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The Teachers Monthly

Vol. V.

SEPTEMBER, 1899

No. 9

BY instruction of the General Assembly the Committees on the *Record* and on Sabbath School Publications are conferring with one another as to a series of weekly illustrated papers for the schools. We hope soon to be able to announce at least another, in addition to the paper for the very little ones already decided on.

Says Rev. A. W. Thompson, Couva, Trinidad, in a recent letter:

"Your publications *suit us admirably*. For our work nothing could be better, particularly the **PRIMARY QUARTERLY** with Lesson Story and Questions, just suited to the kind of "helpers" we have, whose knowledge is very limited. Our Sabbath School work is, in consequence of these excellent helps, much more satisfactory."

A Proposal and a Plan

Children's Day is appointed for the last Sabbath of this month, and the General Assembly instructs that the collections at the Children's Day service shall go to the Century Fund, after the necessary expenses of the Sabbath School Committee, which are not large, have been met.

The Sabbath School Committee makes the proposal that the schools aim at \$10,000 as their first offering to the Fund.

THE TEACHERS MONTHLY is heart and hand with the Committee in this proposal. We have about 160,000 scholars in our Sabbath Schools and Bible classes and 20,000 teachers and officers; and what is \$10,000 among so many?

Should but one-half of these contribute, ten cents from each scholar and twenty

cents from each teacher and officer would make up the whole ten thousand dollars.

The Children's Day exercise turns upon the motto "God With Us." It contemplates a great past, the century that is now almost gone and what God has done for us for our country and our Church—in that century. It looks out upon a future of rich promise in the new century and seeks to enlist the enthusiasm of the children in the magnificent opportunities presented and the wondrous things, which, by God's grace, will be accomplished in His name.

Children's Day should, this year above all others, be a day of gladness and hope and high resolve.

The Century Fund is meant to show our gratitude for what God has done for us. Every coin contributed to it might bear the stamp, "Hitherto hath the Lord helped us." It is meant, too, to provide for the larger enterprises of the coming years, to extend our missions at home and in foreign lands, to strengthen the colleges where our ministers are trained, and to make better provision for aged and infirm ministers and the widows and orphans of those who have fallen in the midst of their days.

The gifts may well correspond to the larger work with which the new century brings the Church face to face. Already the ministers have done nobly. It so happens that the children are to have their turn next. There has not as yet been time to complete the plans for reaching congregations in detail, but Children's Day happily gives the young people an opportunity. They will not fail to do their part, if only the duty and the privilege are plainly pointed out, and a good method of gathering their contributions followed out.

The plan the Sabbath School Committee has adopted should meet the case.

It embraces these three points :

(1) The Children's Day Exercise, a copy for each member of the school, and some copies over, has been sent to every superintendent throughout the Church.

(2) An accompanying note from the Con- vener invites the hearty co-operation of the ministers, superintendents, teachers and officers, in the endeavor to have all the scholars present on Children's Day, and to enlist their sympathies on behalf of the Cen- tury Fund.

(3) Envelopes are supplied for all, older and younger, connect- ed with the school, to be given out the Sabbath previous, so that every one, *without exception*, shall have the opportunity to give.

The envelope carries on its face a brief and pointed statement of the nature and purpose of the Fund.

The unanimity and heartiness with which this Fund was inaugurated in the General Assembly were simply marvellous. God had made all hearts one. We look for the same unity of effort in the Sabbath Schools. They will have time to plan for greater things for Children's Day of 1900. Perhaps they may then give the last \$20,000 the Fund needs. Just now let it be \$10,000 at least. If the Schools fall in heartily with the Commit- tee's plan, the full amount will come.

How to Induce a Child to Think

By Rev. W. S. MacTavish, B.D.

When does a child begin to think? It is not necessary for our purpose to answer the question; for, however much philosophers may differ as to how, or when, a child receives his first impressions, all are agreed that he begins to think at a very early age—certainly before we have to deal with him in the Sunday School. All are agreed, moreover, that the mental activities of a child are governed by the same laws which regulate the thinking of adults.

What is the great law of thought? The

association of ideas. "The law of associ- ation governs all our thinking." If two things become intimately associated in our minds, we cannot think of one without connecting it with the other.

It follows, therefore, that the best meth- od of directing and stimulating the mental activities of a child is to make a free use of il- lustrations. That which is unknown to a child may be revealed to his mind by compar- ing it with something he already knows. Many things which we could not otherwise under- stand are made clear in the Bible because they are compared with those things with which we are familiar. If heaven were described in the abstract, we could not comprehend the description, but the Holy Spirit in describing it makes use of such terms as "golden streets" "gates of pearl," "white robes," and "palms;" and thus, by means of things with which we are familiar, He imparts an idea of the glory, the brilliancy and the happiness of that *Blest abode*.

How many illustrations Christ Himself employed! How often we read the expres- sion, "The kingdom of heaven is like." Here then is our method. Here is our model. When we are dealing with the children we should remember that their mental activities run along the same lines as our own, and as Christ gained the attention of His hearers by the copious use of illustrations, so we may rouse up the attention of children by well- chosen similitudes.

There is another branch of this method, which, though not new, is growing more and more in popular favor. I refer to teaching by means of object-lessons. Abijah em- ployed it with Jeroboam. Agabus used it with Paul. Christ made use of it when He set a little child in the midst of the disciples, and also when He washed the disciples' feet. Why were these object-lessons used? To arouse interest and to deepen the impression conveyed. We are told that an impression can be gained more readily through the eye than through the ear, and if it be received through both these channels, it must be more decided and lasting. If we would lead the children to think, we shall find it to our

advantage to make use of this method. It is not such a difficult matter to find objects to illustrate spiritual truth. A watch, a fish-hook, a mouse-trap, a plant, a flower, an alarm clock, a pen, a clean handkerchief, a stained handkerchief—any of these common things may be used to set forth important truths.

Dr. John Brown tells how he roused up the interest of a class of boys at a school examination in Scotland by passing a beautiful penknife around the class. Spurgeon once told the students at the Pastors' College that they ought to find enough illustrations in a tallow candle to last them six months. They smiled at the idea, and so he felt himself challenged to show what could be done. Accordingly he produced his two famous lectures upon candles. One can see at a glance how many truths may be illustrated in this way, and if teachers would only spend a little time in preparing illustrations, the children would think, the habit of observation would be cultivated, their perceptive faculties would be developed, their imagination would be quickened, and their reasoning powers would be strengthened.

2. The teacher may stimulate the mental activities of a child by asking questions. He who has mastered the art of questioning has overcome one of the most difficult features of his work. It requires tact, patience, judgment, and a good knowledge of human nature to ask such questions as will rouse up a listless child, bring out what is in his mind, and reveal whether the lesson is understood or not. Perhaps when one puts a question the pupil cannot answer it. Should the teacher then answer it himself? Not unless he believes the question is beyond the ability of the class. Should he pass the same question to another? Not if it has been first asked of one of the dullest pupils. It is better to turn the question around and then try again. Sometimes, and especially when a correct answer has been given, the other members of the class may be asked if they agree with it. This is almost certain to arouse interest; besides, it does not discourage any one.

3. If the teacher would make others think, he must do a great deal of thinking in advance. He will find it necessary to devote much earnest and prayerful attention to the preparation of the lesson. No one can create enthusiasm if he is not enthusiastic himself. He cannot by a hasty glance at the lesson prepare vivid and telling illustrations, neither can he present questions in such a way as to excite the thinking powers of the class. But if the teacher, looking to the Holy Spirit for help and guidance, prepare the lesson as indicated above, he may hope to arrest and hold the attention of his class, to save the unsaved, and to build up young believers. When such glorious results may be expected, what teacher will begrudge the time or labour required for the adequate preparation of the lesson?

Deseronto

The Teachers' Meeting

By T. C. James, Esq.

No special arguments are needed to impress upon Sabbath School workers the importance of the teachers' meeting. In the present day more and more of what should be home training is being relegated to the Sabbath School, and however much we may deplore this, it is none the less our duty to endeavor to meet it. If teachers are in any measure to do the work to which God is calling them, the most careful and thorough preparation to which they can attain is indispensable. The time at their disposal is very short and the issues at stake are so momentous that only eternity will measure them.

Let me emphasize the value of the Teachers' Meeting by two considerations:

First—It is absolutely necessary that the teaching in a school shall be harmonious along its main lines. Scholars are quick to notice differences of view, and nothing is more disheartening to a teacher than to have a carefully prepared lesson virtually rendered of no avail by the closing remarks from the superintendent's desk. The teachers' meeting should determine what we are to make of the lesson, the chief thoughts

that are to be presented, and the principal lesson, or lessons (usually one good lesson is enough), to be enforced.

Secondly—There is nothing so helpful to teachers as the interchange of thought. I am presupposing that all the teachers make an honest effort to study the lesson, as this is the very least that can be expected of them. This having been done, each should come prepared to contribute his or her thought upon some portion of the passage. It is astonishing, after having given one's best personal effort, how much that is fresh will be gathered at a teachers' meeting, what new light will be cast upon phases of the truth, and what striking ways of presenting the lesson will be brought out.

The chief factor in this meeting is, of course, the leader. In most of our country charges this duty will devolve upon the minister, and even in our city charges, unless there is a layman specially qualified, it is better that the minister take the chair. In any case his presence is indispensable. This, it is true, means some extra work on his part; but if the preparation of the lesson be made part of his pulpit work, it will not add greatly to his weekly study. Expository preaching is one of the great needs of this day and at least one sermon per week can be obtained from the lesson.

Let me venture, with great diffidence, to throw out a few hints to the leader.

Divide the lesson carefully, using short, suggestive titles for your heads, so that the outline may fasten itself upon the minds of your teachers. With a good outline in the mind, the lesson will never be unprofitable. The leader's details in filling in may be, perhaps should be, largely dropped in teaching, but his outline should form the basis of the teacher's work. Let me advise asking the teachers to bring outlines of their own each week and be always ready to adopt a more suggestive one than your own, which you will find you will not unfrequently receive.

Study all the helps available, never forgetting to make the Word expound itself. Try to obtain from your teachers as clear and full a view as possible of the lesson surroundings and of the lesson story itself. The more

clear and vivid these accessories are made, the more will the picture of the lesson be impressed upon the mind and, if we are to teach a lesson thoroughly, we must have it clearly and vividly before our minds.

Use the blackboard, mapping out the lesson with outline and details as far as may be deemed advisable. This may be all done beforehand (as I myself prefer) or it may be filled in as the class advances from stage to stage in discussing the lesson. Invite the teachers to use their note books as aids to their private study:

"The time of the meeting is a matter of some importance. When possible, it should be held in the middle of the week. The teachers will then be able to bring together the result of their private study and crystallize their thoughts under the guidance of the leader. This, in turn, will form a basis for further and more profitable study. If the meeting be held early in the week, there will not be time for preparation; if late, the Sabbath teaching may degenerate into a parrot-like repetition of the material obtained at the teachers' meeting.

Invite the Bible classes to attend, especially if, as seems to me desirable, these classes pursue a connected study of some topic rather than follow out the regular course of lessons. The meeting will then serve to give unity to your school work and, in addition, it will become a training-ground for future teachers.

Where a teachers' meeting is impracticable (and there may be a few such cases) the minister should make the lesson the subject for his weekly prayer meeting, giving such an exposition of it as he feels will be most helpful to his teachers. This is the best, in fact the only, substitute that I can suggest for a teachers' meeting; and, highly as I appreciate the abilities of our ministers, let me say that it is but a poor substitute. The minister will be the first to acknowledge this; for it is in the free interchange of thought, the contact of mind with mind and heart with heart, that the chief virtue of the teachers' meeting lies.

In closing, I venture to present an outline of a lesson, not as a model, but as a sort of

illustration of some of the suggestions here made. The date has been chosen with a view to the exigencies of publication, in order that the outline may be before teachers' meetings prior to the time of the lesson.

September 17, 1899

POWER THROUGH THE SPIRIT—Zech. 1: 1-14

Golden Text—Verse 6

Time—Place—Lesson Story

THE POWER OF

1. *Illumination*, vs. 1-5; 11-14. The office of (a) The Church, (b) Individuals. See Matt. 5: 14, 15. Object, Matt. 5: 16; 1 Peter 2: 9. Source, John 1: 4, 9; John 8: 12; Eph. 5: 14. Impress duty, Home and Foreign Missions.

2. *Achievement*, vs. 6, 7. In Jesus Christ, Luke 4: 14; Apostles, Matt. 21: 21; Acts 4: 31-33; Ourselves, Luke 11: 13; The pledge of success, 2 Cor. 3: 5; Phil. 4: 13.

