

SUNDAY SCHOOL BANNER

for
TEACHERS
AND
YOUNG PEOPLE.

VOL. 14.]

DECEMBER, 1881.

[No. 12.

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THE SUNDAY-SCHOOL BANNER

IS designed to afford aid to Sunday-school Teachers and Heads of Families in the religious training of the young, and to excite throughout the country a deeper interest in Sunday-school work.

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SUNDAY SCHOOL BANNER

for
TEACHERS
AND
YOUNG PEOPLE.

VOLUME XV]

DECEMBER, 1881.

[No. 12.

Room for the Lord.

BY MARY B. FLEIGHT.

Room for the Lord, make room !

He comes to earth again,
And for his birthplace seeks
Room in the hearts of men.

Room for the Lord, make room !

Room in your heart and mine ;
Nor let unworthier guests
Crowd out the guest divine.

Room for the Lord most High,

O church of God make room !
He comes with heavenly light
Your darkness to illumine.

Room for Messiah, room !

O sons of Israel, sing,
And in the Christ behold
Your long-expected king.

Room for the Lord, make room,

Of nations of the earth !
Let in your council halls
The Prince of Peace have birth.

Room for the Lord, make room

With loving word and deed ;
The Lord is Love, and earth
Of Love hath sorest need.

Room, room for Love, make room

In every heart and home !
When all the earth shall love,
Then shall his kingdom come.

The Teacher's Spirit.

THERE is something in the spirit of the true teacher that is like an enthusiast. Seldom does a man do anything noble until he becomes an enthusiast in his work. All the men who have mightily moved the world have been enthusiasts. David, Paul, Peter the Hermit, Bernard, Luther, and Whitfield are ready illustrations. There is a wrong kind of enthusiasm, which has been the occasion of much misery ; but there is also a right kind, which has been the source of unspeakable blessings to the world.

The enthusiast is the man of one idea, who has set his soul upon one end ; he bends every force of his being to the attainment of it, and on the very tide of his own passion bears others along with him. Paxton Hood says, " Every man is a fanatic who is a whole nature, self-devoted to one great absorbing thought, which becomes to him idea, imagination, affection, and ambition."

A Sunday-school teacher should be an enthusiast in his work. To him no scheme for the blessing of humanity should out-rival that of the Sunday-school. He must accept of this work as worthy to engage his whole thought and labour and life. He should say, " This one thing I do," and on the flow of his great zeal he should override all difficulties and persistently keep on in his well-doing. His zeal should indeed be tempered with prudence ; but if the passion of the whole nature be not

in the work, it cannot largely succeed. The root of failure in Sunday-school work is half-heartedness.

And there is something in the spirit of the true teacher that is like a Christian. There is something peculiar about a Christian, something that marks him off from his fellows. Whatever that is, it is an essential to the Sunday-school teacher. He ought to be a decided Christian, a professed Christian, a sincere, humble, and prayerful Christian.

The spirit of the Christian will lead to the setting forth of one great end and aim in our work, even the salvation of souls; none but Christians, indeed, will see the importance of that great aim, or feel its absorbing and inspiring power. And another peculiarity of the Christian is the spirit of dependence on divine grace and strength. Whatever else may be done by human energy, Sunday-school work can only be done in the spirit of Paul, "I can do all things through him that strengtheneth me." The teacher must be humble, reliant, trustful, realizing ever his Master's presence, carrying on all his labours under the banner whereon is inscribed the words, "Not by might, nor by power, but by my Spirit saith the Lord."

Earnestly we strive to culture the teacher's efficiency for his class work, but with tenfold more earnestness do we press upon him the importance of winning and of keeping the Sunday-school spirit.

Church Temperance Department.

We earnestly insist that every Christian Church which expects to do its whole work must have a Temperance Department as much as a Sunday-school or a Missionary Department. It must have a machinery to promote total abstinence, just as much as a machinery to promote Bible distribution, or mission schools, or Sabbath observance. A well-appointed steamer must have not only a good engine in its hull, and a good pilot at the wheel, but a good supply of life-preservers in the cabins.

What are some of the essential features of a working temperance church?

1. We reply that the first essential is a thorough teetotaler in its pulpit. An active temperance church with a wine-

bibbing minister is as rare a curiosity as a victorious army with a drunken commander. A zealous teetotaler will not only practice abstinence from intoxicating drinks, but he will preach it as a vital part of his Gospel message on the Lord's day. The Bible abounds in temperance texts; and every community abounds in people who need to hear them. It is the pastor's office to expound the cause and the curse of drunkennes. It is his office to create a temperance conscience among his congregation. It is his duty to take the lead in arranging and conducting temperance meetings in his neighborhood.

2. Every efficient church should have a well-organized total abstinence society. The title to membership should be the simple signing of the abstinence pledge. We would recommend also, that an annual payment of a half dollar should be made by each member in order to provide some permanent income for the society. Collections should also be taken up at public meetings; but tickets of admission should seldom be used, because they tend to exclude the very persons who most need the benefit of the lecture.—*T. L. Cuyler.*

The Babe of Bethlehem.

