blessing.**
4. What did God say to the first man and woman? **Be fruitful and multiply.**
5. What was the condition of the world when God first created it? **It was very good.**
6. What great truth do we learn from the creation? **The goodness and power of God.**

#### TEXTS AT CHURCH.

Morning Text.....  
Evening Text.....

#### ANALYTICAL AND BIBLICAL OUTLINE.

##### The God of Creation.

##### I. HIS PERSONALITY.

*And God said, Let us make man.* v. 26.  
"To whom... will ye liken God?" Isa. 40. 18.  
"I am that I am." Exod. 3. 14.

##### II. HIS OMNIPOTENCE.

*So God created man.* v. 27.  
"I am the almighty God." Gen. 17. 1.  
"All things were made by him." John 1. 3.

##### III. HIS AUTHORITY.

*Have dominion... over every living thing.* v. 28.  
"Power belongeth unto God." Psa. 62. 11.  
"Crowned him with glory and honor." Psa. 8. 5.

##### IV. HIS GOODNESS.

*Behold I have given you.* v. 29.  
"He did good and gave." Acts 14. 17.  
"Thanks... for his unsearchable gift." 2 Cor. 9. 15.

##### V. HIS OMNISCIENCE.

*And God saw every thing.* v. 31.  
"Known unto God are all his works." Acts 15. 18.  
"All things... naked and opened." Heb. 4. 13.

##### VI. HIS HOLINESS.

*God blessed... and sanctified it.* v. 3.  
"Holy, holy, holy is the Lord." Isa. 6. 3.  
"Be ye holy, for I am holy." 1 Pet. 1. 16.

#### THOUGHTS FOR YOUNG PEOPLE.

##### Concerning Ourselves.

1. We have a noble origin. We did not spring out of the earth, nor were we "developed" from the beasts. We were made by God. Let us be worthy of our royal birth, v. 26.

2. We are like God, even though far below him, in our powers of mind, in our knowledge of right and wrong, and in our possibility of holiness. A machine or a dog cannot have character, but we can. Let us possess our inheritance, v. 27.

3. God has made us in two sexes, male and female. Men should honor women, and women should honor men, for both are God's image. Each needs the other, and each should help and not harm the other, v. 27.

4. God has given to us the earth for our need and our enjoyment. We have our work to do in subduing the earth and making it useful. God gives nothing without requiring us to do something, v. 28.

5. God has given us power over beasts, birds, and fishes, so far as is necessary for our need, but not to be injured merely for our pleasure. Let us treat kindly the creatures which God has made, v. 28.

6. There is food in the world for all mankind. Some are hungry because they will not work, some are needy

because others are selfish. Each one must find his own living out of the store which God has provided, and should aid those who are less fortunate than himself.

7. God rested to teach us that we need rest. He gives us six days, but expects us to give to him the seventh. Let us keep holy the day of the Lord. v. 1-3.

### Berean Methods.

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

In teaching this lesson we should not be limited to the verses of the text, but should read the entire chapter.... With an adult class it would be well to show the scientific relations of the subject, and dwell upon the harmony of science and the Bible. The following points of coincidence may be noted: 1. The world must have had a beginning. 2. The earth in the beginning must have been in disorder and darkness. 3. There must have been light long before the sun was visible. 4. The progress of the earth was by successive steps, very nearly in the order stated by Moses. 5. Man made his appearance very late in the geologic history. These are the teachings both of science and the Bible.... For young people follow the plan either in the Analytical and Biblical Outline or the Thoughts for Young People. . . . Be careful not to allow extended debate, and not to miss the religious teachings of the lesson.

**References.** FREEMAN'S HAND-BOOK. Ver. 2: Zabaism, 189.

### CATECHISM QUESTION.

1. How did all things come into being?

By the will of God; who created all things and brought all into their present order.

[Genesis i. 1; Psalm xxxiii. 9; Hebrews xl. 3.]

### Primary and Intermediate.

BY M. V. M.

Back to the very beginning of things we are to take the little ones at the beginning of this new year. But in the beginning was God! And in the present is God, and all a'long the way will be God!

Shall we not, fellow-teachers, make it more than ever this coming year, "seeing him who is invisible," our high aim to help the little ones to see him too?

**LESSON THOUGHT.** *God in All Things.* Show an apple. Ask how it came to be. Lead the thought back to the tree; back of that to the seed; back of that to the Maker of the seed. Ask if seeds cut from wood could produce a tree? Show that there must be *life* in the seed, and that only One who has life could put it into the seed. Print on the board in large letters, "The Living God." Tell the story of the creation. Ask children to shut their eyes, and be very still. Help them to imagine a world of silence and darkness, no earth, no plants, no animals, no light, nothing but darkness. But God was there all the time, and when he was ready he made the light to shine, just by speaking the word, and he called the light Day, and the darkness Night.

Go on with the story, using the blackboard as you talk, and making a kind of picture story which, when completed, will read, "The living God who made the earth, the sun, the moon, the stars, the plants, the animals, and all things; made me, and knows all that is in my heart." If you do not draw, you can easily find small pictures to pin to the board in place of the italicized words.



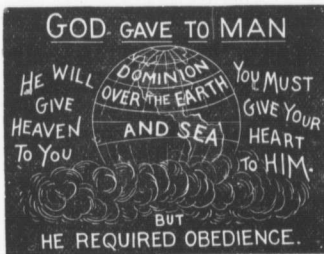
Teach that if God were not the Life he could not have made living creatures able to move about, to speak, to think, and to act. And show that he not only puts life into the body, but he has life to give to the soul. Without this our souls will be dark, as the world was before God

made the light. When the soul is dark, we do wrong things. Perhaps we do not know they are wrong, but as soon as the light comes, then we can see. This thought can be easily illustrated, if thought best. Teach, with emphasis, that sin is always darkness, and goodness is always light.

**God's Rest Day.** Tell how God rested when he had finished the work of creation. It was the seventh day upon which he rested, and so he made it a holy day, and he wants all his children to make it a holy day of rest also. Call for the fourth commandment, and close the lesson by impressing the truth that as God is in the making of all things, so he is in the safe keeping and the sure guidance of all things.

### Blackboard.

BY J. B. PHIPPS, ESQ.



**REVIEW HINTS.** The blackboard teaches four things: 1. What God gave to man. 2. What he required of man. 3. What he will give to you. 4. What you must give to him. God created the world. Let some class tell the order of the work of creation as set forth in the first chapter of Genesis. Next tell what it was that God gave to man. What did he require from man? [Obedience.] The earth was a large inheritance, but is there not a better inheritance promised? [Yes, heaven.] Read Rom. 8. 17; John 14. 2. What are the conditions? *You must give your heart to Christ.* Read God's command, Mark 12. 30.

### Lesson Word-Pictures.

What a glorious sea, one vast shield of sapphire with bosses of gold where the wave-crests catch and hold the sunshine! What sun-risings and sun-settings! What silver moonlight turning the surf to drifting snow! Day after day, what splendor! And yet how lonely! No sail upon that sea. No sound of oar. No song of the fisherman bringing his nets ashore. Solitude profound! What magnificent landscapes, snowy peaks of mountains, green valleys, forests of pine hung with invisible wind-harps, rivers of crystal, cascades of snow! And yet how lone and silent seems all the land! No sower going out with seed. No reaper bringing back his sheaf. No sign or sound of merry-making. No print of human foot in all the

earth. How oppressive this loneliness! A bird may sing or wild beast cry; the solitude seems all the more painful. But look again. It is the same sparkling, stately sea, the same beautiful earth. There is a sail though on the sea, and the singing fisherman spreads his net. The anxious sower hastens forth with outstretched hands, but with rejoicing comes again bringing his sheaves with him. There is the prattle of a babe in a home. There is a father's hushed voice in prayer to God. Man has come, made in the image of God. The fish of the sea, the fowl of the air, cattle and

creeping thing have found their lord and master. The seventh day is here. The hush of God seems to lie on the forests and the fields and the sea. The very waves seem to fall softly on the sands, and birds to sing reverently. It is the beautiful Sabbath, the rest-day for soul and body. Sower and reaper, fisher and fowler, cease their toil. From gathered groups rise songs of praise, and what came from God in creative energy returns to him in the thanksgiving and worship of his creatures. The long circle is complete, uniting heaven and earth, the Creator and his creation.

### B. C. 4004.]

Gen. 3. 1-6, 17-19.

[Commit to memory verses 17-19.]



1 Now the serpent was more subtle than any beast of the field which the LORD God had made. And he said unto the woman, **Yea, hath God said, Ye shall not eat of every tree of the garden?**

2 And the woman said unto the serpent, **We may eat of the fruit of the trees of the garden:**

3 But of the fruit of the tree which is in the midst of the garden, **God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.**

4 And the serpent said unto the woman, **Ye shall not surely die.**

5 For God doth know that in the day ye eat thereof, **then your eyes shall be opened, and ye shall be as gods, knowing good and evil.**

### LESSON II. SIN AND DEATH.

[Jan. 9.]

6 And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.

17 And unto Ad'am he said, **Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life;**

18 Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field.

19 In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it was thou taken: for dust thou art, and unto dust shalt thou return.

### General Statement.

There was an alternative which the all-wise God foreknew when he made man and gave him powers of thought. He must either be a machine or must be free to choose between good and evil, between obedience and disobedience. God made man free, because true character can be developed only by the voluntary choice of that which is good. A soul which is good only because it cannot be evil, by the terms of its being is shut out from virtue. Man was free to choose the right by obeying God, or the wrong by disobeying him, and upon his choice was staked the destiny of the race. The decision was made when God permitted the newly created pair to partake freely of all the fruits in the garden of Eden, save one variety, which grew upon a tree in the midst of the garden. Such a prohibition as this was no temptation to an unfallen, pure nature, such as belonged then to Adam and Eve. But in the garden was a tempter. It is vain for us to speculate

how he became wicked, or how he gained access to the new world; but he was there, eager to lead astray the guileless pair. He assumed the form of the serpent, then one of the shrewdest of the animal creation, and spoke to Eve, at first insinuatingly, then boldly contradicting God's declaration that death would be the result of eating the forbidden fruit. The woman talked with the tempter, looked at the fruit, longed, and ate, and then became in turn the temptress to her husband. At once all things changed. Man and woman became ashamed to look upon each other, and afraid to meet God. They cast the blame upon each other, upon the serpent, nay, upon God himself. Upon each one involved in the sin fell a sentence: on the serpent, a crawling form; upon the evil spirit, a final failure; upon the woman, a life of sorrow and pain, with the hope of deliverance through a promised Seed; and to the man, a life-time of toil, with death at its close.

### Explanatory and Practical Notes.

**Verse 1. The serpent.** There was a real serpent, but within it and controlling it was the evil spirit, Satan, Rev. 12. 9. **More subtle.** It was originally the most cunning and intelligent of all animals; and for this reason was chosen by Satan for an instrument. Perhaps as a result of the curse (verse 14) its nature has been changed. **He said unto the woman.** The circumstances of an animal speaking would not surprise Eve, as all the world was new and strange. She may have been chosen for temptation as the more inexperienced, unguarded, and susceptible of the human pair. **Yea, hath God said.** A half-questioning, half-insinuating remark. "Is it possible that God has said?" (1) *If we find Satan in Eden, what wonder if we meet him in the world?* (2) *The tempter attacks those who are least able to meet him.* (3) *Satan never makes an open approach, but always veils his purpose.*

**2. The woman said.** Her first error, though it is not a surprising one, was in talking to any one who imputes evil to God, even by suggestion. **We may eat of the fruit.** God gave to men a thousand enjoyments, and withheld but one. "Life is not a prison from which to escape, but a universe to enjoy."—*Peloubet.* (4) *Let us look at what God has given, not what he has kept back.*

**3. The tree which is in the midst.** Called in the previous chapter "the tree of knowledge of good and evil." This tree had been chosen as a test of man's obedience, in order to educate his moral nature. Its fruit may not have been different from that of other trees, and probably had no magical quality, but it became a test of character and showed man's voluntary relation to God's law. Any other tree or any flower in the garden might have served the same purpose, if God had chosen it. **God hath said.** The word of God is the standard of rectitude, as his will is its expression. God can never command other than the right, therefore what God has said must be the law of our action. **Ye shall not eat of it.** To a fallen nature, dominated by sinful elements, such a command would in itself involve a temptation; but not to a pure heart, such as was man's when he received this prohibition. **Neither shall ye touch it.** Lest by touching they might be tempted to taste. **Lest ye die.** The death of the body, the rule of evil in the nature, or moral death, and the separation of man from God, or spiritual death. (5) *How slight an act may serve as a test of character, and be followed by eternal results!* (6) *Our only safety from sin is in keeping as far as possible away from it.*

**4. Ye shall not surely die.** Satan ventures to con-

tradit God's word; and yet there was an apparent truth in his declaration. For their death did not immediately seem to follow their sin. (7) *A lie which is half true is the most dangerous of all lies.*

5. For God doth know. He spoke as though God were envious of his creature's happiness. (8) *Satan is a poor source of information concerning God's character. Your eyes shall be opened. Answerer lie in intent, though a terrible truth in reality. He meant for her to understand that they would possess a larger knowledge, and become omniscient like God; while he knew that they would obtain only the bitter experience of sin. Ye shall be as gods. Rev. Ver. "as God" He hinted that they might become independent of God, and able to possess power, wisdom, and happiness in themselves. Knowing good and evil. God alone can know evil without being tainted by it; man must experience guilt in gaining the knowl. edge. (9) How often has curiosity "to know" led men into sin!*

6. The woman saw. Three motives influenced her action, and they are stated in 1 John 2, 16, which reads like a comment on this verse. Good for food. Here was the lust of the flesh, or appetite. Pleasant to the eyes. Here was the lust of the eye, or a desire for that which is beautiful. Desired to make one wise. Here was the pride of life, a desire for knowledge, which gives power. She took of the fruit. The dalliance with the tempter was soon followed by the act of disobedience, with all its terrible consequences. Gave also unto her husband. Thus the tempted, having consented to sin, soon becomes the temptress. (10) *There is no temptation so seductive to man as that which comes through woman. He did eat. Elsewhere we learn that Adam was not deceived (1 Tim. 2, 14), perhaps indicating that he sinned with clearer understanding of the results from love of his wife.*

#### HOME READINGS.

- M. Sin and death. Gen. 3, 1-6, 17-19.  
 Tu. God's remedy for sin. 1 John 3, 1-16.  
 W. The reign of death. Rom. 5, 12-21.  
 Th. Victory over death. 1 Cor. 15, 35-58.  
 F. The cursed earth. 2 Pet. 3, 1-14.  
 S. The purified earth. Rev. 21, 1-4, 10-12, 22-27.  
 S. Righteousness and life. Rom. 8, 1-17.