3. *Pernitence*. 1 Peter 1: 24, 25; 1 John 2: 17; Rom. 8: 14; Rev. 3: 12.

It will, of course, be observed that the outline given is not an explanation of the passage, but an attempt to deal with the practical lessons which will naturally suggest themselves as the passage is explained.

Charlottetown, P. E. I.

The Review

Rev. George H. Smith, B. D., Ph. D.

The weekly and quarterly reviews in Sabbath School work differ very much as to aim and manner of treatment.

Each Sabbath, when the classes have re-assembled and before the school is dismissed, the Superintendent, or some one to whom the duty has been assigned, should give at least five minutes to a review of the lesson. This serves the two-fold purpose of ascertaining in a general way what has been taught and of fastening the leading lesson truths or emphasizing some practical teaching. In such a review the chief facts only should be dealt with, details being avoided.

The circumstances of the lesson in question must determine the method of review.

1. Sometimes a story may be told illustrating some feature of the lesson, making more impressive one of its great truths.

2. A map, a picture, or a blackboard, may often be used with advantage in the review. A rough sketch or a simple diagram may make a great fact plain, where a multitude of words would be embarrassing. It is interesting to trace the places, as their names occur from lesson to lesson, on a map sketched on rough paper, which may do duty again at the quarterly review.

3. Occasionally objects may be advantageously employed. A mind trained in what Dr. Shedd calls the "Homiletic Habit" will soon become ingenious enough to devise or suggest inexpensive objects which may be used with telling effect. A "Biblical museum" containing grain, etc., from the Holy Land will often be in demand. Books of pressed Oriental flowers are easily obtained, blocks for the construction of an altar, the Temple, an Eastern house or palace may be easily had. Whatever makes truth plain or to impress a practical lesson is legitimate in Sabbath School work. The twisting of texts and catch words into acrostics is confusing to the mind and rarely of advantage. From the many practical teachings which may be deduced from any of the lessons, there should be one central lesson. This the weekly review should aim to emphasize.

The Quarterly Review, instead of being the most interesting lesson of the course, is often the most useless.

This arises in a great measure from failure to realize the object and importance of the review. This exercise does not consist in a repetition of golden texts, lesson titles or plans. Nor is it a mere going over of the lesson in an aimless way. The place and importance of quarterly review are evidenced when we realize that the twelve preceding lessons are necessarily patchy, and the thirteenth affords an opportunity for bringing the patches together and viewing the quarter's work as a whole. One may carefully examine the separate stones in the stonecutter's yard without obtaining any idea of the building to be constructed. We have ex-

amined the twelve stones in detail, but in the thirteenth lesson we see them put together, and now we view the building as a whole.

For instance, in the present course of Old Testament studies, the subject is "The Exile and the Return," covering a period of about a century. We have dipped into six different books of the Bible. Israel was wrecked and remained a wreck for seventy years, after which there was a return to prosperity, slight at first but steadily increasing. The great teaching of the quarter's work is, summed up in the Golden Text, "The angel of the Lord encampeth round about them that fear him and delivereth them," or, in other words, that through adversity and prosperity God is with His people.

The object of the Review is threefold.

(1) By a Re-view, to test what has been remembered of the lessons and to fix the facts and truths in the mind of the scholars;

(2) By a New-view, to present the lessons as a whole;

(3) By a Pre-view of the next quarter's lessons, to prepare for a more profitable study of those lessons.

As to the manner of conducting a quarterly review, publicity should be given to the occasion, the parents and friends of the school being invited to attend. Have all the scholars assembled. After the opening exercises, conducted by the Superintendent, one teacher, according to arrangement previously made, may briefly summarize the lessons; another may point out the *places* on a map attaching an event to each. The names of the leading *persons* in the lessons may be written on the board by a senior pupil as the other pupils name them. The pastor may close by giving the New-view and application and the Pre-view for the next quarter. Such a method, when carefully planned and varied from quarter to quarter, will not only serve the end of a quarterly review for the scholars but will awaken the interest and enlist the co-operation of the parents with the teachers in a way scarcely excelled.

Thamesford, Ont.

Little Builders

Little builders all are we,
Building for God's eye to see;
Not with hammer's cheery ring,
Not with outward chiselling;
Back and forth no plane we draw,
Never need we use a-saw;
Tho' no tools our hands may show,
All the while the buildings grow.

CHORUS—

Building, Building, ev'ry day,
Help us, Lord, to watch and pray;
Building, Building, ev'ry day,
Help us, Lord, to watch and pray.

Little builders day by day,
Building with the words we say,
Building from our hearts within,
Thoughts of good or thoughts of sin.
Building with the deeds we do,
Action ill, or pure and true;
Oh, how careful we must be,
Building for eternity.

Some, alas! build on the sand,
On the drifting, treacherous land;
Ah, when comes the stormy day,
Their foundations swept away.
What then will the builders do?
Oh, the word of God is true—
Lost shall all their life-work be;
Lost to all eternity.

Let us build upon the rock,
Firm amid the tempest shock.
Jesus is the rock secure,
Fixed on Him our hope is sure.
Though the driving torrent fall,
Wind to wind in terror call,
On the solid rock are we,
Safe to all eternity.

Safe in Jesus, we will sing;
Precious offerings to Him bring,
Love's bright gold and silver fair,
Willing service, faith and prayer.
Building to His praise each day,
All we do, or think, or say,
Fitting for our Lord to see,
Temples for eternity.

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II. RESPONSIVE SENTENCES.

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

SCHOOL. For His mercy endureth forever.

SUPT. Let the redeemed of the Lord say so.

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

III. SINGING.

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

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

VI. SINGING.

The Lesson

I. STUDY IN CLASSES.

II. SINGING.

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

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

Closing

I. SINGING.

II. RESPONSIVE SENTENCES.

SUPT. Bless the Lord, O my soul.

SCHOOL. And forget not all His benefits.

SUPT. Who redeemeth thy life from destruction.

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

SUPT. As the heaven is high above the earth.

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

SUPT. Glory ye in His holy name.

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

III. CLOSING HYMN OR DOXOLOGY.

IV. BENEDICTION OR CLOSING PRAYER.

De Nain

Bible Dictionary for Third Quarter, 1899.

A'-bed'-ne-go. The Chaldean name given to Daniel's friend Azariah; saved with his two companions from the fiery furnace.

A'-saph. A Levite appointed by David as leader of the praise of the first Temple.

As'-sur, As'shur. Also (Assyria) An ancient kingdom lying in the valley of the Tigris, to the north of Babylonia. Its capital was Nineveh. Its kings overran western Asia and carried off Israel into captivity.

As-a-ri'-ah. The Hebrew name of Abed-nego, which see.

Bab'-y-lon. The kingdom lying south of Assyria in the valley of the Euphrates. Its kings carried Judah captive.

Ben'-ja-min. The tribe founded by the youngest son of Jacob, whose territory lay between Judah and Ephraim.

Chal'-de-ans. Natives of Chaldea. In Daniel the name is applied specially to a priest class who were magicians and astronomers.

Cy'-rus. At first king of Elam to the west of Babylon, and then successfully conqueror of Media, 549, of Persia, 546, of Lydia, 545 and of Babylon, 539, B. C. A great soldier and ruler. Gave the Jews liberty to return and aided them in rebuilding the temple at Jerusalem.

Dan'iel. The fourth of the "greater prophets"; carried as a lad captive to Babylon, through the fear of God held places of high trust through several reigns.

Da-ri-us, the Me'di-an. (Dan. 5: 31.) Not as yet fully identified with any historical personage mentioned outside the Scriptures.

Da-ri'us (Hystaspes). Belonged to the Persian branch of the same royal house as Cyrus. Ruled over the united kingdom of Babylon from 525 to 485 B. C. Aided the Jews at Jerusalem to complete the temple.

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

E'-den. The garden in which our first parents were placed at their creation.

E'-gypt. The country of the Nile basin in Africa, in which the children of Israel were in bondage for four hundred years.

En'-ge-di. A spring of warm water which bursts forth from the cliffs overlooking the west shore of the Dead Sea, near its centre, and a town near by.

En-og-la'im. A locality probably on the N. W. shore of the Dead Sea, near the mouth of the Jordan, named only by Ezekiel.

E'-sar-had'-don. Favorite son and successor to Sennacherib, King of Assyria. Repopled parts of Sidon and Israel with people from Elam and Babylonia.

Han-a-ni'-ah. The Hebrew name of Shadrach, one of Daniel's three friends, who with his two companions was saved in the fiery furnace.

Hag'-gai. A prophet of the Restoration, who stirred up the people to rebuild the temple. Wrote one of the books of the Old Testament.

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

Jer'e-mi'-ah. Born of a priestly family at Anathoth, and prophesied from 626 to 586 B. C., the period before and during the exile.

Jer-u'-sa-lem. The Holy City, capital of all Israel, and after the separation, of the kingdom of Judah.

Josh'-u-a (or Jesh'-u-a). The High Priest of the people in the time of the Restoration.

Jos'e-ph. The father of Joshua, the High Priest of the Restoration.

Ju'-dah. The fourth son of Jacob and the tribe springing from him. After the division of the kingdom, the name was applied to the southern division, which included Judah and Benjamin, with a portion of Simeon and Dan, and had Jerusalem as its capital.

Leb'-a-non. A mountain range in the north of Palestine.

Le'-vites. Descendants of Levi the third son of Jacob by Leah; set apart for the service of the Sanctuary. The family of Aaron to whom the priesthood was appropriated, was of the tribe of Levi.

Medes. One of the most powerful nations of western Asia and forming one of the most important portions of the kingdom of Cyrus.

Me'-shach, Mi'-sha-el. The Chaldean name given to one of Daniel's three companions and who was miraculously preserved in the fiery furnace.

Mith'-re-dath. The treasurer of Cyrus, King of Babylon, at the time of the Restoration.

Neb'-u-chad-neg'-zar (Nebuchadnezzar). The great King of Babylon who besieged Jerusalem and carried Judah captive, and who built up Babylon in glory and pride.

Per'-sia. A kingdom lying east of Babylon whose kings overcame Babylon and ruled over all the western part of Asia.

Sha'-drach. The Chaldean name for Hananiah, which see.

She-al'-ti-el. The father of Zerubbabel, the ruler of Judah in the Restoration.

Shesh-baz'-zar. The Persian name of Zerubbabel, the Prince of the Jews in the Restoration, who ruled over the state and supervised the building of the temple.

Zer-ub'ba-bel. See Sheshbazzar.

International Bible Lessons

Studies in the Old Testament

LESSON CALENDAR: THIRD QUARTER

- | | |
|------------------|--|
| 1. July 2 | Gracious Invitations. Hosea 14: 1-9. |
| 2. July 9 | Daniel in Babylon. Daniel 1: 8-21. |
| 3. July 16 | The Hebrews in the Fiery Furnace. Daniel 3: 14-28. |
| 4. July 23 | The Handwriting on the Wall. Daniel 5: 17-31. |
| 5. July 30 | Daniel in the Den of Lions. Daniel 6: 10-23. |
| 6. August 6 | The New Heart. Ezekiel 36: 25-30. |
| 7. August 13 | Ezekiel's Great Vision. Ezekiel 37: 1-14. |
| 8. August 20 | The River of Salvation. Ezekiel 47: 1-12. |
| 9. August 27 | Returning from Captivity. Ezra 1: 1-11. |
| 10. September 3 | Rebuilding the Temple. Ezra 3: 10-4: 5. |
| 11. September 10 | Encouraging the Builders. Haggai 2: 1-9. |
| 12. September 17 | Power Through the Spirit. Zechariah 4: 1-14. |
| 13. September 24 | REVIEW. |

LESSON X.

REBUILDING THE TEMPLE

September 3, 1899

Ezra 3: 10-4: 5. Commit to memory vs. 10, 11. Read chapters 3 and 4

10 And when the builders laid the foundation of the temple of the Lord, they set the priests in their apparel with trumpets, and the Levites the sons of Asaph, with cymbals, to praise the LORD, after the ordinance of David king of Israel.

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

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

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

Ch. 4: 1 Now when the adversaries of Judah and Benjamin heard that the children of the captivity builded the temple unto the Lord God of Israel;

2 Then they came to Zerubbabel, and to the chief of the fathers, and said unto them, Let us build with you: for we seek your God, as ye do: and we do sacrifice unto him since the days of Esarhadon king of Assur, which brought us up hither.