#### GOLDEN TEXT.

By one man sin entered into the world, and death by sin. Rom. 5, 12.

#### LESSON HYMNS.

- No. 130, Dominion Hymnal.  
 Let us sing with one accord,  
 Praise to Jesus Christ our Lord.
- No. 138, Dominion Hymnal.  
 O worship the King all glorious above!  
 O gratefully sing his power and his love!
- No. 152, Dominion Hymnal.  
 O day of rest and gladness,  
 O day of joy and light.

TIME.—The earliest ages of the race. Man's story has begun. How long after creation, we cannot tell. It is enough to know it was the time in man's history when his free-will made its first wrong choice, and began a struggle for the whole race.

PLACE.—"A garden eastward in Eden." Much has been written as to where this was. No one knows, but most writers and students think it was near the junction of the Tigris and Euphrates Rivers.

DOCTRINAL SUGGESTION.—The fall of man.

#### QUESTIONS FOR SENIOR STUDENTS.

1. Sin.  
 What is sin? 1 John 3, 4.  
 How did sin come into the world? (See GOLDEN TEXT.)  
 What did the serpent's question show as to his knowledge of God's command to Adam and Eve?

17. Verses 7 to 16 are omitted from the lesson, but should be read in the class. [*Teacher, use the Bible and not the lesson-leaf in teaching.*] These verses relate the immediate effect of their sin upon Adam and Eve. They became conscious of their nakedness, and tried to clothe themselves. They dreaded to meet God, and in answer to his questions the man cast the blame on the woman (11. *Sin always makes men selfish*), the woman on the serpent; and all three received a rebuke and a penalty. Unto Adam he said. As the first law-breaker, he receives a heavy sentence. "Cursed is the ground. The earth which had been before blessed, is now cursed; and work, which had been bestowed as a blessing upon man, now becomes a burden and a bitter necessity. For thy sake. That is, as a punishment for man's sin. In sorrow shalt thou eat. But for sin, food would have been abundant and the care of the earth easy. As a result of sin, the vast majority of the human race are doomed to a life of toil, and are but one remove above starvation.

18. Thorns . . . and thistles. Without doubt these already existed, but since the fall of man there has been a tendency in nature downward rather than upward. Weeds grow of themselves, but grain must be planted and cared for. (12.) *Both in the natural and the spiritual world we see the working of a law of degeneration.*

19. In the sweat of thy face. Every toiler in the forge, the mill, or the field bears upon his brow the testimony to the truth of this sentence. *Shalt thou eat bread.* The eating of bread, here and elsewhere in the Bible, represents the earning of it. Till thou return. Then man must go back to the earth from which his ancestors sprang—a truth that is told elsewhere than in the Bible. (13) *The only certainty about our life is that it must end.*

Could Adam and Eve understand what was meant by "knowing good and evil?"

In what did the sin of Adam and Eve consist?

What is plainly taught as to the ability to obey or to disobey, that characterized Adam and Eve?

Is sin the result of man's free-will?

#### 2. Death.

How many deaths are spoken of in the Bible? Rev. 20, 13, 14.

How was the first, or physical, death described to Adam? Gen. 3, 19.

Who is said to have had the power of death? Heb. 2, 14.

What in the lesson shows that the power of death was in Satan's hands?

Could Adam and Eve understand what was meant by "surely die?"

What three results came from Adam's sin?—1. Sin. 2. Death. 3. To the earth.

#### Practical Teachings.

Adam and Eve were created in the image of God, but they were no match for Satan.

Eve did no wrong in hearing Satan's voice. Her wrong was in listening. Then we were first in her sin—she listened, she answered, she looked, she took.

Sin does not stop when once it begins its work. Eve did not remain sinful alone. She gave to another. Remember, the world was pure then, now it is full of sin; man was holy then, now he is sinful. He was no match for evil with all these advantages. Are you?

#### Hints for Home Study.

1. Find all the allusions that are made in the Old Testament to Satan. Zech. 3, 1; Job, chaps. 1 and 2, etc.

2. Find what things the serpent knew. What did he know about God? About God's command? About evil? About human weakness?

3. Write down in a column the things the serpent said; in a parallel column write the things God said; in a third parallel column the things the woman said in this lesson. Now compare them.

4. What does that pithily show? Did Adam and Eve thoroughly know what had been said to them?

5. Find two proofs that the sin was deliberate and not impulsive.

6. Find the first evidence of conscience appearing in the world.

## QUESTIONS FOR INTERMEDIATE SCHOLARS.

## 1. Sin.

- What is sin? 1 John 3. 4.  
 Who was first tempted to sin?  
 Who was the first tempter?  
 What falsehood did he tell about God's commands?  
 What had God forbidden Adam and Eve to eat?  
 What penalty had he threatened if they disobeyed?  
 What lie did the tempter then tell?  
 What did he say that God feared in case he should eat the fruit?  
 What three things did the woman see about it?  
 What did she then do?  
 Who was this tempting serpent? Rev. 12. 9.  
 What is the only safe course to pursue with him? James 4. 7.

## 2. Death.

- Who brought death into the world? (See GOLDEN TEXT).  
 What bad advice did Adam follow?  
 Why was the ground cursed?  
 What evil crop did sin cause?  
 How long was the penalty to rest on Adam?  
 What was then to happen to him?  
 What wages has sin always paid? Rom. 7. 23.

## Teachings of the Lesson.

What are we taught in this lesson—

1. About the origin of evil?
2. About the nature of sin?
3. About the cause of death?

## Hints for Home Study.

- Find the definitions of sin in the Bible.  
 Find six names by which the tempter is called.  
 Who will finally destroy death?

## QUESTIONS FOR YOUNGER SCHOLARS.

- What did God call the home of Adam and Eve? The Garden of Eden.  
 What command did he give them? Not to eat of the tree in the midst of the garden.  
 What did God call that tree? The tree of the knowledge of good and evil.  
 Who came into the Garden of Eden? Satan, in the form of a serpent.  
 For what purpose did he come? To persuade Eve to sin against God.  
 How did he tempt her to eat of the tree? He told her she would know all that God knew.  
 What had God told her? Thou shalt surely die.  
 Whom did Eve believe? Satan.  
 What followed? She ate of the forbidden fruit.  
 Whom did she tempt to eat with her? Adam.  
 What happened? They became afraid of God.  
 What made them afraid? Their sins.  
 How did God punish them? He drove them out of Eden.  
 What came upon them? Toil and trouble and pain. (Repeat the Golden Text).  
 What always follows disobedience to God? Punishment and sorrow.

## Words with Little People.

Obedience to God brings us joy and peace and everlasting life. "Blessed are they that keep my way." Obedience to Satan leads us into sin and sorrow and everlasting death. "The way of the transgressor is hard." Whom will you obey?

## THE LESSON CATECHISM.

[For the entire school.]

1. Through whom did sin enter into the world? Through Satan.
2. In what form did he appear to Adam and Eve? In the form of a serpent.
3. To what sin did he tempt them? To eat the forbidden fruit.
4. How does the Golden Text state the results of the first sin? "By one," etc.
5. What does this lesson teach us? The danger of disobeying God.

## TEXTS AT CHURCH.

Morning Text.....  
 Evening Text.....

## ANALYTICAL AND BIBLICAL OUTLINE.

## The First Sin.

## I. THE TEMPTATION.

1. To Doubt. "Yea, hath God said?" v. 1.  
 "Corrupted from...simplicity." 2 Cor. 11. 3.
2. To Unbelief. "Shall not...die." v. 4.  
 "He is a liar." John 8. 44.
3. To Disloyalty. "God doth know." v. 5.  
 "Deceiveth the whole world." Rev. 12. 9.
4. To Ambition. "Be as gods." v. 5.  
 "Exalteth himself above God." 2 Thess. 2. 4.

## II. THE FALL.

1. Looking. "The woman saw." v. 6.  
 "Turn...eyes from...vanity." Psa. 119. 37.
2. Longing. "To be desired." v. 6.  
 "Lust hath conceived...sin." James 1. 15.
3. Sinning. "Took...did eat." v. 6.  
 "Sin...transgression of the law." 1 John 3. 4.
4. Misleading. "Gave also." v. 6.  
 "The way of the wicked seduceth." Prov. 12. 36.

## III. THE PENALTY.

1. Cursed is the ground. v. 17.  
 "The whole creation groaneth." Rom. 8. 22.
2. In the sweat of thy face. v. 18.  
 "Yet is their strength labor." Psa. 90. 10.
3. Unto dust shalt thou return. v. 19.  
 "Dust return to the earth." Psa. 146. 4.

## THOUGHTS FOR YOUNG PEOPLE.

## Lessons Concerning Sin.

1. Sin is not a part of God's plan for the world. It came from without, from a tempter; and just in the way in which the serpent came to Eve, the old serpent, Satan, comes to us.
2. We have a crafty and a cruel foe, who will do his utmost to stain our purity and destroy our character. He knows where we are weak, and will take advantage of our weakness. Let us always be on our guard against him.
3. It is always dangerous for us to have any parley or conversation with any one who throws contempt on God's word, or speaks lightly of God's character. Talking with the wicked is one step toward wickedness.
4. Sin lies in the disobedience of God; for God asks only what is right, and to fail in fulfilling his demands or to do contrary to his commands, is wrong. God never requires of us what is unreasonable.
5. No wise person will seek the knowledge of evil by personal experience. To commit sin for the sake of knowledge of sin is like taking poison, or putting one's hand in the fire, in order to find out how it affects us.
6. Sin never looks the same afterward as it does before the act. After the deed we see it in its misery, as we cannot see it before.
7. The effects of sin do not stop with the deed, nor with the doer of it. Adam's sin even now affects the world; and so every sin has its effect forever.

## Berean Methods.

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

In teaching this lesson avoid profitless discussions on speculative subjects, and seek for practical good rather than the gratifying of curiosity....Keep in mind, and keep before the class, that this temptation was not essentially different from our temptations, that Satan comes to us in the same way....Show the characteristics of the tempter—his skill, insinuating manner, doubt of God, falsehood mingled with truth, etc....See in the



Analytical and Biblical Outline the successive steps of the temptation and sin.... Show how every sin is like the first sin.... Show what came upon Adam and Eve as the result of their sin.... What results follow upon us, as the result of Adam's sin, what we suffer from the fall... Some thoughts for children: 1. Beware of bad companions. 2. Beware of people who tell us not to believe what God says. 3. Beware of first steps in wrong. 4. Beware of looking at or thinking of evil. 5. Beware of tempting others.

#### CATECHISM QUESTION.

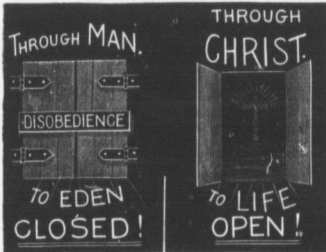
2. Why did God create all things?

For His own pleasure: to show forth His glory, and to give happiness to His creatures.

[Revelation iv. 11; Romans xi. 36; Psalm xix. 1; Psalm xxxiii. 6.]

#### Blackboard.

BY J. B. PHIPPS, ESQ.



**EXPLANATORY NOTES.** Here are two double gates or doors. One set you will notice is closed and barred by "disobedience." This is intended to illustrate the closing of the entrance to the garden of Eden. How came they closed? [Through man.] Some one now repeat the Golden Text. On the other end of the blackboard are gates, not ajar, but wide open. What does it say in front of them? [To heaven.] How is it that the gates are open to a more glorious place than Eden? [Through Christ.] If punishment and sorrow and toil came on man through his disobedience, we know that by giving ourselves to Christ, and being obedient to God's law, we will have joy and peace and everlasting life.

#### Primary and Intermediate.

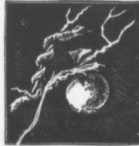
**LESSON THOUGHT.** *The Price of Disobedience.*

#### A BEAUTIFUL HOME.

Make a square on the board. Tell children that this may stand for the first home God gave to the first man. What was his name? Yes, Adam. And did he live there alone? No, God made a lovely woman to be with him, and gave them a beautiful garden for their home. Make several trees, or something to stand for them, and tell that these trees bore delicious fruits, and that all were freely given to Adam and Eve. Only one tree (point out one, or make one in the center of the garden) they were told they must not touch. Talk about this beautiful home. God made it and gave it to Adam and Eve. Do you think they were happy in it? Do you think God wanted them to be happy? Yes, and he

wants us to be happy in our homes. God gives them to us, and all pleasant things in them come from his hand.

#### SATAN IN THE HOME.



God placed Adam and Eve in this pleasant home, but Satan soon found his way there. Satan is a wicked spirit, and he can enter any home, even your dear home. Satan does not like to see any one good and happy, because he is wicked and unhappy. He knows the only way to be

good and happy is to obey God, and so he tries to get every one to disobey God. He crept into this happy home in the form of a serpent. He whispered to Eve and told her that what God had said about eating the fruit of that one forbidden tree was not true. Do you think Eve would believe Satan rather than God? But that is what we do every time we let him tempt us to do wrong. Help children to understand that Satan comes to them just as really as he did to Eve, and urges them to disobey God, and that, if they listen to him, and do as he bids them, God will be displeased with them, as he was with Eve.

#### GO TO THE TRUE HOME.

Tell the sad story of the loss of the beautiful home. God sent Adam and Eve away, because they chose to have Satan for their Master rather than God. If Adam and Eve had refused to listen to Satan, they would have stayed in their home, and God would have visited them and taken care of them. But they forgot that if they lived in God's home they must walk in God's way, and not in their own way. And so they had to go away from their home. But God pitied them and promised that a Saviour would come some day. That Saviour is Jesus. He has come, but still all who want to live in God, the true Home, have to send Satan away, and ask Jesus every day to help them not to mind this wicked spirit. Teach that as disobedience cost Adam and Eve their safe, happy home, so it will cost us our home in God if we listen to Satan, and take his way instead of God's way.

#### Lesson Word-Pictures.

It is a beautiful land. The sun shines with the radiance of gold. The birds sing jubilantly. But hark! Hear the voice of the tempter! How fair and smooth and persuasive his words! And watch the woman listening to him. Why does she linger and give heed to this voice of death? Why does she glance at the forbidden fruit? Why does she not put miles between herself and it? Why dally with temptation? Ah, she tarries and looks. It is just a look. "What harm?" she may say. And now she handles it. It is just a touch. "What harm?" she may again ask. After the look and the touch, why not a taste? Does any one see her? Is God looking down? She glances about her quickly; she looks up in haste. How still it seems! There is only the sound of her heart hurriedly beating, and in her face is the flush of a guilty excitement. Does God see, hear, or know? All the sky and all the earth seem empty of his presence. What harm in a taste? There shall be only a taste. One? If one, why not two, three, four? Having broken the law, why not gratify the soul to satiety? There is shameless disobedience. And the man, he too is eating. But what dissatisfaction and unrest follow! There is the darkening conscious-



ness of guilt. There is the fear of penalty clinging to them like a clanking chain. O shame and hurt and death! But hark! There is a solemn voice echoing through the garden. How the guilty pair shrink before it! They would cover their faces and fly far, far away. No, they cannot escape that dreadful voice. It is the serious proclamation of their Maker, their God, their Infinite Father! How they have grieved him! With bowed heads, they hear the words of penalty sorrow-

fully falling from the lips that never have spoken but words of love. O, if they could only go back to the hour when the stain of sin was not on their souls! Too late! As the words of penalty descend upon them, a shadow seems to steal over the beautiful land as if the very sun were darkened. The birds seem to hush their songs. A dark, nameless fear clouds every thing. Sin has entered the human heart, and the seed having there been sown, terrible will be the harvest.

## B. C. 3875.]

## LESSON III. CAIN AND ABEL.

[Jan. 16.]

Gen. 4. 3-16.]

[Commit to memory verses 9-12.]



3 And in process of time came to pass, that Cain brought of the fruit of the ground an offering unto the Lord.

4 And A'bel, he also brought of the firstlings of his flock and of the fat thereof. And the Lord had respect unto A'bel and to his offering;

5 But unto Cain and to his offering he had not respect. And Cain was very wrath, and his countenance fell.

6 And the Lord said unto Cain, Why art thou wrath, and why is thy countenance fallen?

7 If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And unto thee shall be his desire, and thou shalt rule over him.

8 And Cain talked with A'bel his brother: and it came to pass, when they were in the field, that Cain rose up against A'bel his brother, and slew him.

9 And the Lord said unto Cain, Where is A'bel thy

brother? And he said, I know not: Am I my brother's keeper?

10 And he said, What hast thou done? the voice of thy brother's blood crieth unto me from the ground.

11 And now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand;

12 When thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth.

13 And Cain said unto the Lord, My punishment is greater than I can bear.

14 Behold, thou hast driven me out this day from the face of the earth; and from thy face shall I be hid; and I shall be a fugitive and a vagabond in the earth; and it shall come to pass, that every one that findeth me shall slay me.

15 And the Lord said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold. And the Lord set a mark upon Cain, lest any finding him should kill him.

16 And Cain went out from the presence of the Lord, and dwelt in the land of Nod, on the east of Eden.

## General Statement.

More than a century has passed away since the creation of the first human couple; for the best authorities regard this event as taking place but a little while before the birth of Seth, which occurred when Adam was one hundred and thirty years old. Other sons and daughters have been born to Adam and Eve, marriages have taken place among them, for universal tradition and history represent that in the earliest ages marriage was permitted among the nearest relatives, and a considerable population may have arisen near the closed gates of the garden of Eden. But as yet the human race have clung together, and the outer wilderness is the home of wild beasts. There are services of worship, and some simple forms of sacrifice, representing

the thought of consecration of the best to God, and the conception of a blood atonement for the remission of sins. We see the two altars standing, one bearing the slain animal, and overshadowed by the signs of God's approval, the other laden with sheaves of wheat and olives and grapes, but without the divine favor. Cain turns away from his altar with unjust anger against God and his innocent brother, an anger which soon leads to murder. At first he is cold and unfeeling under God's rebuke, but soon he yields to remorse and terror, but not to a true repentance, as he realizes what misery and woe his deed has brought down upon himself. He dare not remain in the companionship of the family, and so he goes forth into the waste to establish a new habitation.

## Explanatory and Practical Notes.

**Verse 3.** In process of time. Literally, "at the end of days." This may refer to the season of the year or to the day of the week, and in the latter view points to the Sabbath as observed in the earliest age. **Cain.** "Possession" is the meaning of his name. He was the first-born of the human family. Brought of the fruit. He was a farmer or gardener, and presented an oblation of the fruits which he had raised. **An offering.** It was a sacrifice called later "a meat-offering," but more correctly, in the Rev. Ver., "food-offering," for it was a vegetable, not an animal sacrifice. It expressed thanksgiving, without confession of sin or prayer for pardon. (1) *There was a church with its services in the earliest home.*

**4. Abel.** The second son of Adam and Eve. The name means "breath" or "transitory," and is perhaps that by which he was spoken of after his early death. **The firstlings.** The first-born; expressive of the idea that the first and the best belong to God. **Of his flock.** He was a shepherd, but all the expositors have seen a deeper reason than this for his offering. The blood of his sacrifice represented the principle of atonement, and testified his faith in the coming Saviour. Hence, in Heb. 11. 4, his offering is said to have been made "by faith." **The fat.** Not only the fat portions of the animal, but the fattest and best of the flock. **The Lord**

**had respect.** In some way, we know not how, God showed his approval of Abel's sacrifice and his faith. Perhaps it was by a fire from heaven, as in some other instances of Scripture history. (2) *We should regard God's claim upon us as first, not as last.* (3) *Our great Sacrifice, better than Abel's, has been offered.*

**5. Unto Cain.** The spirit of Cain is shown by all who refuse to recognize themselves as sinners before God, who depend upon their own merit rather than the sacrifice of Christ for acceptance. He had not respect. Just so now; there are some who are conscious of communion with God, and there are some who fail to receive that witness. **Cain was very wrath.** Instead of being humbled before God in penitence for his sin, Cain showed resentment against his brother, as if he were to blame for God's attitude toward him. (4) *Those who ought to hate themselves for their sins often hate others for their goodness. His countenance fell.* He showed his anger by a gloomy, lowering face. (5) *Our feelings and our character are often inscribed upon the countenance.*

**6. The Lord said unto Cain.** Those were the days of direct communication between God and men. **Why art thou wrath? God deals with Cain in mercy, and does not surrender him at once to sin.**

**7. Shalt thou not be accepted?** Literally, "there shall be a lifting up," that is, of the countenance; for those in fellowship with God have a right to possess shining faces. **Sin lieth at the door.** Rev. Ver., "coucheth at the door." Sin is here likened to a wild beast hidden and watching for its prey, and eager to seize it. **Unto thee shall be his desire.** A sentence that had been spoken before, though with a different application. Probably it was here given as a sort of proverb. The best interpretation seems to be, "Sin is like a beast of prey, crouching ere it springs upon its victim; its desire is for thee; yet if thou wilt thou mayest keep it in subjection." (6) *Every man is master over temptation if he resists it boldly.*

**8. Cain talked with Abel.** This may refer either to a quarrelsome, a peaceable, or a treacherous manner of speech; probably the latter, in order to lull any suspicion in Abel's mind. **Rose up against Abel.** The root of his crime was hate of his brother because he was better than himself. **1 John 3. 12. Slew him.** Thus the seed of the woman soon becomes the brood of the serpent. (7) *Hate of God has its natural result in violence toward man.*

**9. The Lord said.** He who has shut the lips of his brother finds that he cannot still the voice of his brother's God. **Where is Abel thy brother?** God would lead the sinner, if possible, to a voluntary confession of his crime and repentance from it. (8) *And the same purpose is manifest in all God's dealings with sinners now.* (9) *Every man is responsible for his brother-man, so far as he has influence over him. I know not.* See the advance from the prevarication of Adam after the fall to the shameless falsehood of Cain after the murder. **Am I my brother's keeper?** Instead of repentance, Cain shows a hardened heart, remorseless of crime, selfish in feeling, and scornful of God. This is "the way of Cain." Jude 11.

**10. The voice of thy brother's blood.** As if every drop of Abel's blood had a tongue to demand vengeance upon his murderer. (10) *Every wrong to man is seen by God's eye and heard by God's ear.* (11) *No after-mortality can silence the cry of one act of sin.* There is only one way in which the blood of Abel can be silenced, and that is by covering it with the blood of Christ, which speaks better things, even mercy and pardon. Heb. 12. 24.

#### HOME READINGS.

- M.* Cain and Abel. Gen. 4. 3-16.  
*Tu.* The faith of Abel. Heb. 11. 1-16.  
*W.* The blood of Abel. Matt. 23. 27-39.  
*Th.* The blood of sprinkling. Heb. 12. 19-29.  
*F.* The way of Cain. Jude 1-13.  
*S.* The works of Cain. 1 John 1. 1-16.  
*Sa.* The omniscience of God. Psa. 139. 1-19.

#### GOLDEN TEXT.

Am I my brother's keeper? Gen. 4. 9.

#### LESSON HYMNS.

No. 100, Dominion Hymnal.

Yield not to temptation,  
 For yielding is sin.

No. 116, Dominion Hymnal.

Gracious Spirit, Love divine,  
 Let thy light within me shine;  
 All my guilty fears remove;  
 Fill me with thy heavenly love.

No. 122, Dominion Hymnal.

Be it my only wisdom here,  
 To serve the Lord with filial fear.

**TIME.**—3875 B. C. It is entirely uncertain when this incident occurred. The date here given is the date, according to our chronology, of Seth's birth—which, we think, occurred soon after Abel's death (Gen. 4. 25), and because Cain alludes to certain ones who would kill him—and the one hundred and thirty years gives the needed time for the spread of population.

**PLACE.**—Outside of Eden. Gen. 3. 23. Here begin the wanderings of the human race. Where this first home outside of Eden was we do not know.

**DOCTRINAL SUGGESTION.**—The ruin of sin.

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**11. Thou art cursed.** Rev. Ver., "cursed art thou." **From the earth.** Perhaps meaning from the earth as far as inhabited by man. **Opened her mouth.** The earth, as if with open mouth drinks in whatever is poured upon it.

**12. When thou tillest the ground.** As a special mark of divine wrath, his toil in his vocation as a tiller of the soil should afford him but little recompense. It has been noticed that men who have murdered others have rarely been prosperous in life. **A fugitive and a vagabond.** Compelled to live afar from the rest of Adam's descendants, who by this time may have numbered several thousands.

**13. My punishment is greater than I can bear.** Cain now sees the terrible results of his crime, and is terror-stricken. Yet his feeling is not conviction of sin, but fear of penalty, the sorrow of the sentenced criminal rather than of the true penitent.