3 But Zerubbabel, and Jeshua, and the rest of the chief of the fathers of Israel, said unto them, Ye have nothing to do with us to build an house unto our God; but we ourselves together will build unto the Lord God of Israel, as king Cyrus the king of Persia hath commanded us.

4 Then the people of the land weakened the hands of the people of Judah, and troubled them in building.

5 And hired counsellors against them, to frustrate their purpose, all the days of Cyrus king of Persia, even until the reign of Darius king of Persia.

Revised Version—1 Order; 2 One to another in praising; 3 Spring. For he is good; 4 Heads of fathers' houses; 5 The old men; 6 A temple; 7 The God; 8 Drew near; 9 Persia.

GOLDEN TEXT

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

DAILY READINGS

M—Ezra 3: 1-7. Daily offerings.
T.—Ezra 3: 8-13. Rebuilding the Temple.
W.—Ezra 4: 1-6. Temple.
Th.—Ezra 4: 11-24. Enemies prevailed.
F.—1 Chron. 23: 24-32. Charge of the Levites.
S.—Psalm 136. Enduring mercy.
S.—1 Cor. 3: 6-17. God's Temple.

TIME

Spring of year following last lesson, B.C. 535.

PLACE

Jerusalem, the Holy City.

CATECHISM

Q. 72. What is forbidden in the seventh commandment?
A. The seventh commandment forbiddeth all unchaste thoughts, words and actions.

LESSON PLAN

I. The Work Begun, 10-13.
With high enthusiasm and the hearty co-operation of all.

II. The Work Interrupted, 4: 1-5
By the people of the land who pretended zeal for God.

LESSON HYMN

Book of Praise—106 (Ps.), 97 (Ps.), 559, 579, 238.

Rev. J. H. Nair CORRECTING LINKS

The return of the first band of the Exiles was in the spring; in the seventh month (October) the altar of burnt-offering was set up on its old site (ch. 3: 1, 2), the Feast of Tabernacles observed (v. 4), and the regular routine of sacrifices and worship established (vs. 5, 6). Preparations were made for the rebuilding of the Temple (v. 6), and in May of the year following the work began in earnest (v. 19). Zerubbabel, the Governor, and Joshua, the High Priest, took the lead and were heartily supported by the people.

Sessons 8 + 91.

Lesson 10

Signature

EXPOSITION

1. The Work Begun, 10-13.

V. 10. *The builders*; Zerubbabel and Joshua, who were at the head of affairs (v. 2). *Laid the foundation*. The very foundations of the Temple had been swept away by ruthless foes. *The temple of the Lord*. Built first by Solomon. This new temple was called that of Zerubbabel. Herod's temple followed on the same site. *The priests in their apparel* (see 2:69). The garments of the common priests were, (1) "Breeches" of white linen; (2) A coat or tunic, seamless, extending from the neck to the feet, and with sleeves, which was "broided" or woven in squares like damask; (3) The girdle, of white linen variegated with blue, purple and crimson, so loosely woven as to be like a serpent's skin; (4) The bonnet, or turban, of white linen. The High Priest had additional and more ornamental garments, but when, once a year, he entered into the Holy of Holies he was dressed in pure white alone. *With trumpets*. The sacred trumpets were blown by the priests on all state and festival occasions. Num. 10:8, 10. *The sons of Asaph, with cymbals*. David assigned the instrumental music to the Levites, the cymbals especially to the sons of Asaph (1 Chron. 25: 1, 2; 16: 4, 5; 25: 6). The cymbal was much like that still in use. The Hebrews employed a great variety of instruments in the service of praise. (1 Chron. 25: 1, 6; Ps. 150.)

V. 11. *And they sang together* (Rev. Ver., one to another) by course. The singers were divided into two choirs, which, standing opposite to each other, sang alternate portions of the psalms responsively. *Because he is good, etc.* A common response from the liturgy for sacred festivals (see 1 Chron. 16: 41; 2 Chron. 5: 13; 7: 3; 20: 21; Jer. 33: 11; also Psalm 136). God's goodness and mercy are a perpetual source of joy in this life, as they shall be in the life beyond.

V. 12. *Many of the... ancient men*. The old men among the priests and Levites, and the "heads of fathers' houses" (Rev. Ver.) who had seen the Temple of Solomon, and remembered its great magnificence. When

the foundation... was laid. So humble and insignificant did this seem compared with the greatness and glory of the former (Hag. 2: 3), and so small a handful were they as compared with the thronging city of their early youth, that they *went with a loud voice*. But *many shouted aloud for joy*. "The young and hopeful rejoiced; the old, who remembered former glories, amidst the ruins of which they stood, were unable to restrain their grief." (*Prof. A. B. Davidson*.) *The people could not discern*. The people, who crowded the hill could not distinguish the shouts of joy from the sounds of grief, so loud and so mingled were the voices.

II. The Work Interrupted, 4: 1-5.

V. 1. *The adversaries*. Ezra writes long after and has good reason to give this title to the men who so persistently opposed the Lord's people and the Lord's work. These "adversaries" of Judah and Benjamin (the two tribes who made up the Kingdom of Judah) were from the remnant of the Ten Tribes left in the land, and the mixed population introduced by their conquerors. *The children of the captivity*; the people just returned from exile in Babylon.

V. 2. *They came to Zerubbabel*. Zerubbabel was surrounded by the chiefs of the great families as counsellors. *Let us build with you*; a not unnatural desire, knowing the Jews to be the genuine people of Jehovah, the God of the land, and feeling the need of knowing better how to serve and honour Him. *We seek your God*. A priest of Jehovah had, at their request, been sent to them (2 Kings 17: 27). *We do sacrifice*. "They had been leavened with the religious idea of the Israelites, among whom for many years they had mixed, and, though with the retention of many heathen superstitions, they would be in the main worshippers of Jehovah." (*Davidson*.) This is putting their case rather too favorably. Says Professor Adeney. "They combined their own idolatrous religion with that of Jehovah. They feared the Lord and served their own gods. (2 Kings 17: 33)." *Since the days of Esar-haddon* (son of Sennacherib) king of Assur (Assyria). He

repeopled many parts of Israel with colonists brought over from Babylonia. (2 Kings 17 : 24).

V. 3. *Ye have nothing to do with us.* (Neh. 2 : 20). The leaders of the Jews, viewing the Samaritans as strangers in blood and worship, and suspecting evil designs and evil results from their desire for an alliance, repelled their advances. "The Jews have no dealings with the Samaritans" (John 4 : 9). *Our God*; who belonged peculiarly to them. *But we ourselves together*; as one united people, exclusive of all others. They felt able to do the work alone, and safer in so doing it. They refused external material help that they might the better maintain purity of heart, of worship and of life. *As Cyrus commanded us.* They sought from the letter of the decree to justify their refusal of

the request. A mere quibble to avoid direct conflict. *The people of the land weakened the hands.* This they did by constant threatening and attack. (Zech. 8 : 10.) *Troubled (terrified) them in building*; frightened them out of building.

V. 5. *And hired counsellors.* The Samaritans hired men to influence Cyrus and his court against furthering the plans of the Jews. How sad when the Christian Church becomes dependent on the will of earthly monarchs! What a contemptible employment is that of the hinderer! *All the days of Cyrus . . . even until the reign of Darius.* Cyrus died B.C. 529, Cambyses, his successor, B.C. 522; then Pseudo-Smerdis reigned for seven months, followed by Darius Hystaspes. For sixteen years the work on the Temple was stopped.

ILLUSTRATION AND APPLICATION

Rev. J. H. Turnbull

When the exiles returned from Babylon to Jerusalem they found the city in ruins and little trace of their Temple remaining. Probably very few of them had ever seen the Holy City before, for it was between sixty and seventy years since the captivity had begun. But although they had never seen Jerusalem or the former Temple, they had evidently heard very much about it from their parents and their older kinsmen. So we read that, when they came to Jerusalem, their first care was to set up an altar upon the foundations of the old one (v. 2).

It is an excellent sign to see a people careful about the worship of God. Israel's great sin was ever that of forgetting God, and it is the great weakness and sin of every nation and every individual. Let us follow the example of the children of Israel on this occasion, and be always mindful of the worship of God and make the best provision we can for it. The money is not wasted that goes into church building and maintenance. Without churches public worship would soon decline, and the decline of public worship carries with it the decline of religious life, and the decline of religious life, national decay. It is an act of the highest patriotism, as well as a proper recognition of God's great goodness to us during the cen-

tury now nearing its close, to lay upon His altar, as our Church proposes to do, a million dollars for the extension and maintenance of God's cause in the new century.

We read that the people were in haste to set up this altar because they were in danger, (v. 3). A time of real need often drives us near to God. Let us thank Him for difficulties and troubles. They may be only blessings in disguise, if we view them rightly. If adversity slays its thousands, prosperity slays its tens of thousands.

Having set up the altar, they observed in the best way they could the prescribed order of sacrifices and feasts (vs. 4-6). Of course they could not celebrate these in a grand way, but God is pleased with our worship, however humble it may be, if it be sincere.

They had an altar, but they had not yet a temple wherein to worship Jehovah; but, as they met about the altar, their zeal was nourished, and it was not long until they began to prepare to build a place of worship. The people, though very poor, gave money and other things to procure materials and pay workmen (v. 7). All the people were interested, and when all are interested in God's work, good results must follow. It may be very little that one person alone can do, but, united, even a feeble flock can do great

things. The smallest help is welcome to God, and may be valued by Him far above help that appears greater. The widow's mite was more than the gifts of the rich.

They sang together, v. 11. It is customary to celebrate in some suitable way the laying of the corner-stone of a new place of worship. On this occasion there was great joy among the people when the foundations of the house of God were laid. The priests and the Levites rendered a special musical service in which they used both musical instruments and their own voices. The goodness and mercy of God toward Israel was the theme of their praises. We who have churches at our very doors can hardly understand how godly people in some parts of our land, who are without churches, long for a place to worship God, and how thankful they are when some place, however humble, is established in which regular services may be held. Let us notice, too, how prominent a part music is given in worship. It is as natural for God's children who feel the nearness of the Father to sing as it is for the birds at sunrise.

Wept with a loud voice, v. 12. Some of the old men, seventy years of age or more, who had seen the former Temple, wept because this one promised to be much poorer and plainer than the other. The Temple of Solomon, though smaller than this one, was yet magnificent in comparison. They felt that God was worthy of the very best. Nothing is too good for the service of God. The best architecture, the best music, the best preaching, are none too good for our churches. And the church should be in proportion to the means of the worshippers. It does not look well to see luxury in our homes and bareness and shabbiness in our churches. Let us have our churches and everything about them just as good as we can afford; but if we cannot afford grand churches God will be just as well pleased if we worship Him in a shanty or a shack or in the open air. He looks on the heart, not on the outward appearance.

Many shouted aloud for joy. The same temple caused some to weep and others to rejoice. Those who had known something

better were sad that the house of God should be plain and unadorned. The younger members of the nation were thankful for a temple of any kind. When we have provided in the best way we can for the service of God let us be content. God expects nothing more of us. He asks nothing harsh or unfair.

Let us build with you, ch. 4:2. Those who offered to help in re-building the Temple were mainly Samaritans. They knew something about God, but were still heathen in many respects; so the leaders of Israel refused to receive their help in erecting the Temple. This perhaps may seem a little stiff; but when we consider the position of the Jews, it is seen to have been very wise. They were but a handful of worshippers of Jehovah thrown in among great masses of idol worshippers, and their only hope of being able to maintain their principles and religion unimpaired was to avoid all intercourse with outsiders. We cannot be too careful concerning those we associate with in our work or business. It is a very dangerous thing to associate with people of corrupt principles or practices. (1 Cor. 15:33.)

They hired counsellors against them, v. 5. Evil men may cause good men a great deal of inconvenience and trouble. The enemies of Israel wrote slanderous letters to Persia and succeeded in having the work stopped for sixteen years. This was a serious check to the Jews and no doubt caused them deep sorrow, but all came right in the end, and by permission and help of Darius the Temple was completed. God had not forgotten His people. Though, for a while, wickedness and wicked people may prevail, God and the right must some day come to their own. Let us have confidence in God and hope great things from Him. Even the wrath of man He makes to praise Him. (Ps. 76:10.)

"There shall never be one lost good! What was, shall live as before;
The evil is null, is naught, is silence-implying sound;
What was good shall be good, with, for evil, so much good more;
On earth the broken arcs; in the heaven, a perfect round."

—Browning's *Abt. Vogler*.