**14. Thou hast driven me out.** He does not say, "My crime has driven me out," but, "Thou, God, hast driven me," showing that he is Cain the sinner still. **From the face of the earth.** From its inhabited portion. **From thy face.** From the place of worship, where God manifested his presence, perhaps at the entrance to the garden. Gen. 3. 24. **Every one that findeth me shall slay me.** The murderer justly fears the avenging hand of his fellow-man.

**15. Therefore.** On account of Cain's fear, the Lord gives him an assurance of personal safety. He would himself wield the sword of justice, and let Cain see that death is not the worst of evils. **Sevenfold.** Cain's murderer shall be the more severely punished, because he has Cain's example to deter him from crime. **A mark upon Cain.** Rather, "The Lord appointed a sign for Cain." We have no means of knowing what this sign was. There is no reason to suppose that it was a visible mark upon his person. (12) *Even to the wicked God shows mercy which may lead them to repentance.*

**16. Cain went out from the presence of the Lord.** Perhaps meaning, from the locality near Eden where God manifested his presence. His wife (who must also have been his sister, a double relationship not uncommon in the ancient world) accompanied him. **Dwelt in the land of Nod.** The word means "wandering," and is perhaps a general term for an uninhabited region.

#### QUESTIONS FOR SENIOR STUDENTS.

- Abel.**
  - Who was the older of the brothers whom we are studying?
  - What did Abel's offering probably cost him?
  - What was Abel's character?
  - What testimony did Jesus give as to his character? Matt. 23. 35.
  - What was his influence upon the race? Heb. 11. 4.
  - Read Heb. 12. 24.
  - What is the blood which speaketh better things than that of Abel?
  - What are the better things which it speaks?
  - What, then, must have been the voice of the blood of Abel?
- Cain.**
  - What place does Cain hold among the children of the world?
  - What difference between Cain's offering and Abel's in the matter of personal sacrifice?
  - What character did the Jewish people give to Cain? 1 John 3. 12.
  - What were the steps in Cain's sin?
  - Was the last clause of ver. 12 a penalty specially prepared for Cain, or only the natural consequence of crime?
  - What difference between Eve and Cain, when confronted with their respective sins?
  - What great law did Cain put into the question by which he tried to excuse himself?
  - How did Cain show that he had the same longing for companionship and the same fears of ill that we have?
  - What universal effect of sin is mentioned in ver. 14?

#### Practical Teachings.

Adam was made pure. *Satan's power* overthrew him. Cain was born a sinner. Satan plunged him still deeper into sin.

The first child of history is also the first murderer, the first liar, the first craven coward, the first outcast. Sin did it.

What Satan did to Cain he will do to me, unless I escape him.

What a blessed memorial Abel's character received from the ages!

"A good name is better than precious ointment."

#### Hints for Home Study.

1. Find seven things told about Cain in the lesson.
2. Find five things not told, but hinted or suggested.
3. Find evidence that God still commended with men, though they had disobeyed.
4. Learn all the names of Scripture persons who, in any way, mention Abel.
5. Find some proof that Abel brought a carefully selected offering.

#### QUESTIONS FOR INTERMEDIATE SCHOLARS.

##### 1. Abel.

What was Abel's occupation?  
 What offering did he present to the Lord?  
 How was his offering received?  
 Why did God have respect to him and not to Cain?  
 What crime grew out of this?  
 What is said in the New Testament of Abel and his offering? Heb. 11. 4.

##### 2. Cain.

What was Cain's occupation?  
 What was his offering to the Lord?  
 How was he affected when his offering was not accepted?  
 What protest did the Lord make against his anger?  
 What defense did Cain offer when God inquired for his brother?  
 What witness proclaimed Cain's crime?  
 What penalty was pronounced on him?  
 What did he say of this penalty?  
 What fate did he fear from men?  
 What assurance did the Lord give him to quiet his fears?  
 How was Cain protected from violence?  
 What part of the earth became his home?  
 Of whom was Cain a follower? 1 John 3. 12.

#### Teachings of the Lesson.

Where in this lesson are we taught—

1. The necessity of atonement?
2. The danger in yielding to anger?
3. The certainty of punishment for sin?

#### Hints for Home Study.

Compare the first two brothers in Genesis with the first brothers named in John.

Find out all that the Bible says of Abel's history and character.

#### QUESTIONS FOR YOUNGER SCHOLARS.

Who were the sons of Adam and Eve? Cain and Abel.

What was Cain? A farmer, who raised crops and fruits.

What was Abel? A shepherd, who kept sheep and goats.

What did each bring to God? Offerings or presents.

Why did God accept the offering of Abel? Because it was offered to him in faith and obedience.

Why did he refuse the offering of Cain? Because his heart was full of sin, and he did not bring the sin-offering.

What was the sin-offering? A lamb, slain upon the altar.

How did Cain feel toward his brother? He hated him.

Why? Because God blessed him for doing right.

What did God tell Cain? That he would bless him also when he did right.

Did Cain repent, try to do right? He added sin unto sin, and killed his brother.

What did God ask him? "Where is thy brother?"

What was Cain's answer? (Repeat the Golden Text.)

How did God punish Cain? He made him a wanderer upon the earth.

Who only can save us from sin and the punishment of sin? Christ, the Lamb of God.

Why has he power to save us? Because he offered himself upon the cross for our sins.

#### Words with Little People.

Satan delights in leading us on from one sin to another. He made a murderer of Cain.

He would like to make a murderer of YOU. Only Christ can save you from his awful power. And he is ready to save you now and FOREVER.

#### THE LESSON CATECHISM.

[For the entire school.]

1. Who was the first murderer? Cain.
2. Whom did he murder? His brother, Abel.
3. What led Cain to hate and murder his brother? Because God accepted Abel's sacrifice.
4. What did Cain say to God after he had slain his brother? "Am I my brother's keeper?"
5. What was Cain's penalty for murder? He became a wanderer on the earth.
6. Against what sins does this lesson warn us? Against anger, which may lead to murder.

#### TEXTS AT CHURCH.

Morning Text.....

Evening Text.....

#### ANALYTICAL AND BIBLICAL OUTLINE.

##### The Way of Cain. Jude 11.

- I. THE WAY OF SELF-RIGHTEOUSNESS.  
*Cain brought of the fruit.* v. 3.  
 "To establish their own righteousness." Rom. 10. 3.
- II. THE WAY OF REBELLION.  
*Cain was very wroth.* v. 5.  
 "Contemned the counsels... Most High." Psa. 107. 11.
- III. THE WAY OF CRIME.  
*Rose up against Abel... slew him.* v. 8.  
 "Sin... bringeth forth death." James 1. 15.
- IV. THE WAY OF FALSEHOOD.  
*I know not.* v. 9.  
 "Covereth his sin... not prosper." Prov. 28. 13.
- V. THE WAY OF SELFISHNESS.  
*Am I my brother's keeper?* v. 9.  
 "Members one of another." Rom. 12. 5.
- VI. THE WAY OF MISERY.  
*A fugitive and a vagabond.* v. 12.  
 "Trouble and anguish... make him afraid." Job 15. 24.
- VII. THE WAY OF ALIENATION.  
 1. *From the face of the earth.* v. 14.  
 "A dreadful sound is in his ears." Job 15. 20, 21.  
 2. *From thy face.... hid.* v. 14.  
 "Cast me not away from thy presence." Psa. 51. 11.
- VIII. THE WAY OF TERROR.  
*Every one... shall slay me.* v. 14.  
 "Flee when no man pursueth." Prov. 28. 1.

#### THOUGHTS FOR YOUNG PEOPLE.

##### Lessons from the First Murder.

1. In the first family, and under the same influences, we find two sons of vastly different characters: one a believer and the other an unbeliever; one a martyr of faith and the other a murderer. It is not our surroundings, but ourselves, that make our characters.
2. Every one feels the need of worship, and of reliance upon God. Even Cain came before God. Do you come before him?
3. Our prayers must be offered in the right spirit, in order to be accepted. What is your spirit, that of Abel or that of Cain?
4. Sin lieth at the door for us just as it was lying for Cain. Do we watch against it? If we fall under its power, it is not God's fault, but our own.

5. Anger is a dangerous passion, and may lead to murder. A man standing on the scaffold, with the hangman's noose around his neck, once said, "If I had learned to control my temper, I would not be here!"

6. A wicked man lives in perpetual fear, afraid of God, afraid of his fellow-men, and afraid of the results of his deeds. "Do right, and fear not."

### Berean Methods.

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

In the teacher's meeting, or in the senior class, it might be well to have: 1. A statement of the facts of the lesson. 2. A statement of the difficulties in the lesson, and the answers to them. 3. A statement of the two characters disclosed in the lesson. 4. A statement of the principles of our relation with God, and God's dealings with men.... Do not waste time over merely curious and speculative questions. Meet difficulties fairly, but do not debate them.... In teaching younger scholars, draw two altars upon blackboard or slate; write on them the names "Cain" and "Abel," show the traits of character of each, and dwell on the results of sin.... The warnings of the lesson: 1. Against unbelief. 2. Against envy. 3. Against passion. 4. Against selfishness.... The divine requirements as shown in this lesson: 1. Worship. 2. Faith. 3. Love to our brother. 4. Repentance from sin.... "The Way of Cain," as shown in the Analytical and Biblical Outline, will furnish a good plan for teaching the lesson.

References. FREEMAN. Ver. 15: Mark on Cain, 571.

### CATECHISM QUESTION.

3. When did God create man?

After the creation of the earth, God made man to be the chief of His creatures upon it.

Isaiah xiv. 11, 12. Thus saith the Lord, . . . I have made the earth, and created man upon it.

### Primary and Intermediate.

BY M. V. M.

LESSON THOUGHT. *The True Offering.* Review briefly, bringing the history down to the time of Adam's expulsion from the garden. See if children understand what Adam and Eve took out of the garden with them which God did not give them? Show that it was the evil seed of self-will.

Show a seed. Ask what follows when this tiny seed is planted? Hastily sketch a little plant. Tell how easily this can now be pulled up by the roots. But if left to grow it sends roots deeper down, and grows higher and stronger every day. Develop the plant into a tree as you talk.

Tell that when Adam and Eve went out this evil seed was in their hearts. Satan put it there, and when their little boys, Cain and Abel, were born, this little seed was in their hearts also. This lesson shows what these boys did with the seed of self-will. Show two sticks, one crooked and one straight. Tell that we did not see these sticks when they were growing, but we know by the way they look now that one, while growing, was bent out of its course, and the other was not. So, although we hear nothing about Cain and Abel when they were little boys, we can tell how they grew by the way they acted when they became men.

Cain had let the seed of self-will grow in his heart,

He loved his own way, and would have it. Abel was an obedient boy. He had learned to ask, "What does God want me to do?" and to do that whether it was his choice or not. God had commanded people to offer sacrifices. Abel was a shepherd, and took care of sheep. Cain was a farmer, and raised grains and fruits. When God drove Adam and Eve out of the garden, he felt sorry for them and promised a Saviour. He looked down the long line of years, and saw Jesus, the Lamb of God, coming to save the people from their sins. So he commanded that a lamb should be brought in sacrifice.



Abel obeyed God. He brought just the kind of sacrifice God asked for. But Cain brought just the kind he chose to bring, which was the fruits of the earth. Then Abel brought his in the way God commanded, with prayer and confession of sin. But Cain did not confess his sins, nor ask forgiveness. So God could not accept his sacrifice. See how disobedience leads to great sins! Cain was angry with his brother, because God accepted his sacrifice, and so he killed him!

God asks us to bring the sacrifice of our hearts to him. It must be the sacrifice of faith, and love, and obedience. Are we giving the kind he asks, or the kind we choose to give?

### Blackboard.

BY J. E. PHIPPS, ESQ.



EXPLANATORY NOTES. The blackboard represents the two offerings of Cain and Abel. Abel offered his sacrifice in faith and love; Cain made his in form only, and with a wicked heart. This teaches, among other lessons, that salvation comes not through outward form, but by entire consecration. Rom. 12. 1. The superintendent may point out in his review the rapid downward tendency of sin, culminating in a brother's murder.