TEACHING HINTS

A preliminary "grind," as the college students call it, goes with a relish, provided the previous lessons have been well taught. Try it with this lesson.

SOME DATES: The captivity—The accession of Cyrus—The return of the exiles.

SOME PERSONS AND PLACES: Cyrus—Zerubabel—Joshua—Babylon—Jerusalem.

SOME PREPARATIONS (see Connecting Links): The setting up of the altar—The feast of Tabernacles observed—The routine of worship established—The gathering of material—The organizing of the workmen.

All this in order to the building of the Temple, the Lord's House (Some questions may be asked about the building of the first Temple on the same site, 1 Kings 6, etc.).

The preparations culminate. (Be sure to break down this big word if you have little scholars in your class.)

1. *A Gala Day*, 10-13. These separate items should be made to stand out distinctly. (a) The laying of the foundation by the builders; (b) The service of praise (Do not spare detail); (c) The tears of the old men, who looked backward; (d) The joy of the younger men, who looked forward.

These five characteristics mark this holy enterprise:

Enthusiasm.

Consecration.

Unity.

Jealousy for God's glory. (This accounts for the weeping of the "ancient" men. They thought the new Temple would be mean as compared with the old).

Hope.

Show the class how these are the marks of any work for God likely to succeed, as, for example, the building up of character, the work of the Sabbath School, a society or the congregation, the carrying on of the great Schemes of the Church.

The New Century Fund is getting well before the Church now. Here is a fine opportunity to discuss it with your scholars. It is the laying of new and broader foundations for the future work of the Church. Will the million be raised? Certainly; if the characteristics above named possess our people, old and young.

Now for the other side of the shield.

2. *A Backset*, Ch. 4: 1-5. Explain who the "adversaries" were and why their offer of help could not be entertained. Concentrate attention on their bad success (vs. 4, 5); then discuss with the scholars the question of adversaries (Who is our greatest adversary?) and how to deal with them. Show that these temple builders gave in when they should have held out. Commend Paul's attitude, Phil. 4: 13.

TOPICS FOR BRIEF PAPERS

(To be assigned the Sabbath previous. Only one topic should be given to each scholar. Sometimes all may be asked to write on the same topic. The papers to be read out in the class.)

1. The place of music in worship.
2. The "adversaries," who they were and how they hindered.
3. Our spiritual adversaries and how to deal with them.

BLACKBOARD REVIEW

The Lord's Work

By all His People
TO BE DONE
In Joy and Hope
In Spite of Foes

LESSON XI.

ENCOURAGING THE BUILDERS

September 10, 1899

Haggai 2: 1-9. Commit to memory vs. 4, 5. Read the Book of Haggai and Isa. 60

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

2 Speak now to Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Josedech, the high priest, and to the residue of the people, saying,

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

4 Yet now be strong, O Zerubbabel; saith the LORD; and be strong, O Joshua, son of Josedech, the high priest; and be strong, all ye people of the land, saith the LORD, and work: for I am with you, saith the LORD of hosts:

Revised Version. Jehozadak: 2 Remnant; 3 Its former; 4 Omit in comparison of it; 5 And my spirit abode; 6 Desirable thing; 7 Latter glory of this house

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

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

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

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

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

GOLDEN TEXT

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

DAILY READINGS

M.—Haggai 1. God's call to build.
T.—Haggai 2: 1-9. Encouraging the Builders.

W.—Ezra 5: 1-5. The Call obeyed.
Th.—Ezra 5: 6-17. Opposition.

F.—Ezra 6: 1-12. Enemies defeated.

S.—Ezra 6: 13-22. The Temple completed.

S.—2 Chron. 5: 11-14. God's glory.

TIME

The work had been at a standstill for sixteen years. It is now B.C. 520.

PLACE

Jerusalem.

CATECHISM

Review questions 63-66.

LESSON HYMNS

Book of Praise—30, vs. 1, 68 (P.); 271, 532, 278, 335.

LESSON PLAN

I. The Builders Depressed, 1-3.

By the meanness of the present structure, as compared with Solomon's Temple.

II. The Builders Encouraged, 4-9.

By a message from the Lord assuring them of His presence with them, and that the glory of this house should be greater than the glory of the former.

CONNECTING LINKS

The stoppage to the building of the Temple described in the last lesson continued for sixteen years. The people grew worldly and selfish (ch. 1: 4). God's displeasure fell upon them (1: 10, 11; 2: 17). A brighter day was now at hand. The cruel Cambyses, the successor of Cyrus, was dead. Darius Hystaspes, a better ruler, was on the throne. The time was opportune and the prophets, Haggai and Zechariah, were sent to encourage the people to finish the long-neglected work. Haggai's written utterances are four in number, and are all contained in two short chapters.

EXPOSITION

I. The Builders Depressed, 1-3.

V. 1. *In the seventh month.* A month before, at the feast of the New Moon ("the first day of the month," Ch. 1: 1), Haggai had made his first appeal. It was a severe rebuke and a call to duty. The people responded by recommencing the building (v. 14). He now speaks again at the Feast of Tabernacles (Lev. 23: 34, 39), when most of the people would be present, *the one and twentieth day of the seventh month.* It was a festal season, but the nation were under the depression of a succession of bad harvests. The times were sad and sorrowful, and the work on the Temple lagged.

V. 2. *Zerubbabel . . . governor . . . Joshua, the high priest;* still the leaders, though in

those dreary sixteen years leaders and people had alike fallen into listlessness. All, prince, priest and people, needed the word of encouragement now sent.

V. 3. *Who is left among you?* The merest handful, doubtless; for seventy years' had gone by since the destruction of the former Temple. *In her first glory.* One sample; everything that admitted of it was overlaid with gold. In the Holy of Holies alone six hundred talents, \$21,600,000, of gold were used. And then the glory of God shone within it. (See 1 Kings 8.) *How do ye see it now?* This is not to depress. The prophet stoops to their view-point, shares their sadness, in order that he may the more surely lift them up.

II. The Builders Encouraged, 4-9.

V. 4. *Be strong*; thrice repeated, first to Zerubbabel, the head of the State, next to Joshua, the foremost in the Church, and then to all the people. *Saith the Lord*; a sufficient reason by itself for hope and courage. Note the repetition of this phrase. It is evidently a case where, unless God command, nothing will be attempted, and where, if the people do as God bids them, success is assured. *Work* (get to work). Many hands make light work, especially when the work is done in faith and hope. *For I am with you*; a second and more prevailing reason for courageous activity. The assurance would recall Ex. 3:14. To us it suggests Matt. 28:19, 20. *The Lord of hosts*; the hosts of heaven, of the armies of Israel and of all men and angels.

V. 5. *The word that I covenanted*; a third ground of encouragement. A thousand years had not lessened by a single feather's weight the value of the promise made to Israel when they came out of Egypt, Ex. 29:45, 46. *So my spirit remaineth* (Rev. Ver., "And my spirit abode"; "is standing," Prof. G. Adam Smith). As He was with Israel then, so was He still with His people. *Fear ye not*. Compare Rom. 8:31, and Hymn 273, Book of Praise:

"God is my strong salvation,
What foe have I to fear?"

V. 6. *Yet once, it is a little while* ("It is but a little while," Prof. G. Adam Smith). "God's purposes will ripen fast." They will soon be delivered from their distress. The new era is at hand, whose glory will be the coming of the promised Messiah and the establishment of His kingdom on earth. I

will shake the heavens; as at Sinai and Calvary, when nature showed her sympathy with God's workings in the spiritual world. (See Matt. 21:25, 26.)

V. 7. *I will shake all nations*. "There was a general shaking upon earth before our Lord came. Empires rose and fell. The Persian fell before Alexander's; Alexander's world-empire was ended by his sudden death in youth; of his four successors two only continued, and they, too, fell before the Romans; then there were the Roman civil wars, until, under Augustus, the temple of Janus was shut" (*Pusey*), because there was at last peace. *The desire of all nations*; "the desirable things of all nations," Rev. Ver. Isa. 60 describes the turning of the nations to God. Where His grace in Christ comes, men hasten to give Him of their best. *I will fill this house with glory*. The Church, for which the temple stands, is to be made glorious by the turning of the nations of the earth to the Lord and to His service.

Vs. 8, 9. *The silver.... and the gold..... mine*. To God all belongs and by His grace His own shall be returned to Him abundantly. *The glory of this latter house*; Rev. Ver., "The latter glory of this house." Compare Isa. 60:13. The former glory of the Temple was more in the costliness and splendor of the building. The latter glory was to be chiefly spiritual. Idolatry, by which the first temple was defiled, was no more. The captivity had given it its death blow. Into the temple Christ should come and in it Christ should be preached, and when, finally, it should pass away, Christ's Church, with Christ in the midst, should remain. *Peace*; from all foes. Compare Ps. 119:165; John 14:27.

ILLUSTRATION AND APPLICATION

In the seventh month came the word of the Lord, v. 1. God does not leave His people long without sending them a word. He knows how much they need it when encompassed with difficulties and beset by hardships. These returned exiles had begun to rebuild the Temple. Soon their enthusiasm was dampened by opposition and hardship. Then God sent His servant with a

message to revive and cheer them, that under this healthful stimulus they should go on bravely with their work. Many a time since have God's children been discouraged "by reason of the way." Workers in God's vineyard have lagged, have come almost to a standstill, on account of the hardships and opposition they have met. The work is wearisome, the ground barren; therefore

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the labourers will. God's word is full of encouragement for such times and seasons. "I am with you alway." In every duty, in every trouble, in every hardship, in every temptation, He will make a way of escape. He will help me to bear my cross, to carry every burden. Does the world bear heavily upon you with its frowns and vexations? He says, "Be of good cheer; I have overcome the world." (John 16: 33.) Is the work hard? Recall promised help; and then, encouraged, go on, remembering that greater is He that is for us, than all they that can be against us.

Speak now to Zerubbabel . . . to Joshua . . . and to . . . the people, v. 2. It is easy and pleasant to be a bearer of good tidings. The prophet would no doubt be glad to deliver the message God gave him. It was a message of duty, of encouragement, of promise, and was intended to cheer the hearts of the people in their work. To encourage one another is a duty, and it ought to be a welcome duty. It should also be a common one. Yet there are so many who are ready to throw cold water upon enthusiastic workers. Their mission is not heaven-born. There are few who require brake. Most need more of encouragement, less of discouragement. Ministers, Sabbath School teachers and all Christian workers meet with difficulties in their work. The least we can do is to bring or send some encouraging message. A fire was raging in a building. A child appeared at a window in one of the upper storeys. A long ladder was placed against the wall. One of the firemen volunteered to make the ascent. When half way up, the flames and smoke almost suffocated him. For a moment he hesitated. Some one in the crowd called out, "Cheer him," and a lusty "Hurrah!" was at once given. This nerved him, and upwards he climbed to the window, rescued the child, and returned and gave the little one to its glad-hearted mother. While noble men and women are laboring to rescue sinners as brands from the burning, a word of cheer will often help them in the hour of weakness or discouragement. In this way we can do as did Haggai. When we find

people in sorrow, in want, overburdened with work, or striving against temptation, we may be bearers of a message of cheer that will make them brave and strong.

Be strong . . . and work, for I am with you, v. 4. We have here an exhortation, a duty and an assurance. These would pave the way for the successful accomplishment of the task in hand. They were needed. When the old men recalled Solomon's Temple, with its massive pillars and its shining gold, and compared it with the present house, their hearts failed them. They could not hold back their tears. But, says Haggai, "Be strong and work." That was their part, and doing their duty, they could afford to leave the rest with God. Do we sometimes complain that our gifts are small and the work is great; that our strength is small and the temptations are overpowering? We look at the great multitude and at the few little loaves and say, "What are these among so many?" Use the gift, the strength, the loaves, and be assured as to the rest; for with the Lord of Hosts at our side failure is impossible. We should remember, too, that strength comes by work. The used arm is the strong arm. Faith and all other graces grow by exercise.

The word that I covenanted with you, v. 5. That was well-nigh a thousand years before, but God could call it up, because the covenant had been kept by Him. A promise is a promise, no matter of how long standing; and he whom we have proved faithful to his word we hasten again to trust. There can be no excuse for not trusting our God. He is a covenant-keeping God. Trace His promises and their fulfilment throughout the Scriptures. He is always true. In our own experience has it not been the same? When we have taken Him at His word, whether for pardon, or help, or comfort, He has not failed us. It is a shame even to think of not trusting Him now and always.

I will shake all nations, and the desirable things of all nations shall come, v. 7. "All that is being done and gained in the world ministers to the progress of Christ's Kingdom. Every invention—printing-press, telegraph,

steam-engine—commerce, wealth, science, learning, art, civilization, all these are aiding in the work of bringing the world to Christ, and building His spiritual temple. Consider the money that is being given for missionary and educational purposes, for the poor, and for the prevention of poverty. Consider the skill of invention that is being applied to Christian work, to buildings, to methods, to experiments, in a thousand ways. California mines were opened at the opportune time. India was brought under Christian rule, China was opened, Japan awoke from her sleep of ages, all at the right time. All this is true, also, of the Christian soul, the temple of the Holy Ghost. The whole world is ministering to its glory and beauty, the whole world is aiding in its growth, culture, and means of influence." (*Peloubet.*)

God has many ways of bringing the "desirable things" to Himself. He touches the hearts of men and they give the best they have of love, of service, of money to His cause. He draws with the cords of love and men yield their hearts to Him. It is well when people move under the influence of these gentler methods. Sometimes they do not. They refuse to give or to yield. Other means are then taken, harsher means, sterner means. Sometimes He shakes nations with adversity and trouble and war. He "taught the men of Succoth" with thorns and briars of the wilderness, when they would not be taught by milder ways. (Judg. 8: 16.) Thus He often "shakes" us in order that we may give Him the best things. An army invaded a heathen town. Some of the soldiers went into an idol temple and began breaking down the images. The priest besought them to spare a certain favored idol. An officer struck it with his sword, shattering it to pieces, when out rolled many sparkling diamonds and rich jewels. Our idols, or whatever holds the treasures we decline to give, may be shattered, that we

may learn to give God what He requires of us.

The silver is mine, and the gold is mine, saith the Lord, v. 8. "He created it, and He controls it, and compels it to work for the furtherance of His Kingdom. Thus the Egyptians aided the Israelites at the exodus, Nebuchadnezzar preserved the Temple treasures, and Cyrus returned them, and Darius gave it a revenue, and Herod brought untold riches to its renovation, the Romans, embodying all nations, contributing immense wealth for the purpose." (*Peloubet.*)

How apt are we to forget this elementary truth that all we have comes from God! We grasp it as if it were ours, and use it as if God had no claim on it. "But we have earned our money by honest labor." Yes, but where did the health and strength come from to earn it? We are never to forget that we are only stewards of our Master's goods, and that He will require a faithful account at our hands.

In this place will I give peace, saith the Lord of Hosts, v. 9. In His own holy Temple: for it was there He dwelt then. In every place now we may have peace, for Christ, God's Son, has brought in a better day. Not in Temple nor by sacrifice does God show Himself, but

"Where'er we seek Him He is found,
And every place is holy ground."

What a priceless gift is peace. Christ came that the world might have it in its fulness. The angels sang it on that first Christmas morn (Luke 2: 14): Christ left it as a legacy to His disciples (John 14: 27). It is for all who will trust. "Thou will keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee" (Isa. 26: 3.)

"O for that choicest blessing
Of living in Thy love
And thus on earth possessing
The peace of heaven above!
O for the bliss that by it
The soul securely knows
The holy calm and quiet
Of faith's serene repose!"

TEACHING HINTS

"Hard to find!" So some of the scholars say of the prophecy of Haggai. It is a little book and lost amidst the tangle of the Minor Prophets.

Drill the class (or, if superintendent, the school) on this memory sentence: HO JO AM; OB JO MI MA; HA ZE HA ZE MA. It is made up of the first two letters of the names of each of the Minor Prophets, Hosea, Joel, Amos, etc. The jingle once fixed in the mind, the difficulty of finding any one of these books, as the writer knows from years of use of it, disappears.

In the lesson of last Sabbath we had the HINDERER and his baneful work. To-day it is the HELPER.

A most impressive method will be to take God as the HELPER, sending aid and encouragement through His servant Haggai.

HOW DOES GOD HELP?

1. At the right time:

When the people through suffering had come to see their folly and sin and need. (See Connecting Links.)

2. By sharp rebuke, which aroused to action (ch. 1).

3. By a cheering message, when the first fervor was waning. (Ch. 2 is a month later than ch. 1.)

4. By a faithful messenger. (Note how frequently and how boldly Haggai says "Thus

saith the Lord.") The preacher or teacher who honestly and faithfully speaks what God tells him to say will be listened to.

5. By rallying the leaders first. v. 2.

6. By summoning all the people to the work, v. 2.

7. By sympathy with their weakness and discouragement, v. 3. ("In all points tempted like as we are," Heb. 4: 16.)

8. By a high demand, v. 4. (The appeal to the heroic is a prevailing one.)

9. By "exceeding great and precious promises."

(a) The promise of His own presence. I AM WITH YOU, v. 4, even as "My spirit abode" with your fathers whom I redeemed from Egypt, v. 5. (b) The promise to turn the tables on their foes, vs. 6, 7. (c) The promise of greater glory in the new Temple, vs. 7-9. (d) The promise of peace, v. 9.

As the scholars are led on from step to step, display God, their God, their fathers' God, God manifested in Christ Jesus and by His Holy Spirit, as their "refuge and strength," their "ever present help," and incite them to great deeds and the faithful doing of even the smallest tasks in reliance on His assured help.

TOPICS FOR BRIEF PAPERS

[To be assigned the Sabbath previous. Only one topic should be given to each scholar. Sometimes all may be asked to write on the same topic. The papers to be read out in the class.]

1. Ways of helping.
2. God's ownership of the silver and the gold.
3. The latter glory of the Temple?

BLACKBOARD REVIEW

TO THE DISCOURAGED

BE STRONG
WORK

I AM WITH YOU.

LESSON XII.

POWER THROUGH THE SPIRIT

September 17, 1890

Zechariah 4: 1-14. Commit to memory vs. 8-10. Read the whole chapter, and compare Ezra 6: 14-22

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

2 And said unto me, What seest thou? And I said, I have looked, and behold a candlestick all of gold, with a bowl upon the top of it, and ⁷his seven lamps thereon, ⁸and seven pipes to the seven lamps, which are upon the top thereof:

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

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

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

6 Then he answered and spake unto me, saying, This is the word of the LORD unto Zerubabel, saying, Not by might, nor by power, but by my spirit, saith the LORD of hosts.

7 Who art thou, O great mountain? Before Zerubabel thou shalt become a plain: and he shall bring forth the ⁵headstone thereof with shoutings, crying,

Grace, grace unto it.

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

9 The hands of Zerubabel have laid the foundation of this house; his hands shall also finish it; and thou shalt know that the LORD of hosts hath sent me unto you.

10 For who hath despised the day of small things? for they shall rejoice, and shall see the plummet in the hand of Zerubabel ⁶with those seven; they are the eyes of the LORD, which run to and fro through the whole earth.

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

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

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

14 Then said he, These are the two ⁷anointed ones, that stand by the Lord of the whole earth.

Revised Version—1 Seen; ²Its; ³There are seven pipes to each of the lamps; ⁴And I answered; ⁵Headstone, with shoutings of, Grace; ⁶Even these seven, which are the eyes of the Lord; they run; ⁷Sons of oil.

GOLDEN TEXT

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

DAILY READINGS

M.—Zech. 4. Power through the Spirit.

T.—2 Chron. 20: 6-18. "Not by might."

W.—2 Chron. 32: 1-8. The arm of the Lord.

Th.—Isa. 59: 16-21. Spirit of the Lord.

F.—Rom. 15: 13-21. Wrought by the Spirit.

S.—1 Cor. 1: 18-31. Power in weakness.

S.—2 Cor. 3. Life by the Spirit.

TIME

In March, B.C. 519, about five months after the people began anew their work on the temple.

PLACE

Jerusalem.

CATECHISM

Review questions 67-69.

LESSON HYMNS

Book of Praise—46 (P's.); 552, 217, 551, 111.

CONNECTING LINKS

The prophet Zechariah was a contemporary and colleague of Haggai (Ezra 5: 1; 6: 14), and began his work about two months later. (Compare Hag. 1: 1 and Zech. 1: 1.) He was a younger man than Haggai. Like the older prophet, he sought to rouse the people to rebuild the Temple at Jerusalem. His prophecy opens with a summons to repentance (1: 1-6). Then follow eight visions seen in a single night (v. 8). It is the fifth vision that we study to-day. About four months after the last lesson.

EXPOSITION

I. The Prophet's Vision.

V. 1. *The angel that talked with me*; the interpreter of the visions first spoken of in 1: 9. *Came again*. The angel had evidently left him at the close of the fourth vision. *And waked me*. The visions seen had made such an impression upon him that he was overpowered as if in sleep. (Dan. 8: 18 and Luke 9: 32.)

V. 2. *I have looked*; "I have seen" (R. V.). The word is the same as that in the angel's question. *A candlestick*. Like the one that

had stood in the Tabernacle (Ex. 25: 31), though the similitude is not complete. In Solomon's Temple there were ten candlesticks (1 Kings 7: 49; 2 Chron. 4: 7; compare Jer. 52: 19) either in addition to or instead of the one in the Tabernacle. *All of gold*. So was the one in the Tabernacle. Its value is reckoned to have been over \$25,000. *With a bowl*; a reservoir containing the oil which fed the lights: "The candlestick in the Tabernacle had no bowl of this kind. 'The bowls' which it had were ornaments, like

LESSON PLAN

I. The Prophet's Vision, 1-3.

Of the golden candlestick and the olive trees.

II. The Angel's Interpretation, 4-14.

"It is," said he to the puzzled prophet, "God's way of saying to Zerubabel that by God's Spirit he should be made strong to complete the task of building the house of the Lord."

Rev. G. B. De Land

scallop shells, or the calyx of a flower, on the shaft and branches." *Cambridge Bible. Upon the top of it; of the shaft or trunk of the candlestick. Seven lamps thereon. Seven is the perfect number. Seven pipes to the seven lamps; conveying the oil from the bowls to the lamps. The Rev. Ver. reads "there are seven pipes to each of the lamps,"* which would make forty-nine in all. If this be correct it emphasizes the idea of the abundance of the supply, The candlestick of the Tabernacle had no pipes.

V. 3, *And two olive trees by it.* In Palestine the oil used for burning was obtained from the olive tree. In the vision the oil for the lamps is obtained from the same source, but without human agency. We learn in verses 11, 12 that on the two sides of the bowl were two pipes curving outwards and terminating in two mouths, into which oil was constantly being distilled from the two olive trees, which stood on the two sides of the candlestick. "On each tree there was a fruitful branch, which, hanging in the orifice of the pipe, dropped its oil into it." (*Dr. Stalker.*)

II. The Angel's Interpretation, 6-14.

Vs. 4, 5. *What are these, my lord?* referring to everything in vs. 2, 3. *Knowest thou not?* implying surprise that the prophet did not understand the meaning of the vision. The Jew was so used to being taught religion by symbols, and the symbols now shown were so familiar, that the meaning should have been plain to the prophet.

V. 6. *Then he answered and spoke unto me.* In reply to the question of the prophet the angel gives the interpretation of the vision. *This is the word of the Lord unto Zerubbabel,* Zerubbabel was the governor of Judea, and the vision was intended to comfort and encourage him in the work of rebuilding the Temple. *Not by might nor by power; not in reliance upon human strength, nor upon any earthly resources such as numbers, wealth, or social influence. But by my spirit.* He must rely wholly upon God for strength to accomplish his work. As the oil in the lamp was supplied without human agency, so Zerubbabel's strength must come from a source divine.

V. 7. *Whither art thou, O great mountain?*

The figure of a mountain is used to denote the difficulties in Zerubbabel's way. These were such as the lack of resources, the people were poor and had to struggle for existence; their growing indifference through discouragement (*Hag. 1: 2*); the opposition of the Samaritans and others (*Ezra 4: 4-6*); and the jealousy of the Persian court (*Ezra 4: 17-24*). Their sixteen years' inactivity had almost paralyzed them. *Thou shalt become a plain;* the difficulties wholly removed by the power of the Lord (*Isaiah 40: 4*). The mountain of difficulty in the fourth chapter of *Ezra* became by God's Spirit a plain in chapter six. *He shall bring forth the headstone.* He shall yet put the cope-stone, the finishing stone, in its place and complete the Temple. *With shoutings;* of joy and gladness. *Grace, grace unto it;* a benediction—may the favor of God rest upon it.