[SUGGESTION. If the altars are difficult to draw, make them in outline like this: — ]

### Lesson Word Pictures.

In all the beautiful land there had been no death. Men built and sowed and tilled and hunted, but there had been no death. It seemed as if all must live forever, as if the sower and reaper would go on sowing and reaping, and in the fields the step of the master would never cease to resound. It seemed as if in the fold of home no lamb would ever be missing, because

death had claimed it, as if the father and mother would be shepherds that would ever abide with the flock. Would death never come? We shall see. There are two men standing by altars they have builded. One has come from the harvest-fields, and in his arms are shining grain-sheaves and pulpy fruit that has been cultivated. You don't like his face; you would like still less—if you knew it—the soul that lies behind it and the life that lies before men. There is another who stands by his altar. He came eagerly from his folds. A shepherd's crook rests on his shoulders, a tender lamb in his arms. How open and sunny and trustful his face! How lovable is the soul behind it, so generous to his fellows, so trustful and loving toward God! The smoke now rolls up from the two kindled altar-fires. But why does that evil light flash angrily out of the eyes of Cain? The Lord hath respect to Abel and his offering. Envy and hatred like poison-snakes are coiled up in the thoughts of Cain. He suffers them to stay there and they grow. Only a thought at first, only an evil desire, only an impulse of anger, and yet a growing into murder. Again Cain and Abel are together. They may have met in the open fields. Abel may be leading his flock beside the sweet and sparkling waters, or they ramble away to browse on the sweet, rich herbage. Abel hears a quick, impatient, heavy step. He looks up, and there is the

dark, sullen, hateful face of his brother. It is like sunshine poured out to meet the wrath of the thunder-cloud. There is a talk between them. The anger of Cain is the lightning darting out of the thunder-cloud. The envy and hatred he has refused to slay in his own bosom become the purpose to slay another. In the hands of Cain are the lifted club or stone, falling heavily, fatally on Abel, and soon over the pure, gentle face of Abel creeps the shadow of death! What excitement when that dead body is found! In all the once sunny fields of the beautiful land, what commotion! They run to Abel. They gather about his body. Will he not speak again? Will he not go singing into the green pastures, leading his sheep? Will he not come again at night? What is death? Touch him, call to him. He stirs not. He is dead. Over all the land, how dense a shadow seems to lie, and out of the heart of it, whom does Cain hear speaking? Why does he start? Why does he look up in affright? It is God arresting the murderer. It is God pronouncing a penalty. Cain bows his head beneath the awful burden. He cannot bear it. He shrinks from the avenging hands of man that will reach out to find and slay him. He appeals to God, and lo, upon Cain, that mysterious mark of the Almighty branding him for his crime and protecting him from his pursuers!

## B. C. 2348.]

## LESSON IV. NOAH AND THE ARK.

[Jan. 23.]

Gen. 6. 9-22.

[Commit to memory verses 17, 18.]

CHRIST

OUR ARK.



9 These are the generations of Noah; Noah was a just man and perfect in his generations, and Noah walked with God.

10 And Noah begat three sons, Shem, Ham, and Japheth.

11 The earth also was corrupt before God, and the earth was filled with violence.

12 And God looked upon the earth, and behold, it was corrupt; for all flesh had corrupted his way upon the earth.

13 And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth.

14 Make thee an ark of gopher wood; rooms shalt thou make in the ark, and shalt pitch it within and without with pitch.

15 And this is the fashion which thou shalt make it of; The length of the ark shall be three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits.

16 A window shalt thou make to the ark, and in a cubit shalt thou finish it above; and the door of the ark shalt thou set in the side thereof; with lower, second, and third stories shalt thou make it.

17 And, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven; and every thing that is in the earth shall die.

18 But with thee will I establish my covenant; and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee.

19 And of every living thing of all flesh, two of every sort shalt thou bring into the ark, to keep them alive with thee; they shall be male and female.

20 Of fowls after their kind, and of cattle after their kind, of every creeping thing of the earth after his kind; two of every sort shall come unto thee, to keep them alive.

21 And take thou unto thee of all food that is eaten, and thou shalt gather it to thee; and it shall be for food for thee, and for them.

22 Thus did Noah; according to all that God commanded him, so did he.

## General Statement.

We pass over the interval of fifteen centuries and eight generations, and we come to a new epoch in the history of the race. Whether its increase was slow or rapid we know not, but of one fact we are certain, it grew in wickedness. The memories of Eden sank into the distant past, and men became more and more abandoned to sin. Their immorality was aided by the fact that families herded together in one settlement, so that the good was overborne by the surrounding evil. At last there was but one godly family left in a world of wickedness. The time had come for a new chapter in the divine government. The race was to be extirpated,

save the one pure branch upon the degenerate tree. Hereafter families and nations were to dwell apart, that each might work out its own destiny for good or for ill. But God, who is rich in mercy, provided for the safety of the one family which maintained its uprightness, and bore the chosen seed of promise. Noah was commanded to build an ark, in which himself, his family, and the various forms of animal life needed for the new race were to be preserved. He obeyed God, and when the land was overwhelmed was saved. It is to be noticed that traditions of the deluge found in every land verify the biblical record.

## Explanatory and

## Practical Notes.

**Verse 9. Generations.** This word means, in the Book of Genesis, "family history," and is employed to mark the opening of a section in the book. **Noah.** The descendant from Adam in the tenth generation, and the second ancestor of the human race, born six hundred years before, and living three hundred and fifty years after the flood. **A just man.** Living in a most corrupt age, he showed the strength of his principle and

the independence of his character by a righteous life, faith in God, and obedience to God's command. **Perfect.** Not absolutely perfect in character, but aiming to serve God perfectly. **In his generations.** Perhaps a reference to the purity of his descent in the line of Seth, but more likely meaning "perfect in his acts as a man; " **generation,** as above, meaning "history." **Noah walked with God.** An expres-

sion only applied to Noah and Enoch, and denoting the most intimate communion of spirit with spirit. (1) *We too may enjoy this close fellowship with God.*

**10. Noah begat three sons.** Notice that neither of the men who "walked with God" lived an ascetic, celibate life. (2) *The highest purity is in the family, not in the convent.* **Shem.** He was the son of Noah through whom the covenant succession was maintained to Christ, and was a hundred years old at the time of the flood. He was the ancestor of most of the Oriental nations, as the Israelites, Syrians, Arabians, and many others. His descendants are known as Semitic races, and their most powerful branches have been the ancient Assyrians and the modern Saracens and Turks. **Ham.** His name means "heat," and perhaps refers to the climate of the lands of his posterity. The earliest empires of history, those of Babylonia and Egypt, were both Hamitic, as were the Canaanites, Phoenicians, and Carthaginians. The descendants of Ham built the pyramids and the Tower of Babel, and were the earliest navigators and traders. It is not certain whether or not the Negro race are descended from Ham. **Japheth.** The oldest of Noah's sons (Gen. 10. 21), yet later than the other families in his history. While the Hamites and Semites were founding empires, Japheth's descendants were wandering tribes of shepherds. Yet they were the conquerors of all the other races, through the Brahmans in India, the Medes and Persians in Western Asia, the Greeks, the Romans, and the Anglo-Saxons in Europe and America.

**11. The earth also.** Here meaning, of course, not the ground, but the people living upon it. Hence we may conclude that in the account of the flood the word "earth" means only so much territory as was inhabited by man, which may not have been larger than a single province. **Corrupt before God.** In the sight of God, who made man, the race was exceedingly wicked. The herding of population in one section gave to evil greater power than good, and the entire race, save one family, was corrupted by its influence. (3) *Let us beware of the contamination of evil associations.* **Filled with violence.** Let once the fear of God be lost, and man becomes a selfish, sensual, and cruel creature. (4) *Anarchism has its root in atheism.*

**12. God looked upon the earth.** We are not to imagine that God does not always see the earth. The expression is no more contrary to the conception of God as a spirit than the term "sunrise" is to a true astronomy. **All flesh had corrupted his way.** When sin becomes dominant the race presses swiftly toward destruction. The pages of Tacitus and the frescoes of Pompeii give dark hints of a similar condition in ancient Rome. (5) *God looks on the earth now; what does he see?*

**13. The end of all flesh.** Here meaning not the destruction of man, but the extremity of depravity. **I will destroy them.** This was not in blind anger, destroying the whole race as if disappointed at its failure; it was in divine wisdom, removing the evil, that the good might have a chance to exist. History shows that this has often been God's plan for lifting up

the race, as, for example, when after ancient Rome's destruction arose the better races of Europe.

**14. Make thee an ark.** The ark was like a vast chest, rather than a ship, fitted to carry a heavy burden, and to float upon the water, but not to sail rapidly. **Gopher wood.** No one knows what this wood was, but the word in the original is quite similar to that generally translated *cypress*, a tree found abundantly in the Oriental world. **Rooms.** Literally, "no-its," compartments for different uses. **Pitch.** Probably bitumen or asphaltum, which has always been used in the East as oakum is with us.

**15. This is the fashion.** It is said that Peter Jansen, a Hollander, in 1609, built a vessel in the same proportions as those of the ark, though of smaller dimensions. It was found serviceable for freight, but slow in sailing. **Cubits.** Allowing eighteen inches for the cubit, the dimensions of the ark would be 450 feet long, 75 feet wide, and 45 feet deep, or about two thirds the size of the *Great Eastern*. This would give abundance of room for the family of Noah, the animals of the region, and the food necessary for them.

**16. A window.** Rev. Ver., "a light." It may be translated "a system of windows," and perhaps means an opening under the roof, a cubit wide, running around the entire vessel, giving light and air. **The door.** There was probably but one door of entrance both for men and animals. (6) *So Christ says, "I am the door."* **Stories.** Like the three decks in a large vessel.

**17. I, even I.** God speaks to declare that the deluge was not by the operation of natural law, but by his will, and as his instrument. **A flood of waters.** There is no reason to suppose that the flood extended beyond the extent of occupied land. Perhaps it included the plain, or a part of it, between the Ararat, Zagros, and Lebanon ranges of mountains. **To destroy all flesh.** There were doubtless innocent children destroyed in the flood, but they were saved from growing up in wickedness, and death is not in itself an evil.

**18. But with thee.** Says Bishop Hall: "Eight grains of corn fanned from a whole bushful of chaff." **My covenant.** A compact with men, wherein man promises obedience and God mercy. (7) *God's word is pledged to give his grace to every one who serves him.* **Thy wife and thy son's wives.** There were in all eight persons. Some think that servants for the care of the animals may be added to the reckoning, though they are not mentioned.

**19. 20. Of every living thing.** Probably this means only the animals of the district occupied by man. Some think that wild beasts were not included, but it would have been easy to take the young of even these. **Shalt thou bring.** It is found that in occasions of danger the wildest beasts become tractable, and brutes feed presentiments of coming evil before men realize it.

**1. 22. All food.** This was of a simple sort, for in Asia food is almost entirely vegetable. **Thus did Noah.** He endured the scorn of men for one hundred and twenty years while building the ark, yet never wavered in his faithfulness toward God's commands.

#### HOME READINGS.

- M. Noah and the ark. Gen. 6. 9-22.  
 Tu. The deluge. Gen. 7. 1-12.  
 W. The covenant. Gen. 9. 8-19.  
 Th. Noah's altar. Gen. 8. 15-22.  
 F. The tempest still. Mark 4. 30-41.  
 S. The refuge in trouble. Psa. 46. 1-11.  
 S. The mercy of God. Isa. 54. 4-17.

#### GOLDEN TEXT.

Noah did according unto all that the Lord commanded him. Gen. 7. 5.

#### LESSON HYMNS.

- No. 48, Dominion Hymnal.  
 Child of sin and sorrow!  
 Filled with dismay,  
 No. 56, Dominion Hymnal.  
 Hark! 'tis the voice of the Saviour.  
 No. 60, Dominion Hymnal.  
 Come to the Saviour, make no delay;  
 Here in his word he has shown us the way.

**TIME.**—Fifteen centuries after time of last lesson. The year 2348. And as yet there is no kingdom founded among men.

**PLACE.**—Perhaps the high table-lands of Central Asia.

**DOCTRINAL SUGGESTION.**—God's wrath against sin.

#### QUESTIONS FOR SENIOR STUDENTS.

- 1. Noah.**  
 Name the ancestry of Noah, beginning with Enoch. How old was Noah when Enoch was translated? What was the probable cause of Noah's character? What was the character of man? What reward did Noah receive for his righteousness? What covenant did God establish with Noah? Gen. 9. 8-17.  
 What was Noah's place in Old Testament history? Ezek. 14. 14.  
 What was the great point of excellence in Noah's character? Gen. 7. 5.
- 2. The Ark.**  
 For what was the ark built? What must have been the ideas of men over Noah's work?

What did the building of the ark show concerning Noah?

What heed did the world give while the ark was being built? Luke 17, 26, 27.

Give the dimensions of the ark in English equivalents for cubits.

What was the great lesson of the ark to the world? Heb. 11, 7.

#### Practical Teachings.

Noah's life shows the power of a godly ancestry. He dared to be singular in his day and generation. He was not afraid of ridicule. His obedience saved not himself alone, but his family. The author of Hebrews suggests that *Noah saw the unseen*.

So many a man has seen the unseen Jesus. Have you?

#### Hints for Home Study.

1. Read the whole story of the flood.
2. Commit to memory the memory verses and the Golden Text.
3. Write the names of Noah's whole family from Enoch.
4. Draw a map of that part of the Bible world in which the mountains of Ararat are located.
5. Write down all the evidences of familiarity with mechanic arts which making an ark must suggest.

#### QUESTIONS FOR INTERMEDIATE SCHOLARS.

##### 1. Noah.

- What was Noah's reputation among men?  
 What good company did he keep?  
 What were the names of his sons?  
 What is said of the people in Noah's time?  
 What caused this state of wickedness?  
 What did God say that he had seen?  
 Upon what had he determined?  
 How long did the flood last? Gen. 7, 54.  
 How do we know that it will never occur again?  
 Gen. 9, 12-17.

##### 2. The Ark.

- Of what material was the ark constructed?  
 What were its dimensions?  
 Into how many stories was it divided?  
 What directions were given about doors and windows?  
 What need was there to be for an ark?  
 What was to be destroyed by the flood?  
 What persons were to enter the ark with Noah?  
 What animals were to be admitted?  
 How many of each kind?  
 How were all these to be fed?  
 How fully did Noah obey? (See Golden Text.)  
 What moved him to obedience? Heb. 11, 7.