Vs. 8, 9. *Moreover the word of the Lord came;* through the angel, *ch. 1: 9. Have laid the foundation of this house;* of the Temple (*Ezra 3: 10*). The work was suspended for about sixteen years, owing to the opposition of the Samaritans (*Ezra 4: 23, 24*). *His hands shall also finish it;* a promise of complete success. *And thou shalt know;* the fulfillment of the promise would be the proof of the angel's mission from God.

V. 10. *For who hath despised the day of small things?* and ever accomplished anything great? An admonition to the rulers not to be discouraged by the smallness of their wealth and numbers. *They shall rejoice;* the seven eyes of the Lord (as *Rev. Ver.*). *The plummet in the hand of Zerubbabel;* a sign that he is engaged in the work of the building. The verse is obscure. The general sense seems to be that "since God beholds the progress of the work with joy and favor, who will venture to despise it?" (*Comb. Bible.*)

Vs. 11, 12. *Then answered I.* The prophet asks for further explanation (1) as to the meaning of the olive trees, and (2) as to the meaning of the branches of the olive trees that dropped the oil into the pipes or spouts of the bowl (see notes on v. 3). To the first question no answer is given. But the olive

trees stand for God Himself. The answer to the second question is given in v. 14.

V. 14. *These*; the two olive branches (v. 12). *The two anointed ones*; literally "the sons of oil," that is, Joshua, the priest, and

Zerubbabel, the prince. The Spirit of God through the priestly and kingly offices, like the oil through the branches, is the life and light of His people, and rich indeed is the supply.

ILLUSTRATION AND APPLICATION

And the angel . . . waked me, v. 1. Blessed angels that touch us into wakefulness that we may see the wonderful things of God. "Naturally we are slow of heart to believe." It is only under the touch of a divine hand that we acquire that quickness of apprehension and accuracy of discernment necessary to see the Holy Spirit's rich unfoldings of truth and grace. Dan. 8 : 18 ; 10 : 10 ; Rev. 1 : 17, 18.

What seest thou? v. 2. This is a very pointed and practical question. A similar question was asked young Jeremiah when he was called to be a prophet to the people of Israel (Jer. 1 : 11). He had just said "I cannot speak" (v. 6.), and the Lord touched his mouth and inspired him with the gift of words. He then tests the accuracy of his vision by the question "What seest thou?" In the same way He tests the spiritual vision of all who serve Him. So much of our fruitfulness in service, our joys and sorrows, proceed from our method of looking at divine things, that it is important we should have spiritual discernment. Many looking into the Bible see nothing more than interesting narrative and valuable history, a volume of literature to be treated as a volume of Milton or Shakespeare. They do not regard it as "given by inspiration of God," and do not see its "wonderful things." Others discern that these Holy men of God "spoke as they were moved by the Holy Ghost," and they find that "the law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple." (Psalm 19 : 7.) Some, looking at Christ, only see a root out of dry ground without form or comeliness. There is no beauty that they should desire Him. So He is despised and rejected (Isa. 52 : 2, 3.) To others He is the "rose of Sharon, and the lily of the valleys, the chiefest among ten thousand, the altogether lovely." Sol. Song 2 : 1 ; 5 : 10, 16. What seest thou?

Behold a candlestick all of gold, v. 2. This represents the Church of God. Ex. 25 : 31-40 and Rev. 1 : 10-20 will repay closest study in this connection. The vision is simple and clear. He saw a candlestick. It had a bowl on the top of it and seven lamps. Seven pipes connected the lamps with the bowl. Two olive trees, one on each side of the bowl, furnished the oil needed for the light. Thus is represented to the prophet the Church set up for the enlightening of this dark world, by diffusing the light of divine truth. The lamp is God's. He supplies the oil in which alone lies the power to shine. The Church is but the candlestick. But it is all of gold, which speaks of its preciousness and worth. It is composed of the "excellent of the earth." The seven branches signify its completeness, its perfection. Says Professor Moorehead : "The central principle of the vision is verse 2, and is illustrated by the relation of the lamps to the bowl, and of the bowl to the olive trees. Without the trees the bowl was altogether useless. Without the flow of oil to the lamps the candlestick was likewise useless. The power to shine lies in the oil, and in the oil alone. The Lord, by His Spirit, is the only power that can make a believer's life bright and fruitful. The supply is inexhaustible (2 Cor. 9 : 8). The seven lamps could not, by any possibility, exhaust the fulness of the bowl, for it was constantly fed and filled by the olive trees. No more can the whole Church exhaust the grace of God in Christ (Phil. 4 : 19). The flow is without toil. The two sons of oil furnished all that was required. The bowl, pipes, lamps, wicks had nothing to do, either in creating or increasing the quantity needed. The supply was not dependent on human inventions."

What are these, my Lord? v. 4. He saw them, but knew not what they signified, and therefore inquired. We should know the meaning of God's manifestations of Himself,

and of His mind, both in His Word and by His ordinances and providences. By an ingenious confession of ignorance the prophet is further instructed. Spurgeon says, "The confession of ignorance is the doorstep to the temple of wisdom." Matthew Henry says, "He who would understand the mind of God must be inquisitive."

Not by might, nor by power, but by my Spirit, saith the Lord of hosts, v. 6. This was for the encouragement of Zerubbabel. Just as the lamps were supplied with oil in an invisible manner, without the help of man, so would he finish the Temple and re-establish the Jewish State, not by force of arms, nor by human power, but by the aid of God's Spirit. He need not be disheartened because of his weakness, for, as the work is one to be effected by the living Spirit, man's weakness is no obstacle. God's might will perfect strength out of weakness (Hosea 1:7; 2 Cor. 12:10). Here is a great principle that every Church and each individual member needs to remember. We multiply our organizations, make speeches, get up petitions, and make an arm of flesh our confidence, and failure is the result. When will we learn that it is not by our might or by our power but by the Spirit of God?

"We are but organs mute, till a master touches the keys—
Verily vessels of earth into which God poureth the wine;
Harps are we, silent harps that have hung in the willow trees,
Dumb till our heartstrings swell and break with a pulse divine."

The Temple was not rebuilt by the might of this world. Pentecost was not the result of man's wisdom. The Reformation was not of human origin, the great revivals and mis-

sionary movements of past ages did not originate in the brain or heart of man, but "by my Spirit, saith the Lord of hosts." It is He who inflames the zeal, inspires the prayers, bestows the qualifications and controls all the agencies for the spread of His Kingdom. Why trust numbers, eloquence, weapons that are carnal? The great want of the day is the Holy Spirit.

"Come Holy Spirit, Heavenly Dove,
With all thy quickening powers;
Come, shed abroad a Saviour's love,
And that shall kindle ours."

With shoutings, crying Grace, grace unto ſt, v. 7. There are no failures in God's plans, no miscarriages in His methods. The foundation is laid, and though much opposition is offered and many obstacles intervene, yet in triumph the top-stone is put on the completed building. Let us find in this a type of God's work in all ages. His work and word shall prosper. Nothing can resist God. "Every mountain and hill shall be made low, and the crooked places straight, and the rough places plain." (Isa. 45:2.) Soon the Kingdom of Him who is the "head stone of the corner," will be completed amid joyful acclamations, Rev. 19:6.

For who hath despised the day of small things, v. 10. The radiance of the lighthouse does not depend upon the size of the match that kindles the lamp. What if your ability be small? God's power is limitless. Do your duty. Scratch your match. Apply what energy you have, and even the tiny flame of your life may result in a wide illumination over the sea of human sorrow and danger. A little leaven hid in the meal affects the mass, the grain of mustard seed becomes a great tree. Despair not, despair not.

TEACHING HINTS

Get the "local color" of Zechariah's first address to the people, a very brief one, shortly after Haggai had stirred them up to build the Temple (ch. 1:1-6). Then, three months later, a series of eight visions seen in one night and told to the people in the morning (ch. 1:7, etc.); the lesson comprising the fifth of the series.

Probably the best method for the lesson is the one that lies on the surface. Seek to get from the class the answers to two questions.

1. What did the Prophet See?

Make sure that they can name the items without the book: the candlestick, all of gold—the bowl on the top of it—the seven

lamps thereon—the seven pipes to the lamps—the two olive trees, on the right and left.

Beware of any fantastic blackboard work here. Hebrew symbolism does not give itself to chalk and pencil. Try to make drawings of Daniel's imagery, or of that of the Revelation. The result is ludicrous. Greek symbolism was meant for the eye. It followed the rules of art. Strength was a Hercules; dignity, a Jupiter; manly beauty, an Apollo; but the Hebrew spoke to the inner rather than the outer eye, and, as here, the symbols were incongruous the one with the other, whilst, taken together, they taught perfectly congruous truths. It is wise, therefore, to avoid attempts at drawing what the prophet saw. Nevertheless, fix it well in the imagination and memory of the scholars.

II. *What did the Vision Mean?*

1. It was to encourage those who were

fainting at the beginning of a mighty work for God, and especially to encourage their leader, v. 6.

2. It threw him back on the Almighty Lord of Hosts, v. 6.

3. It stimulated him by the assurance that, as he had begun, so he would complete, his task, vs. 7-9.

4. It opened the heavens and showed him the eyes of the Lord watching the work with favor and joy, v. 10.

5. It revealed the privilege and responsibility to which he and Joshua, the priest, were called as "God's anointed ones," through whom was to flow God's Spirit, like holy oil, to give light and life to His people (the candlestick is the Church or people of God (compare Rev. 1:20), vs. 11-14.

The applications to all workers for God, great and small, are obvious.

TOPICS FOR BRIEF PAPERS

(To be assigned the Sabbath previous. Only one topic should be given to each scholar. Sometimes all may be asked to write on the same topic. The papers to be read out in the class.)

1. The mission of Haggai and Zechariah.
2. Oil as a symbol of the Holy Spirit in Scripture.
3. The Golden Text as applied to the great task of raising the New Century Fund.

BLACKBOARD REVIEW

GOD'S WORK DONE NOT---By the strength of man
BUT---By the Spirit's power

LESSON XIII.

REVIEW

September 24, 1899

GOLDEN TEXT "The angel of the Lord encampeth round about them that fear him, and delivereth them." Ps. 84: 7.	DAILY READINGS /	CATECHISM Review Questions 70-72. LESSON HYMNS Book of Praise—1, 17, 514, 509, 14 (Ps.).
	M.—Hosea 14: 1-9. Gracious invitations. T.—Daniel 1: 8-21. Daniel in Babylon. W.—Daniel 5: 17-31. The handwriting on the wall. Th.—Daniel 6: 10-23. Daniel in the den of lions. F.—Ezek. 36: 25-36. The new heart. S.—Ezra 1: 1-11. Returning from captivity. S.—Haggai 2: 1-9. Encouraging the builders.	

REVIEW CHART—Third Quarter.

STUDIES IN THE OLD TESTAMENT	TITLE	GOLDEN TEXT	LESSON PLAN
I.—Hosea 14: 1-9.	Gracious Invitations.	Come and let us return unto the LORD. Hos. 6: 1.	A DIALOGUE. 1. The prophet. 2. The people. 3. The Lord. 4. The prophet. 5. The Lord. 6. The Writer.
II.—Daniel 1: 8-21.	Daniel in Babylon.	Daniel purposed in his heart that he would not defile himself. Dan. 1: 8.	1. The Resolution. 2. The Opposition. 3. The Experiment. 4. The Outcome.
III.—Daniel 3: 14-28. ..	The Hebrews in the Fiery Furnace.	Our God whom we serve is able to deliver us. Dan. 3: 17.	1. The furious king. 2. The faithful Hebrews. 3. The fiery furnace. 4. The wonderful deliverance.
IV.—Daniel 5: 17-31. ...	The Handwriting on the Wall.	God is the judge. Ps. 75: 7.	1. The king rebuked. 2. The handwriting interpreted. 3. Daniel rewarded. 4. Belshazzar slain. 5. The kingdom taken.
V.—Daniel 6: 10-23.	Daniel in the Den of Lions.	The LORD is thy keeper. Ps. 121: 5.	1. Praying to his God. 2. Accused before the king. 3. In the den of lions. 4. Delivered.
VI.—Ezek. 36: 25-36. ...	The New Heart.	A new heart will I give you. Ezek. 36: 26.	1. A new heart. 2. A new life. 3. A new land. 4. A new-world.
VII.—Ezek. 37: 1-14. ...	Ezekiel's Great Vision.	I will put my Spirit within you. Ezek. 36: 27.	1. The dry bones. 2. The living army. 3. What it all meant.
VIII.—Ezek. 47: 1-12. ...	The River of Salvation.	Whosoever will, let him take of the water of life freely. Rev. 22: 17.	1. The waters springing. 2. The waters deepening. 3. The waters giving life.
IX.—Ezra 1: 1-11.	Returning from Captivity.	The LORD hath done great things for us; whereof we are glad. Ps. 126: 3.	1. The king's proclamation. 2. The Jews' response. 3. The question of supplies. 4. The holy vessels.
X.—Ezra 3: 10-4: 5.	Rebuilding the Temple.	The temple of God is holy, which temple ye are. 1 Cor. 3: 17.	1. The work begun. 2. The work interrupted.
XI.—Hag. 2: 1-9.	Encouraging the Builders.	Be strong, all ye people of the land, saith the LORD, and work: for I am with you. Hag. 2: 4.	1. The builders depressed. 2. The builders encouraged.
XII.—Zech. 4: 1-14.	Power through the Spirit.	Not by might, nor by power, but by my spirit, saith the LORD of hosts. Zech. 4: 6.	1. The prophet's vision. 2. The angel's interpretation.