#### Teachings of the Lesson.

- Where in this lesson are we taught—
1. The value of good company?
  2. The evil effects of bad company?
  3. God's care for those who love him?

#### Hints for Home Study.

Find out of how many persons it is said that they "walked with God."  
 Search for Bible teachings concerning good and bad company.

#### QUESTIONS FOR YOUNGER SCHOLARS.

What is said of Noah? He was a just and perfect man.

What had made him a just and perfect man? Loving and obeying God.

What did God tell Noah? That he was going to destroy all the people on the earth.

Why was he going to destroy them? Because they had become so wicked.

How did God intend to destroy them? By a great rain of forty days.

What did he tell Noah to do? To build an ark with rooms and windows.

How was he to build it? So that it would float on the water.

Who was he to take with him into the ark? His three sons and their wives.

What else? Two of every living thing that was upon the earth.

What was he to store away in the ark? Food to last until the flood was over.

Did Noah obey all these commands of the Lord? (Repeat the Golden Text.)

Why did Noah obey all the Lord's commands? He believed in him.

How was his faith rewarded? He and all his family were saved.

What became of the people who did not believe God? They were destroyed.

What only can save us from the floods of sin and death? Faith in God through Jesus Christ.

#### Words with Little People.

Jesus is your Ark of safety.

With him you are safe from sin and danger.

With him you are safe from the power of wicked enemies.

With him you are safe from everlasting death.

#### THE LESSON CATECHISM.

[For the entire school.]

1. What was the character of men after the fall? The world became very wicked.
2. Who only was a good man? Noah.
3. What is said of Noah in the Golden Text? "Noah did," etc.
4. What did God warn Noah that he would do? Destroy all mankind by a flood.
5. What did he command Noah to do? To build an ark.
6. What good example may we find in Noah? Obedience to God.

#### TEXTS AT CHURCH.

Morning Text.....

Evening Text.....

#### ANALYTICAL AND BIBLICAL OUTLINE.

##### The Refuge of the Ark.

##### I. A REFUGE OF RIGHTEOUSNESS.

1. Noah was a just man. v. 9.
- "The just shall live by his faith." Hab. 2, 4.
2. Perfect in his generations. v. 9.
- "Mark the perfect man." Ps. 37, 37.
3. Noah walked with God. v. 9.
- "Walk before me, and be ... perfect." Gen. 17, 1.

##### II. A REFUGE FROM SIN.

1. All flesh had corrupted his way. v. 12.
- "Heart ... is full of evil." Eccl. 9, 3.
2. The earth is filled with violence. v. 13.
- "None that doeth good." Ps. 14, 2, 3.
3. I will destroy them with the earth. v. 13.
- "Wages of sin is death." Rom. 6, 23.

##### III. A REFUGE FOR FAITH.

1. Make thee an ark. v. 14.
- Deliver the godly." 2 Pet. 2, 9.
2. Thus did Noah. v. 22.
- By faith Noah ... prepared an ark." Heb. 11, 7.

##### IV. THE ONLY REFUGE.

1. A window shalt thou make. v. 16.
- "Look unto me." Isa. 45, 22.
2. The door ... shalt thou set. v. 16.
- "I am the door." John 10, 9.

##### V. A REFUGE FROM DANAGER.

1. I do bring a flood. v. 17.
- End of all things ... at hand." 1 Pet. 4, 7.
2. Every thing shall die. v. 17.
- "All these things shall be dissolved." 2 Pet. 3, 11.

##### VI. A COVENANT REFUGE.

1. With thee ... my covenant. v. 18.
- "He is God, the faithful God." Deut. 7, 9.
2. Thou and thy sons. v. 18.
- "To a thousand generations." Deut. 7, 9.



## THOUGHTS FOR YOUNG PEOPLE.

## Lessons from Noah.

1. Noah lived a godly and righteous life in the midst of an ungodly and wicked world. It was hard, but it was possible. So he who wills can serve God anywhere.

2. The secret of Noah's life is told in a sentence: "Noah walked with God." He who keeps in communion with God will be kept in uprightness of character, whatever may be his surroundings.

3. God saw the wickedness of the world. Men may have thought that there was no God, or that God did not care, but he was watching, just as he watches now. Sin cannot be kept from God's eye.

4. Sin is sure of punishment while God reigns. The flood was a foretoken of a more terrible fate which will one day fall upon all who disobey God.

5. The one who does right, and lives for God, will be protected when sin is punished. God sent a flood, but God took good care of Noah. It is better to be alone on God's side than to have the whole world with us on the side of sin.

6. Noah did just what God commanded, even though the command seemed strange, and though all around were despisers of God. What ridicule he must have met during the years while the ark was building! We can face the world's scorn if we are in the path of duty.

## Berean Methods.

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

Draw on a slate or paper before the class a line four inches long to represent the four thousand years between Adam and Christ. At intervals of an inch mark the initials of the names Enoch, Abraham, and Solomon. These five names will represent all Old Testament history. Midway between Enoch and Abraham write the initial or name Noah. This will show the place where Noah comes into the history.... Give brief attention to the questions relating to the antediluvian world, the deluge, etc., but avoid useless discussions.... Show the traits of God's character as revealed in this lesson—omnipotence, omniscience, justice, mercy, etc.... Present the traits of Noah's character—uprightness, communion with God, independence, courage, obedience, and faith.... Lessons concerning sin, its growth, results, etc.... The ark as a type of Christ.... Against what does this lesson warn us?

## CATECHISM QUESTION.

4. How was man the chief creature on earth?

Because the Creator made man in His own image.

Genesis 1. 27. So God created man in His own image, in the image of God created He him.

## Primary and Intermediate.

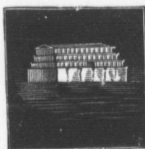
LESSON THOUGHT. *Christ our Ark.* Hold up an ear of corn. Let one or two guess how many single grains of corn are on this ear. Tell that a good many ears like this grew upon a single stalk, and that all came from one small grain. Ask the name of the little seed planted in the heart of Adam and Eve, and tell that this one little seed of self-will had multiplied, until now there were a great many wicked people on the earth—so many that God was troubled when he looked down upon this world full of men and women who

loved their own way so much more than they loved his way. Tell that God was very patient; he waited, and tried to help these wicked people. But they would not listen to the good men who warned them of the sad results of sin. One of the good men was

## NOAH.

The Bible says, "Noah walked with God." Tell story of little boy who walked behind his father, and tried to put his little feet into the very places where his father had stepped. So Noah walked with God, trying to follow him in all things. Teach that Noah was a preacher. He used to talk to the wicked people about the sad ending of sin, but they only laughed at him. Give some details about Noah's family. The most familiar Bible story seems to take on new life and interest as we study it with a view to making it clear and vivid to little children. Even this old story will bear much study.

## THE ARK.



God told Noah what to do to prepare for the coming storm. He told him just how to build the great boat, or ark, in which he and all his family should find a safe hiding-place. And Noah listened to God, and believed every word that he told him. Tell that Noah showed his faith by doing exactly as God commanded him to do. A Noah's ark used as an object lesson here will help to hold attention, and will make the story seem more real.

## OUR SAFE PLACE.

There is another kind of storm coming upon the earth in these days. It is the storm of sin. God has provided the safe place for us. If we do not run into it we shall be lost in the terrible floods. What shall we do? If we believe God we shall hasten to Jesus, our Ark, our safe place. If we do not believe him, we shall say, "Time enough yet," or "I don't believe there will be much of a storm." Jesus, our Ark, is large enough to hold us all. Read from the Bible some of God's warnings to sinners, and some of his promises of protection to those who seek him and trust him.

## Lesson Word-Pictures.

It is noised abroad that some day there is to be a flood. Storm-clouds will overshadow the sky. The thunder will drive its war-chariots overhead, while the lightnings smite the earth with their molten lances. The roar of a mighty freshet will be in all the valleys while the fountains of the great deep will heave and be broken up. Yes, an awful flood will bury up the sins of the earth. When? No one can say. It may rage and swell in the morning at the cock-crowing, at noon, or at midnight. It may break forth and destroy this year, or the next, or not for ten years. Who believes it? Only one man, Noah. "Build an ark!" says God. He begins to make ready at once. He lays down the long, heav. keel. He shapes the ribs. Hour after hour, we hear the sound of his ax, while on we catch the hammer-blows sharply ringing. How Noah's neighbors laugh at him! They joke him. They sneer at him. They tease and question him: "Do you, Noah, really believe there is to be a flood?" He cannot be moved. He hears a command, "Build the ark! The flood is coming!" By faith, he builds. His neighbors cease to laugh, and try argument. Where will he get his timber? Where will he find workmen? Will his



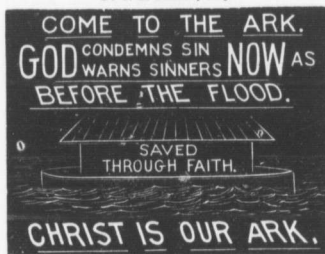
strength, or purse, or patience, hold out? He cannot be moved. He hears that command, "Build the ark! The flood is coming!" By faith, he builds. His money may fail. While the stately walls have been rising higher and higher, story after story, his stock of money sinks lower and lower. He may sell his fields and flocks to greater his resources. They dwindle till he may be nigh penniless, and the builder become a beggar, his clothes in rags. Still that command rings forth, "Build the ark! The flood is coming!" By faith, he yet must build. Worse than falling funds may be falling strength. He may be weary, faint. Men say he is growing old, that he will lose health and life itself, and already they claim he has lost his reason. "Your ark is growing old. The timbers are mossy. The structure will never be finished. It will stand awhile only to slowly rot. It will be called, 'Noah's Folly.'" He will not hearken. He only catches the command, "Build the ark! The flood is coming!" Still, by faith, he builds. At last the ark is done. There stands the huge, bulky vessel in the emerald fields. Its walls have gone higher and higher, to the very top. There is the broad, protecting roof. There, too, is the wide, open door of mercy. Noah enters. He goes through its "rooms," ascends from story to story, looks out of its "window." His neighbors, though, sneer and pass by. "You have built your ark, Noah, but where is your water?" they cry. "Not a drop to float it!" They point at the undisturbed fields of green, at the blue mountains rising up into a serene, silent sky, at the smoothly flowing rivers whose song is ever of peace. But God whispers, "You have built your ark. Now, wait." By faith, the builder waited. One day, there is a cloudiness to the sky. There are strange sounds of warning in the air. The wind is blowing hoarse, angry trumpets. And look! There are long lines of birds steadily flying toward the ark. Below, are long trains of beasts all moving toward the ark. Noah and his family have gone in. Beast and bird and each living creature that needs protection, all are safely housed. There is a rain now smiting out of the growling sky. There are

freshets roaring down through the valleys. There are huge waves rolling out from the broken fountains of the great deep. The flood is actually coming! "Noah, let us in! Let us in!" is the cry of scoffer and sneerer echoing around the ark.

Too late, too late!  
The door is shut!  
The flood has come!

#### Blackboard.

BY J. B. PHIPPS, ESQ.



REVIEW HINTS. Ask, Why did God condemn mankind? Does he abhor sin now as he did then? Can we sin in one thing and be found guiltless? James 2. 10. Give me some selections from the New Testament speaking of man's guilt. Rom. 8. 7; Eph. 2. 1, 12; John 3. 18; 8. 24; Rom. 6. 23; Rom. 2. 6. Have I need of salvation? Scholars turn to Rom. 3. 23; Heb. 12. 14; 1 John 1. 8; Mark 12. 30. How was Noah saved? (Point to the ark.) Saved through faith. Is there divine provision for my salvation? Yes, Christ saves. John 1. 36; Gal. 1. 4; Eph. 1. 7; John 3. 16; Acts 16. 31. Ought I come to the ark at once? Heb. 3. 15; 2 Cor. 6. 2; Isa. 55. 6; 2 Cor. 6. 17; Matt. 6. 23. Close by singing an invitation hymn and prayer.

B. C. 1921.]

#### LESSON V. THE CALL OF ABRAM.

[Jan. 30.]

Gen. 12. 1-9.

[Commit to memory verses 1-3.]



1 Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee:

2 And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing:

3 And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.

4 So Abram departed, as the LORD had spoken unto him; and Lot went with him: and Abram was seventy and five years old when he departed out of He'ran.

5 And Abram took Sa'rai his wife, and Lot his

brother's son, and all their substance that he had gathered, and the souls that they had gotten in He'ran; and they went forth to go into the land of Ca'naan; and into the land of Ca'naan they came.

6 And Abram passed through the land unto the place of Shechem, unto the plain of Mo'reh. And the Ca'naanite was then in the land.

7 And the LORD appeared unto Abram, and said, Unto thy seed will I give this land: and there builded he an altar unto the LORD, who appeared unto him.

8 And he removed from thence unto a mountain on the east of Beth'-el, and pitched his tent, having Beth'-el on the west, and He'i on the east; and there he builded an altar unto the LORD, and called upon the name of the LORD.

9 And Abram journeyed, going on still toward the south.

#### General Statement.

The deluge marked an epoch in the divine administration of human affairs, not only because by it the stunted world was washed white preparatory to a new history, but also because soon after it a new development in the method of redemption was manifested. Hitherto the human race had been massed together, and vice had greatly the advantage over virtue in the crowded population. But soon after the deluge an in-

stinct of migration came upon the rapidly increasing families of Noah's descendants. This is shown, not only by the Bible record, but even more distinctly by the recent discoveries in philology and ethnology. From the heights of Ararat one of the three great families descended toward the Persian Gulf, another toward the Nile, and a third moved eastward to the lofty plains of central Asia. From these centers other migrations

took place, and the families of the earth overspread its surface. In less than a thousand years after the flood all the great continents—perhaps even America—were occupied by man. One of these migrations is brought to our attention in these verses—that of Abram the Hebrew. Other tribes had journeyed for conquest, for worldly gain, and for settlement. This little clan went

forth for conscience' sake, that it might find a home where God could be worshiped without the contaminating influence of idolaters. In that caravan, ascending the Euphrates, pausing at Haran, pitching its tent and building its altar in Canaan, were carried the religious destinies of the world.

#### Explanatory and Practical Notes.

**Verse 1. The Lord had said.** The Rev. Ver. omits "had." It was probably inserted by the translators in order to harmonize this passage with Acts 7, 2, which states that the call took place while Abram was living at Ur, before his removal to Haran. The call was doubtless accompanied by some supernatural manifestation. **Unto Abram.** Abram was the son of Terah, a descendant of Shem, with whom he was contemporary seventy years. He was chosen on account of his strong character, as the best man in the race to accept the trust of the true religion and to transmit it to the after generations. The history of his descendants, the Jewish people, shows the traits of courage, energy, victory over obstacles, and power to resist external influences. **Get thee out.** He was called to separate himself from the idol-worshipping world, and to walk with God, in a new country where his family would meet with fewer evil associations. **A land that I will show thee.** As yet, the land was not revealed to him; so that "he went out not knowing whither he went" (Heb. 11, 8), and by his unhesitating obedience showed his faith. (1) *How high the honor of receiving God's call—an honor that we enjoy!* (2) *The safety of God's people is in their separation from the world.* (3) *God does not at once reveal all that he has in store for us.*

**2. I will make of thee.** (4) *When God requires a sacrifice he will repay with tenfold reward. A great nation.* From Abram were descended the Midianites, the Arabians, the Edomites, and the Israelites. The last of these number several millions, and are for their numbers the most wealthy and influential race in the world. There is also a reference to the spiritual descendants of Abram in the followers of Christ. **Bless thee.** Abram enjoyed the blessings of earthly prosperity, of power, of honor, and of the divine fellowship. **Make thy name great.** No other name in the ancient world is so widely known nor so highly honored as that of Abraham, regarded alike by Jews, Mohammedans, and Christians. **Thou shalt be a blessing.** Especially fulfilled in the coming of Abraham's descendant, Jesus Christ, who brought salvation to all lands. (5) *Whatever may be the cost, no man is a loser by his choice of God.*

**3. Bless them that bless thee.** Other nations should be dealt with as they deal by Abram's family. (6) *The Church is God's representative, and whatever touches it touches the apple of God's eye. All families of the earth.* There is not a race upon earth but receives some benefit from the salvation which comes to mankind through Abram's seed. (7) *Men enjoy benefits through channels of which they are unconscious.*

**4. So Abram departed.** Though the call had come to Abram at Ur of the Chaldees, he was at that time at Haran, in Mesopotamia, a place afterward known as Carrhae, and famous as a battle-field in the Roman period. It is now known by its ancient name *Haran*, or more properly, as spelled in Acts 1, 2, *Charvan*. It is fifty miles north of the Euphrates. **Lot went with him.** Lot was Abram's nephew, the son of his brother Haran. The name is not the same with that of the place Haran, and in Hebrew has not the same sound. Haran was older than Abram, and died in Ur before

the migration of the family. **Seventy and five.** Says Matthew Henry: "Here is an instance of an old convert." Departed out of Haran. Nahor, the brother of Abram, remained at Haran, and a relation between the two families was maintained for several generations. Both Isaac and Jacob took wives from the Mesopotamian branch.

**5. Sarai his wife.** Afterward *Sarah*, "princess." From Gen. 20, 12, it appears that she was Abram's half-sister. Perhaps she was the daughter of Haran, who may have been Abram's half-brother. Such has been the inference from Gen. 11, 29, where *Loath* is supposed to mean Sarah. **The souls that they had gotten.** The slaves which had been bought by them or born in their household. Slavery of a mild type was universally prevalent. They went forth to go. They had started once before for Canaan, but at that time they had gone but half-way to Haran. Now we are told that "into the land of Canaan they came." (8) *God's call requires not only purpose, but perseverance. Canaan.* The land situated between the river Jordan and the Mediterranean Sea; now called Palestine. It was named Canaan, a word meaning "lowland" from its best-known inhabitants, who lived upon the sea-shore plain.

**6. Passed through the land.** From Haran he journeyed southward 250 miles, passing by Damascus, which tradition states he conquered upon the way. **Place of Shechem.** That is the place afterward occupied by the city of Shechem, between the mountains Gerizim and Ebal, in the center of Palestine. **The plain of Moreh.** Rev. Ver. "The oak of Moreh." This may refer to a grove known by its owner's name. **The Canaanite.** All the allusions in this story show that the land was thinly populated. Few races and few places are named, in comparison with those several hundred years later, at the time of the conquest. The Canaanites were a Hamite race, and were a sea-faring, commercial people.

**7. The Lord appeared.** This indicates a more distinct and open revelation than had previously been enjoyed, but whether to sight, to hearing, or to the inward consciousness, we know not. **I give this land.** This is the first definite promise of Canaan to Abram's descendants. **An altar.** The altar, crowned with its sacrifice, was the token of consecration. By this act Abram signaled his faith, and accepted the land as God's gift.

**8, 9. Beth-el... Hal.** Two places which were probably not yet founded, but named by anticipation, as the record was written long afterward. Beth-el was about twelve miles north of Jerusalem. Hal, afterward Ai (Josh. 7), was five miles east of Beth-el. **Going on still toward the south.** Pitching his tent wherever grass and water were found for his cattle. His journey was farther and farther southward, until at last it led him to Egypt.



#### HOME READINGS.

- M. The call of Abram. Gen. 12, 1-9.  
 Tu. The call of Samuel. 1 Sam. 3, 1-21.  
 W. The call of Elijah. 1 Kings 19, 4-18.  
 Th. The call of the apostles. Matt. 10, 1-15.  
 F. The call of Paul. Acts 9, 1-20.  
 S. The call of Jesus. Isa. 61, 1-11.  
 S. The call of the world. John 8, 10-17; 7, 37-44.

#### GOLDEN TEXT.

I will bless thee, and make thy name great; and thou shalt be a blessing. Gen. 12, 2.

#### LESSON HYMNS.

- No. 258, Dominion Hymnal.  
 Jesus, my Truth, my Way,  
 My sure, unerring Light,  
 No. 256, Dominion Hymnal.  
 He leadeth me! oh! blessed thought,  
 Oh! words with heavenly comfort fraught,  
 No. 257, Dominion Hymnal.  
 Abide with me, fast falls the eventide;  
 The darkness deepens; Lord, with me abide

**TIME.**—1921 B. C. Population widely spread. Chedorlaomer king of Chaldean Empire. No authentic history of European peoples. Commerce begun by Phenicians. Greece in shadows. Egypt well advanced in civilization under her Pharaohs.

**PLACES.**—Haran. Land of Canaan. Sichern. Plain of Moreh. Beth-el. Hal.

**RULERS.**—Chedorlaomer, in Chaldaea. Pharaoh, in Egypt.

**DOCTRINAL SUGGESTION.**—The divine call.

#### QUESTIONS FOR SENIOR STUDENTS.

- 1. Abram.**  
Who was Abram?  
By what name was he known to all the Jews as far down as Paul's day?  
What was the direction of Abram's journey from Ur?  
What streams of water was he obliged to cross to reach Beth-el?  
Was Beth-el in existence in Abram's day?  
Why is it not mentioned here?  
What did Abram's obedience cost him?  
Near what places of great historic interest must he have passed?  
Did Abram have certain knowledge of his destination?
- 2. The Call.**  
What was "the call"?  
What promise accompanied the call?  
What made "the call" a hard one to obey?  
What made the promise a hard one to believe?  
What added hope did God give Abram after he had reached Canaan?  
How did obedience to this call show faith?  
What does this "call" from God suggest as to God's revelation of himself in these early ages?

#### Practical Teachings.

- It is better to follow God's call than to dwell in the midst of plenty and power.  
It is better to go "not knowing" where God leads than to walk the surest path human knowledge marks out.  
Here was a promise that he never could see fulfilled. Yet he believed.  
Here was a command that cost him the surrender of every tie. Yet he obeyed.  
Could our faith stand such a test? Has it?
- Hints for Home Study.**
1. Learn whom of his family Abram took with him and whom he left behind.
  2. Read this whole chapter, and the last six verses of the previous chapter.
  3. Find all that the Book of Hebrews and the Book of Galatians say about Abram, or Abraham.
  4. Trace on a map the probable route of Abram.
  5. Make a list of all the facts told about Abram in this lesson. There are certainly *fourteen*.
  6. Find what is said about the Lord in this lesson that had never been said before.

#### QUESTIONS FOR INTERMEDIATE SCHOLARS.

- 1. The Call.**  
From whom did Abram's call come?  
What was he required to leave?  
Where was he directed to go?  
What promise was given him in regard to his family?  
What in regard to his influence?  
What in regard to his safety?
- 2. The Journey.**  
At what age did Abram leave his native land?  
From what country did he remove?  
To what land did God guide him?  
Who went with him?  
To what city did he first come?  
Who then held possession of the land?  
What vision did Abram have at Sichern?  
Where did he next remove?  
In what service did he here engage?  
In what direction did Abram journey?  
What was the reason for his prompt obedience to God's command?  
What honorable name did he secure because of his faith?  
James 3. 23.

#### Teachings of the Lesson.

- Where in this lesson are we taught—  
1. That God's calls to duty mean blessedness?

2. That God's plan is to bless man by man?
3. That God's promises never fail?

#### Hints for Home Study.

Learn when and why Abram's name was changed. Learn for what Abram is chiefly commended in the New Testament; and by whom he is commended.

#### QUESTIONS FOR YOUNGER SCHOLARS.

- Whom did God call to leave his home and go into a strange country? Abram.  
Where was Abram's home? In Ur, in the land of Chaldaea.  
Where did God want him to go? To the land of Canaan.  
For what purpose? That he might make of him a great nation.  
What was God's promise to Abram? (Repeat the Golden Text.)  
Why could God bless and prosper Abram? Because Abram was willing to obey God.  
Whom does God always bless and prosper? Those who love and serve him.  
What did Abram do when God called him to go? He set out for the land, not knowing where he was going.  
What did this show? His faith in God.  
Who went with Abram? Lot, his nephew.  
Where was Abram's first dwelling-place in Canaan? The plain of Moreh.  
What did he build there? An altar.  
Who appeared to him by the altar? The Lord.  
What promise did he give him? That his children should possess the land.  
Where was Abram's second dwelling-place in Canaan? Near Beth-el.  
What did he build there? A second altar of worship.

#### Words with Little People.

- Have you obeyed God's call to you?  
He calls to make you good and happy.  
He calls to bless and prosper you.  
He calls to guide you into the heavenly land.  
"The Master is come and calleth for thee."

#### THE LESSON CATECHISM.

[For the entire school.]

1. For what purpose was Abram called? To serve God in a strange land.
2. What was God's promise to Abram in the Golden Text? "I will," etc.
3. From what place did God call him? From Ur of the Chaldees.
4. To what place did Abram and his family first journey at God's call? To Haran in Mesopotamia.
5. To what place did he go after his father died? To the land of Canaan.
6. In what should we try to be like Abram? In trusting God's care.

#### TEXTS AT CHURCH.

Morning Text.....  
Evening Text.....

#### ANALYTICAL AND BIBLICAL OUTLINE.

##### The Call and the Promise.

#### I. THE CALL.

1. **Divine.** "The Lord had said."  
"The God of glory appeared." Acts 7. 2.
2. **Individual.** "Unto Abram." v. 1.  
"God hath...chosen you." 2 Thess. 2. 13, 14.
3. **To self-denial.** "Get thee out." v. 1.  
"Forsaketh not....cannot be my disciple." Luke 14. 33.
4. **To separation.** "Country....kindred." v. 1.  
"He that loveth father or mother." Matt. 10. 37.
5. **To service.** "Went forth to go." v. 5.  
"By faith Abraham....obeyed." Heb. 11. 8.

#### II. THE PROMISE.

1. **Prosperity.** "A great nation." v. 2.  
"As the stars of the heaven." Gen. 22. 16.

2. **Blessing.** "Will bless thee." v. 2.  
"Blessing of Abraham... to Gentiles." Gal. 3. 14.
3. **Honor.** "Thy name great." v. 2.  
"The father of us all." Rom. 4. 16.
4. **Influence.** "All families." v. 3.  
"Justify the heathen through faith." Gal. 3. 8.
5. **Inheritance.** "This land." v. 7.  
"All the land which thou seest." Gen. 13. 15.  
"Some better thing for us." Heb. 11. 39.