ASK YOURSELF

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

THE REVIEW

The child's mind, like the child's body, is restless, and restless just because of its overflowing vitality. Whilst older people plod cheerily enough along the beaten paths, the children love to scamper hither and thither over the meadows and through the woods.

School methods should take account of this love of variety. A smart drill on Lesson Titles, and Golden Texts, and Lesson Plans and Practical Teachings is capital. But its virtue flees when it falls to be the fixed and uniform method. The scholars, fully aware of what is coming, are tired in advance.

Now and then, a method that draws less upon the memory—a lighter touch, if you will—is welcome and especially at the close of the midsummer quarter, when, with many of the scholars, holiday time and absence from home have broken in upon the regular study of the lessons.

THREE SUGGESTIONS
are offered for this Quarterly Review.

I. A Review by Persons and Places

The Bible Dictionary for the Quarter (page 264) is a rich quarry for this kind of review. It embraces thirty-six names, nine of places, and twenty-seven of persons.

Select from these and group (using blackboard to hold the eyes of the scholars) after some such fashion as this:

GREAT CITIES—*Babylon*—Its vastness—its splendor—its false gods—the captive Jews within its walls. *Jerusalem*—Its beginnings—its glory under David and Solomon—the Temple—its sins—its fall—its ruins.

GRAND MONARCHS—The very mention of their names suggests a score of questions which the school will be delighted to answer—*Nebuchadnezzar*—*Belshazzar*—*Darius the Median*—*Cyrus*—*Darius Hystaspes*. Monarchs all, and yet weak and sinful men, as witness Nebuchadnezzar and his golden image, Belshazzar and his notorious feast. Great kings, and yet utterly in the hands of the Almighty God, Nebuchadnezzar for discipline, Belshazzar to be suddenly slain, Cyrus to deliver God's people from captivity.

FAITHFUL PROPHETS—who spoke to men in God's stead and as God bade—*Hosea*, with his wooing call to return to the Lord ere it should be too late; *Ezekiel*, with visions and promises, to rouse the listless captives into a desire for their own land and their own worship and national life; *Haggai* and *Zechariah*, with their encouragements to the builders of the House of the Lord.

BRAVE LEADERS—*Zerubbabel* and *Josiah*, who, like Moses, cast in their lot with their own nation because that nation was God's people.

In such a review by persons and places, do not fail to keep in sight the great thought that runs through all the lessons and which takes form in the Golden Text for the Quarter (Ps. 34 : 7), or more forcibly still in the Golden Text of Lesson XI.—“Be strong, and work, for I AM WITH YOU.”

II. A Review by Golden Text and Song.

This method will be especially attractive to the little ones. They have learned their GOLDEN TEXTS and their LESSON HYMNS and will be on the alert to say them.

Let the very youngest class lead off, rising and repeating in concert the GOLDEN TEXT of Lesson I.—“Come, and let us return unto the Lord”—and the LESSON HYMN.

“If I come to Jesus,
He will hear my prayer,
For He loves me dearly,
And my sins did bear.”

Then the whole school should sing the verse heartily. Let a word of illustration or application be added to drive home the chief practical truth.

The class next older may take the next lesson, and so on to the end. Then let the whole school stand and repeat the GOLDEN TEXT FOR THE QUARTER.

The school will be ready to say right heartily "The angel of the Lord encampeth round about them that fear him and delivereth them," and as joyously to sing

"God who made the earth,
The air, the sky, the sea,
Who gave the light its birth,
Careth for me."

[The Lesson Hymns are found in PRIMARY QUARTERLY and PRIMARY LEAFLET.]

III. The Children's Day Service

CHILDREN'S DAY has now come to be a fixed event. The General Assembly asks all the schools to observe it on the last Sabbath of September and an increasingly large number respond from year to year.

In many congregations the morning or evening hour of public worship is given up to this exercise, and a delightful thing it is to see all the children in the church. (Why should they not all be there every Sabbath?) In most cases, however, the Service is held at the ordinary Sabbath School hour and takes the place of the Review.

Whichever arrangement is followed, Children's Day should always be made a memorable day. It is a great opportunity. Children delight in anniversaries, festivals, something out of the common order, and pastors and teachers should never fail to make use of the day, not only to stimulate the interest of the congregation in the Sabbath School but to move the scholars to new eagerness in the love of the Master and His cause.

Wisely, the service is simple in form. The smallest school can follow it with the utmost ease. Its simplicity, however, should not be made a reason for neglect of preparation. Time should be taken for weeks beforehand to rehearse the Scripture Readings and the Hymns.

Familiarity with these will add to the heartiness with which the scholars will do their part. It is a day, too, for some added decoration. Sheaves of grain, fruits and flowers,—God made them all.

"GOD WITH US"

is the title of the Children's Day Service for this year, and its special feature is its recalling of THE PAST—what God has done for our Church in this fair land, and what He has enabled our Church to do for Him; and its outlook into THE FUTURE—the century which is so soon to be ushered in, and what, by the grace of the same Lord and Redeemer, our Church may do in His name in that new era.

No suggestions, surely, are needed as to the character of the addresses. Mere statistics are to children incomprehensible, and to most older people, indeed, like the bones in the valley, "very dry"; but statistics illustrated by such stories of heroic men and heroic deeds as the history of our Church affords are entrancing. It will be the duty and privilege of the speakers to make them so. And the statistics of what we shall yet do, through God's favour, can be made no less interesting—the places in our own land still to be won, the fields abroad to be overtaken for Christ, and all the necessary equipment of ministry and missionary organisation for the accomplishment of these tasks.

The OFFERING should also be carefully arranged for. By instruction of the General Assembly it goes to the Century Fund. The envelopes should be given out the Sabbath before, with careful instructions as to how they are to be used. The greatness of the effort and the privilege of taking part in it should be impressed upon the scholars, and especially that the Church expects that EVERY ONE should give, down to the youngest child; for it is only thus that the Century Fund will become the means of grace it is intended to be to the whole Church.

Primary Department

HELPS FOR TEACHERS OF THE LITTLE ONES, BY MISS JESSIE A. MUNRO, TORONTO

THIRD QUARTER

STUDIES IN THE OLD TESTAMENT

Preview

For the last two Quarters we have been studying our Lord Jesus as the LIGHT OF THE WORLD, and as our Redeemer, SAVING US BY HIS LIFE AND DEATH.

We turn now for this quarter and the next to God's dealings with His people in the olden time before Christ came into the world as the Man of Nazareth. We shall see that God has always been gracious, and that even before Christ came the Lord saved all those who were sorry for sin, and helped all those who trusted Him.

In the lessons of this quarter we have

twelve instances of how THE LORD BLESSES AND HELPS.

1. He gives grace to the penitent. 2. He prospered a brave boy. 3. He delivered three true men. 4. He honoured a faithful prophet. 5. He protected a loyal worshipper. 6. He bestows a new heart. 7. He raises to a new life. 8. He gives the water of life. He helped his people: 9. By giving them a king's favor; 10. By allowing them to build His house; 11. By promising to be with them; 12. By pouring out His Spirit upon them.

LESSON X.—Sept. 3, 1899

REBUILDING THE TEMPLE—Ezra. 3:10-4:5

PREVIEW THOUGHT—The Lord Blesses and Helps

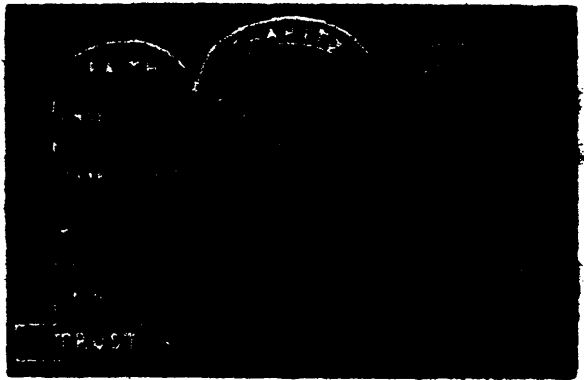
Golden Text—"The temple of God is holy, which temple ye are."—1 Cor. 3:17.

To-day's Lesson Thought—We are the temples of God.

Connection—Have you ever been away on a visit? Was it far from home? How did you go? Were you glad to get back? Did you wonder if the house and garden would look just the same? We were talking last Sunday about some people who had been away from home for a very long time, and at last they were coming home again. Who told us this story? (Ezra). Who were these people? Where had they been? Where was their home, etc., etc.? (Trace the journey on a map or make a sand map.)

The Lesson—Suppose you went away from — for a visit and when you came back you found your own dear home just a

pile of stones or bricks, all the houses around torn down, and your church and Sunday School torn down, too, would you not feel very sad? That is how the people of God



found Jerusalem, their homes and their beautiful temple. Who had done this? Why had God let this happen? God had brought them safely home, and what do you think

was the very first thing they did—to build fine, beautiful houses for themselves, do you suppose? No, they first cleared away all the stones and rubbish from the place where the Temple had been and got everything ready to build a house for the Lord. (The Temple was the place where God came to be with the people who were worshipping Him. This was before Jesus came to the world. Now God sends His Holy Spirit into our hearts, so that He is not only in one place, but we can all have Him in our hearts.) Describe the scene of rejoicing when the foundation was laid (perhaps the children may have seen the ceremony of laying a corner-stone), the gay scene, priests in beautiful scarlet and purple robes—singers with trumpets and cymbals, singing David's beautiful thanksgiving song, "O give thanks unto the Lord for he is good, for his mercy endureth forever" (Repeat)—(waving the arms above the head, or with cymbals). Show the joy with which the people served the Lord. Some of the old men cried. They were very sad. They remembered the grand old Temple; perhaps they felt sad because they

were old and might not live long to serve God in this new temple (We should begin to serve God when we are very little people, and then we may have a great many years to work for Him and love Him). ("Remember now thy Creator in the days of thy youth.") Tell the rest of the lesson-story. Their enemies would not let them finish the temple, and for fifteen years the work was stopped. We shall hear the rest of the story next Sabbath.

Practical Thoughts—Repeat Golden Text. We should build *our* temples for the Lord. He will help us. Begin while young. Lay a good *foundation* (good habits). Build on the rock Jesus Christ. Build joyfully. Keep the temple pure and holy, fit for God to live in. (A temperance lesson may be brought out, or a lesson on any other form of impurity.) Sing or recite with gestures "Little Builders" in Mrs. Kennedy's "Special Songs and Services." W. A. Wilde & Co., Boston, Mass. (See page 262, TEACHERS MONTHLY).

Building blocks may be used labelled with "Truthfulness," "Kindness," etc., (things that help to build a good character).

LESSON XI.—Sept. 10, 1899

ENCOURAGING THE BUILDERS—Haggai 2: 1-9

PREVIEW THOUGHT—The Lord Blesses and Helps

Golden Text—Be strong all ye people of the land, saith the Lord, and work: for I am with you.—Hag. 2: 4.

To-Day's Lesson Thought—God is with me.

Constitution—I'll tell you a story I heard about a great king who made up his mind that he would build a beautiful church. He did not want anybody to do the least thing to help except the people whom he paid to do the work. He wanted all the praise and glory for himself. He ordered that if any people tried to help in any way they should be punished. One day an old woman looked out of her cottage door and saw a team of horses drawing some heavy stones along the hot, dusty road. She wanted to do some little thing to help in the building of God's

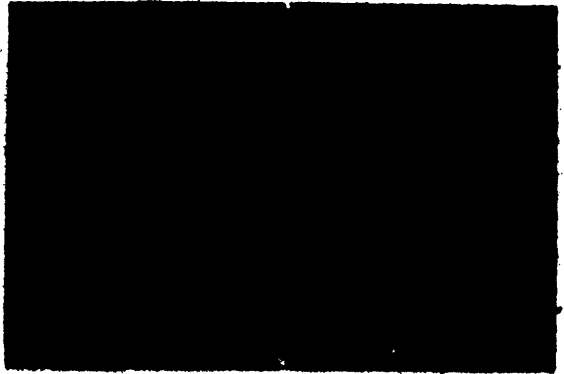
house, and what do you think she did? She just gathered some handfuls of grass and gave the sweet fresh bite to the poor tired horses, to help them on their way. Nobody but God knew anything about it, and, do you know? God loved that poor old woman for the kind act she did and for her humble service out of love to Him, and He was not pleased with the selfish king who did all for his own glory. We heard last Sunday about the building of a house for the Lord (Recall lesson). I think the little children watched the men building and carried them drinks of water, perhaps, or helped in some way.

The Lesson—One day Willie was playing with some blocks, trying to build a house. He put on one block and then another, and for a while the building went on well, but,

all at once, over it fell. Willie tried again and again, but over it tumbled every time. Willie was almost ready to cry and to give up trying, but just then father came along and saw the trouble. "Come along, Willie," he said, "Cheer up; get to work again and I'll help you." In this way his father encouraged him and he built away, and soon the block house was built and Willie was happy.

Tell of the discouragement of the children of Israel. They said: "It's no use trying, our enemies will not let us build a house for the Lord, we'll give up trying and we'll build houses and make gardens for ourselves." So they did. Fifteen years went by, things did not go well with them, crops were bad, cows and horses died. Then God sent the people a MESSAGE (explain) by the prophet HAGGAI. Describe the glory of the former Temple (v. 3). Tell the message as given in the lesson. God said, "Get to work again and cheer up." God ENCOURAGED them

(Repeat Golden Text). They needed money —God said (Repeat verse 8). They must give back to God some of the gold and silver He had lent them (The message is for us too).



Practical Thoughts—Our money, and everything, is given us by God. It is His; use it for His glory and the good of others. God wants churches built in the new parts of our own country and all over the world where the heathen live. God will accept every little thing we do for love to Him. Remember the Golden Text.

LESSON XII.—Sept. 17, 1899

POWER THROUGH THE SPIRIT—Zechariah 4 : 1-14

PREVIEW THOUGHT—**The Lord Blesses and Helps**

Golden Text—"Not by might nor by power, but by my spirit saith the Lord of hosts."—Zechariah 4 : 6.

To-day's Lesson Thought—The Lord is my helper.

Connection—Shew a piece of coral. Talk about the little builders quietly, patiently, working away all their time, not knowing what God would let their building become. Do you remember the builders we were talking about last Sunday, who started to build a beautiful building? But some people stopped them and they had to give it up. They felt very sad and discouraged, but soon they got a message from a friend telling them to go on and work and be cheerful and

happy for he would help them. Recall lesson and Golden Text. Who was it told this message from God? (Haggai.)

The Lesson—The children of Israel had had so much trouble. They "gave up trying" very easily. Although God had helped them often before, He wanted the people to be sure that He was going to help them, so He soon sent them another message, by the good prophet, Zechariah. You know no living person can see God, so God sends His messages to us in many different ways. This time He shewed Zechariah a dream picture. One night Zechariah slept and an angel came and wakened him and said, "What do you

see?" Zechariah said he saw a beautiful golden candlestick of lamp with places for seven lights, and a bowl in the centre to hold oil, and pipes to take the oil to the lights

people knew more about Him than any other people at that time. By this dream picture God wanted to let them know that they were to be like a light or candlestick to show

the people God's power and glory and the way to serve Him. If I buy a lamp from a store what must I put in it before it will give light? (Oil.) (Whatever kind of light it is something must cause the light to shine, the power must be turned on.) The builders thought they needed more money and more workers and a better leader than Zerubbabel, but God told Zechariah to tell them they needed His Spirit to give them help, (Golden Text). Prayer is like the pipes

(draw outline), something this shape. He wondered what it meant. He asked the angel and the angel said (verses 5, 6). Then Zechariah knew that this dream picture had a meaning. It was a message from God. Talk about the use of lights. God's own chosen

for carrying the oil to the lamp.

Practical Thoughts—God's Spirit can help us in all our work, He can make friends for us, He can make hard things easy to do, if we will only let Him.

LESSON XIII.—Sept. 24, 1899

REVIEW—Third Quarter

PREVIEW THOUGHT—**The Lord Blesses and Helps**

Golden Text.—The angel of the Lord encampeth round about them that fear him and delivereth them.—Ps. 34: 7.

The Review may be commenced by a few words about our soldiers—"The Soldiers of the Queen"—who are always ready to defend us, our homes and our country, whenever danger comes and we need help. Our Queen gives the command, and immediately out march the troops to fight for us. (Perhaps some have seen a camp of soldiers, or a picture of soldiers encamped about a town may be shown.) Explain the bugle call and the prompt obedience of the soldiers. Teach the Golden Text. Explain that God's angels are always ready to watch over us and help us. They do more than

give a passing look, *they stay beside us*. They encamp around us (though unseen). We have a bugle by which we can call for the help of God's angels when we are in trouble. *The bugle of prayer*. It is a very quiet bugle, we do not need to make a loud noise. God can hear the very smallest voice, the very lowest whisper, and He always sends help in some way or other.

We have been hearing many wonderful stories about God's people and the way in which He blessed and helped and delivered them from trouble. First, we have the gracious invitation to come to God and put ourselves under His care. Then the four lessons about Daniel and the other three boys in Babylon. Then the beautiful

promises of a new heart and a new spirit, and the offer of the Water of Life from that wonderful river of salvation. Then three stories about the loving kindness of God in bringing back the children of Israel to their home and helping and encouraging them in building the Temple, and then the loving promise of power to work and do right through God's holy Spirit. Recall briefly these lessons, with a practical thought for each and the Golden Text. Have ready twelve little paper tents, made by simply folding a small piece of white paper in two and spreading the lower edges. As you recall each lesson, place on the table one of the little paper tents on which is written or painted the Golden Text and Practical Thought. These tents may afterwards be given to the twelve youngest children in the class, or sent home to the babies whose names are on the cradle-roll. Prepare as carefully for the Review as for any other lesson. Make your questions bright, and such as will call out the leading points of each lesson.

Where there is no separate room, the superintendent may be asked to speak a few words about the Golden Text, and twelve of the little ones may stand up be-



fore the school and recite Golden Texts and Thoughts, holding the little tents on the palms of their hands. Do not let a Review pass without in some way letting the little children feel that they are taking some part. Their interest will then be aroused, and they will listen to the Review of the older scholars.

Leading, We Are Led

"A little child shall lead them."—Isa. 41 : 6.

Leading little children to the Children's Friend,
Training bird-like voices in His praise to blend ;
Hear the words of blessing that "Our Father" said,

Leading, we are sweetly led.

Leading them to Jesus in life's morning hours,
While the dew is sparkling on the fresh spring flowers,
While the skies of childhood still are rosy-red,

Leading, we are sweetly led.

Leading to the springs with heaven's light agleam,
Ere their lips are poisoned by the world's dark stream,
Giving them their portion of the Living Bread,

Leading, we are sweetly led.

Nearer to the Master, coming as of old,
While His arms of mercy little ones enfold,
Closer to the hands that benedictions shed,

Leading, we are sweetly led.

—E. E. Hewitt.

copy sent to children of Aug. 1899

THE BOOK PAGE

"That is a good book which is opened with expectation and closed with profit."

HELPS TO THE USE OF THE BOOK OF PRAISE. This little pamphlet of fifteen pages has a very technical look, but is, in reality, easily understood by anyone who has even an elementary knowledge of music. Its purpose is to give "the rate of speed at which each tune should be sung." This is indicated by a simple device, and choir leaders and precentors are left without excuse if good tunes are spoiled by being sung in bad time. This key to the tunes—for such it really is—has been sent out to ministers and choir leaders by Rev. Alexander McMillan, Toronto, the Convener of the Music Committee. It is worth the while of leaders of Sabbath School song to look into the book. Well-rendered music has an inspiring effect on the school.

DAILY LIGHT ON THE DAILY PATH. Price, morocco, \$1.25; cloth, 75c. London: S. Bagster & Sons. This is a new edition of the very best of the devotional manuals. There is a page reading "in the very words of Scripture" for every morning and evening throughout the year; with some additional pages for special occasions. The compiler has evidently been held by these four great truths—they make up the warp and woof of the volume—the sinfulness of sin, the beauty of holiness, cleansing through the Cross, and sanctification by the Holy Spirit of God. It therefore meets, as no other book of its class meets, the needs of the sin-burdened soul earnestly seeking after the way of purity and peace. The present edition has a useful index of all the Scripture passages found in the daily readings.

GEMS FROM THE FATHERS, by Rev. Edwin Davies, D.D. Pp. 473, price, 75c., (same publishers), is an alphabetically arranged selection of choice thoughts from the writings of the men who lived in or near the Apostolic times. It is easy of reference for teachers and preachers, and many of the paragraphs are rich and quaint, as one might expect.

Messrs. Oliphant, Anderson & Ferrier, Edinburgh and London, send the following:

In the "Famous Scots Series":

SIR WILLIAM WALLACE, by A. F. Murison, pp. 159; POLLOK AND AYTOUN, by Rosaline Masson, pp. 156; and ANDREW MELVILLE, by William Morison, pp. 156; each, 50c.

This series, which opened with Thomas Carlyle, Allan Ramsay, Hugh Miller, John Knox and Robert Burns, goes on auspiciously. The biographies are brief, bright and readable. The story of Sir William Wallace, "incomparably the most heroic

and most fateful figure in the history of Scotland," makes one long for fuller and more authentic details. It is hard to know where fact ends and fancy begins in the documentary authorities for his life, but that he was "a hero and a patriot second to none in the recorded history of the nations" every Scotman, at any rate, will stoutly contend. The coupling of the names of Pollok and Aytoun, the authors respectively of "The Course of Time" and "The Lays of the Cavaliers," is piquant. "One was a rustic, a Calvinist, a Covenanter; the other was of gentle birth, an Episcopalian, a Jacobite." Both were typical Scots, and, although minor poets, made good their claim to a share of the divine afflatus. Andrew Melville comes close to John Knox in his hold on the reverence of all lovers of freedom. His brave battle for the liberties of the Scottish Church is exceptionally well told in Mr. Morison's volume.

Two volumes of "The Children's Sunday" series:

BIBLE STORIES WITHOUT NAMES, by Rev. Harry Smith, M.A., pp. 167, with a detachable key for parents or teachers, price, 50c. The stories are ingeniously told, and, besides being instructive, will prove a delight to children who are fond of puzzles and riddles, as most children are.

THE CHILDREN'S PRAYER, by Rev. James Wells, D.D., pp. 218, price, 50c. Dr. Wells has the rare gift of speaking to children from the inside. He understands the child mind, has not ceased, indeed, to "think as a child." He traverses the familiar ground of The Lord's Prayer, but with many a homely and telling illustration. Boys will read the book and teachers will find in it much material ready to their hand for use in the class.

PRIVATE JAMES FYFFE, by Herbert Reid, pp. 159; price, 50c.

Private James Fyffe and his cronies,—friends and foes—are real boys, and the story of how the Boys' Brigademade men of some of them is told in capital style. The one unflinching test of Christian profession which the boys applied to themselves was the extent of their profanity.

"Well, Gus, how are you getting on?" the captain would say, meeting the boy some day in a quiet street.

"Middlin', sir! I'm tryin' my best; but whiles at the fitba' I loss my temper, and then oot it comes before I ken whaur I am. But,"—brightening up—"I've arranged wi' Will Stewartie"—this was his chum—"that whenever he hears me comin' oot wi' a sweer, he's to gie me a kick as hard as he likes, an' I've to dae the same by him."

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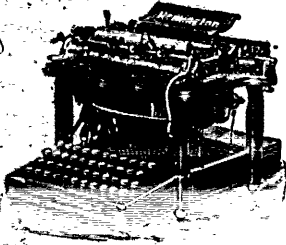
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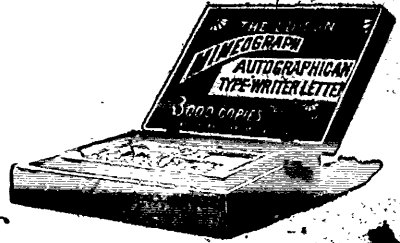
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