### THOUGHTS FOR YOUNG PEOPLE.

#### Lessons Concerning Faith.

1. It is by faith that men are able to hear God's call. God speaks to all men, but only those who have faith recognize his voice. v. 1.
2. Faith enables us to choose the real instead of the seeming, the future instead of the present, the eternal instead of the transitory. Earthly interests were all against Abram's call, yet he obeyed it. v. 2, 3.
3. Faith imparts courage, self-denial, perseverance in service, and strength to overcome obstacles. All these we see in Abram, and these traits were imparted by his faith. v. 3-4.
4. Faith accepts God's promises as a reality, and enables men to see in God's word "the evidence of things not seen." v. 7.
5. Faith seeks for communion with God in prayer and in religious service, for, believing in God, we seek also to know him. v. 8.

#### Herean Methods.

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

Draw the map of the world as it was in the time of Abram, embracing the lands between the Caspian Sea, Persian Gulf, Red Sea, and Mediterranean; the rivers Tigris and Euphrates, and the countries Chaldaea, Mesopotamia, Canaan, and Egypt. (See the map at the beginning of Lesson I.) Locate on the map Ur, Haran, Canaan... Show the divine purpose in the call of Abram... Notice the traits of character displayed by Abram: 1.) Obedience; 2.) Faith; 3.) Perseverance; 4.) Independence; 5.) Communion with God... Show what was involved in the call to Abram, and to what extent we are interested in it... The elements in the promise to Abram, and how it is fulfilled in the Christian Church... Find in the Thoughts for Young People some lessons concerning faith.

#### CATECHISM QUESTION.

5. In what part of man is the image of God?  
In his spirit or soul, which was breathed into him by the Creator.

Genesis ii. 7. And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

#### Primary and Intermediate.

Ask, What is a family? Talk a little about family life, the home, etc. Tell that long ago, in a distant land, lived Abram, the head of a family. He had a wife named Sarai, and a nephew Lot. Abram had no children at this time. Tell that Abram lived in a land where the people worshiped idols, but he worshiped the true God. Ask some child whose parents you know to be Christians to stand. Ask, if she has a papa and

mamma, if they worship God, if all the people in their street worship God, and if she thinks papa and mamma would keep on worshipping him even if nobody else did? Impress the idea that we may be true to God whether those around us are or not.

#### GOD'S CALL TO ABRAM.

Teach that God always visits the homes of those who love him. One day he came to Abram's home, and told him he must go away from that country to another which he would show him. Print on the board a very large "I will." Tell that God said "I will" to Abram four times when he called him, and ask what the children understand these words to be. Let some child help to illustrate, by means of question and answer, that when one says "I will" he makes a promise, and that a promise is a very sacred thing. We do not believe all promises. Some people who make them do not care to keep them, and some are not able to keep them. Who always keeps his promises? Call for Golden Text, and impress this as a part of God's promise to Abram, which is also a promise to us.

#### ABRAM'S ANSWER.



Suppose we tell Willie to go into the next room, and there he will be told what is wanted of him. If Willie believes in the love of the one who tells him to go, what will he do? Yes, he will go. Will he go right away, or will he wait awhile? He will go at once.

Abram answered God by doing at once what he was told to do. He took his family, and all his possessions, for he was a rich man, and started, not knowing where he was to go, but God was with him to direct him, and when Abram stopped he built an altar and worshiped God. He was not ashamed to have the strangers whom he met know that he was a servant of God.

*Lessons for Us.* Does God call us? Talk of different ways in which his call may come. Does God say "I will" to us? Read some of the promises from the Bible beginning with these words. Add to the words on the board, "Bless, Keep, Save You." Make very large "If," and add, "You Obey Me." Teach that God will surely do his part if we do our part, which is to obey.

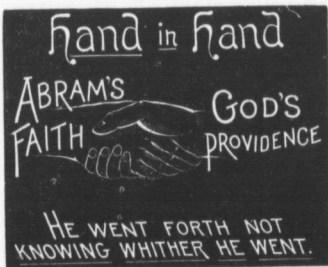
#### Lesson Word Pictures.

"What is this talk about Abram's strange call to another land? Will he leave country, kindred, home?" Abram's neighbors may be saying. They watch this man with a whim. They may reason and they may ridicule. What of the deep rivers that must be crossed, and the high mountains that must be surmounted, and the fierce tribes that must be fought out of the way? The path to the mysterious Land of Promise may be closely beset with difficulties. The conviction in Abram's heart is, "I have heard the voice, crying, 'Get thee out,' and I must go." One day there is an unusual stir among the tents of Abram. "Is he really going?" the neighbors cry. They curiously watch this man with a troublesome idea. Yes, he is going. We see the slowly swinging camels in a long household train. We catch the scamper and rush of flocks and herds. There go the servants with their long staves. Out from under the curtains of that houdah on a patient camel's back peep the dark eyes of a woman, and we know it is Sarai. The man who rides at her side is Abram, and not far away is his nephew, Lot. Yes, Abram has obeyed the mysterious call from heaven. "By faith

... he went out." He patiently journeys on, at noon resting in the shadow of the great trees, at night pitching his tents by the cool, tinkling streams. We watch him as he approaches the great Euphrates shining like a crystal in its channel, and patiently the pilgrim-leader directs the crossing of the long train. They come down into Syria now. Did they linger amid the green fields, the fruitful orchards, the beautiful rivers of Damascus, for needed rest and food? Onward, southward, by faith moves the pilgrim, God alone guiding. Over Jordan he goes, with the dark-eyed Sarsi, the swinging camels, the flocks and herds and the long-staffed attendants. In the fruitful vale of Moreh, overshadowed by Ebal and Gerizim, the pilgrims pitch their tents. Was it in the early morning, on the hill-top, the glorious sun coming up, the spiritual nature aroused to a keen susceptibility, amid the midnight stillness of the encampment all the world of nature and man asleep—that God spoke to Abram? "Unto thy seed will I give this land." Soon there is an altar rising from the ground. There are smoking fires of sacrifice leaping toward heaven. The God who called Abram forth is praised. The Land of Promise has been reached. Again, there is an encampment, fair Beth-el on the west and Hai on the east. We look up to the mountain-slopes that overshadow the clustered tents, and then around upon the browsing herds in the fields of Canaan. But in the midst of all that beauty, what is that wavering line of purple smoke like a wing struggling upward? It is the faith of the pilgrim mounting heavenward, there by the side of his flowing altar remembering and thanking God. Again the tents are struck. Once more moves southward the man of trust, and with him go the patient camels, the huddling flocks, the dark-eyed wife, and the docile servants.

Blackboard.

BY J. B. PHIPPS, ESQ.



EXPLANATION. First, review the points in the lesson as studied to-day; conclude by reading verses 8-10 of Heb. 12. Abram was willing to be led by God; he placed his hand, through faith, in the hand of his divine Father, and "went forth not knowing whither he went."

<b>GOD'S CALL.</b>	IS TO ME.
Luke 5. 32; 19. 30; 9 Cor.	IS FOR MY GOOD.
6. 17; 6. 2; Isa. 55. 6;	IS TO MAKE ME GOOD.
Josh. 24. 15; John	IS TO BLESS ME.
14. 6.	IS TO GUIDE ME.
	IS TO SAVE ME.

[NOTE. If you cannot draw the hands clasped, make two hands by placing your hands flat on the board, and tracing the outline. Connect them with the word "Obedience."]

### The Model Teacher.

BY REV. JESSE S. GILBERT, A. M.

The artist seeks and carefully studies the best and most perfect models. The Sunday-school teacher may well imitate the example of the artist. We want the very best model that we can obtain. Where shall we find the ideal teacher? In Jesus alone can the perfect standard be obtained. He stands forth as the Prince of teachers.

1. He was a *patient* teacher. How often he had dull pupils! His chosen disciples often failed to understand his meaning. This is shown by the fact that after his death they gave up all their hopes and went back to their usual pursuits. They were completely taken by surprise when he rose from the dead. Yet he had been their teacher and guide for three precious years. Still how gentle and kind his rebuke, and how patiently he instructed them in the mysteries of his kingdom!

2. He was a *wise* teacher. He led them along step by step. "Many things" he deferred until they were better able to understand and bear them. He did not put the new wine into old wineskins.

3. He was an *illustrative* teacher. He taught in parables, in tender and beautiful similes. He drew his illustrations from nature, from the most familiar scenes and occupations of life. The hen gathering her brood under her wings, the fox gliding through the thicket, the fisherman drawing in his net, the woman kneading her dough, the shepherd seeking afar his lost and wandering sheep—these and kindred subjects furnished him with abundant and beautiful illustrations. Not from love known only to the few, not even from art or profane history, but from the ever open volumes of nature and of life did Jesus gather his illustrations.

4. He was a *faithful* teacher. He kept back nothing that his hearers at that time ought to have known. He gave ample attention even to a single auditor. Many teachers feel but little inspiration when called upon to teach a small class; but see Jesus in the night interview with Nicodemus, and the noon-tide conversation with the woman at the well.

Patience, illustrative power, wisdom, and fidelity: these were the conspicuous traits in the teaching of Jesus. These are the elements of power in the successful teacher of to-day.

That we cannot combine these elements in our work, so as to reach the dazzling perfection of the Divine Teacher, is no reason why we should be satisfied with any lower standard. It is a trite observation that he who aims his arrow at the sun shoots higher than he who aims at some object upon the surface of the earth. We cannot afford to have a defective model, an imperfect standard, and any other model than the Divine Teacher will, of necessity, be imperfect. It would be well for all Sunday-school workers especially to study Jesus as a teacher.

Better than all, the school of Jesus has never been closed. All teachers may sit at his feet.



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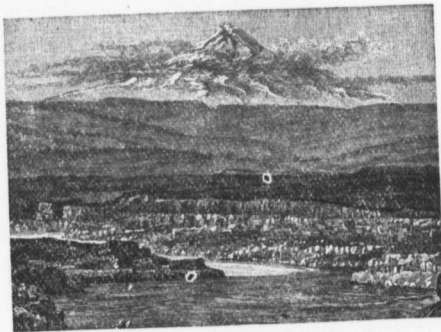
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MOUNT HOOD. (PART OF CUT.)

*Specimen of numerous Cuts of "The North Pacific Coast."*



## OTHER ARTICLES.

As heretofore the MAGAZINE will publish contributions from the leading minds of Methodism at home and abroad, and by leading writers of other Churches. His serious illness has prevented the Rev. Dr. WILLIAMS from completing his article on "THE LESS KNOWN POETS OF METHODISM," but its early presentation is expected.

In addition to the other papers announced we expect also the following:—

**THE SUNDAY SCHOOL AS A CENTRE.**

By the Rev. Dr. CARMAN.

**SIR JOHN LAWRENCE.**

By the Rev. Alex. LANGFORD, of Winnipeg.

**METHODISM AND SUNDAY SCHOOLS.**

By the Rev. JOHN PHILP, M.A., Montreal.

**MADHOUSE LITERATURE.**

By Dr. DANIEL CLARK, Supt. of the Toronto Lunatic Asylum.

**WHY I AM A METHODIST.**

By the Rev. Geo. R. CROOKS, LL.D.

**FATHER MATHEW AND HIS WORK.**

By the Rev. W. McDONAGH.

**THE SCOTT ACT AND PROHIBITION.**

By the Rev. B. B. KEEFER.

**ST. PATRICK, THE APOSTLE OF IRELAND.**

By the late THOMAS GUARD, D.D.

**DEMANDS AND DIFFICULTIES OF MODERN**

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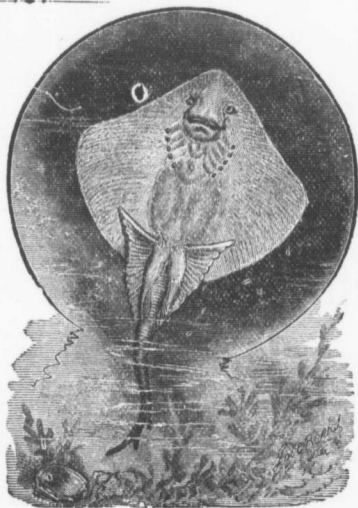
**BOOK REVIEWS.**

**CITY MISSION SKETCHES.**

**NATURAL SCIENCE PAPERS, Etc.**

The Sketches of Life among the Lowly, by an "East End Missionary," and by the author of "Episodes of an Obscure Life," which have been read with such interest, will be continued through the coming Volume.

This is but a partial announcement of the contents of the METHODIST MAGAZINE during the year 1887. Many other Papers of special interest and importance will be given.



*Specimen of Natural History Cuts.*

## OUR SERIAL STORIES.

OUR FIRST SERIAL STORY WILL BE

### "THE PREACHER'S DAUGHTER."

By MRS. E. A. BARR,

whose "Jan Vedder's Wife" has proved the most popular story ever published in this Magazine. Her new story is equally strongly written, and describes the sin and sorrow and repentance of a Methodist preacher's daughter during the trying times of the Lancashire Cotton Famine. The moral teaching of the story is most pronounced and is highly salutary.

Another story will be announced when we secure one that comes up to our high ideal of what a serial for this Magazine should be. We shall publish nothing inferior to the very best that can be procured—something much better than the average magazine story.



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We have been fortunate in securing as our Premium Book, for 1887, a fascinating story by the  
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