SEE the heavenly host appearing!
 Coming to Judea's plain;
 Bringing tidings, Oh! how cheering!
 Singing in their noblest strain!
 Bringing tidings,
 Precious tidings!
 Of the Babe of Bethlehem!

From his throne of radiant glory
 To this sinful world he came!
 Spread abroad the precious story!
 Praise and magnify his name!
 Oh, the story!
 Blessed story!
 Of the Babe of Bethlehem!

Oh! be glad, ye people! praising
 Jesus, our Redeemer's name:
 Loud your joyous anthems raising!
 For to ransom us he came!
 Came—so lowly!
 Pure and holy!
 Christ, the "Babe of Bethlehem!"

Good Reading.

THERE is no surer safeguard against idleness, poverty, indolence, and evil than a taste for good reading. The best boys and girls in our schools are those who love to read. The intelligent young women and men who move the world, who exert the most influence, yea, all the influence for good, who are the "salt of the earth and the light of the world," are readers. The teacher who keeps pace with the times must be a constant reader. He must work for a love of reading in his pupils and in the community where he teaches. He can engage in no better, or higher work than introducing to his patrons good books and papers.

Wait.

Do not be discouraged if your boys and girls show very little of the saint and a good deal of the sinner. Wait. You have undertaken a great work and can afford to wait. That gorgeousness of the sunset the other night, how long it took God to make it. To raise the vapour from the sea, to bring the drops from afar, to marshal them, to march them, to combine them for that final glorifying in the sun's light, demanded a long time. Here are half a dozen rough boys or giddy girls in whom you wish to see a Christian character developed under the Holy Ghost. They will go out and make other Christians who in their turn will influence others, the work advancing, until a multitude stand before God's throne, taking a rainbow-glory from that divine, glorious centre.

God spends much time on the first and lesser. You surely can afford to spend a life-time on your greater task. Watch, work, wait.—*S. S. Journal*.

Intensity.

THE prime need of the Sabbath-school of to-day is an intense devotion of all the faculties of mind and heart to the work of Bible instruction, to the end that the spiritual nature may be wisely directed and uplifted.

The Sabbath-school sadly lacks this intense devotion. Moody's power is that

of a "new affection," as Chalmers called it, saturated with an intensity of purpose. Many teachers are weaklings, impatient of real work, listless in thought, consequently doing little. Their scholars are dull, ambitionless, mechanical in class-work; therefore little is accomplished. The prime need is the awakening in teacher and scholar of a holy ambition, a fervid zeal in acquiring and distributing truth with the distinct purpose of enlightening and inspiring the whole man. Paul's power was not that of a cultured brain. Many men have possessed as great strength of intellect, but few have so expressed in life and word the consuming intensity of a holy intention to make all power contribute to the glory of God and the salvation of men.

Goodly desires and purposes are not enough. Even though these desires and purposes be set on fire—this is not enough. Enthusiasts may be the result. But a clear-headed, warm-hearted, intense devotion will overleap the barricades of indifference, and assure results valuable and far-reaching.—*S. S. Journal*.

THE *S. S. Times* says: "Printed questions, on a lesson paper or in a question book, have a proper place in helping a scholar or a teacher in his lesson study. They suggest to him what specific truth is stated in the text, or what teaching is to be derived from it. But these questions are not to be read off by the teacher in his teaching of the lesson. If a teacher cannot even ask a question about the lesson without having the question before him in writing or print to read out to the scholar, how can he expect the scholar to answer the question properly unless he has the answer in writing or in print before his eyes to read off to the teacher—unless, indeed, the teacher expects the scholar to be better prepared with the lesson than *he* is! But a teacher who would expect *that* wouldn't be much of a teacher—would he?"

No matter how many or how good the commentaries, select notes, quarterlies, lesson-books, leaves, and other helps you may have, *they* will not get the lesson. You must do that, and by *study*. Nothing can take the place of *study*; and no teacher is qualified without it.—*S. S. Teacher*.

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The Sunday School Banner.

REV. W. H. WITROW, M.A., EDITOR.

TORONTO, DECEMBER, 1881.

Lessons for 1882.

FOR the whole of next year the lessons will be in the Gospel of St. Mark. We venture the assertion that the story of the life of Our Lord, as told in the sixteen chapters of that Evangelist, will be studied by millions of teachers and scholars throughout Christendom as it never was before. The best scholarship and learning of the age, and all the light and help that can be brought from every quarter will be focussed upon those chapters. The results of these studies, by means of the many Lesson Helps published, will be scattered far and wide as never before, and every child in the land, no matter how poor, may have placed at his service the results of the labours of the greatest divines, and translators, and students of God's Word in the world. This is the way to meet the skepticism of the age. The Master, in the hour of his temptation, answered Satan with the weapon of the Scripture. So let the Church reply to the Demon of atheism. This, weapon,

the sword of the spirit, which is the Word of God, can put to flight all doubts and infidelity, and we are sure that the rising generation will be better grounded in the truths of the Gospel, and better armed against skepticism than any the world has ever seen. We have no fears as to the result. "Let Truth and Falsehood grapple," said Milton. "Who ever knew Truth put to the worse in a free and open encounter. For who knows not that Truth is strong, next to the Almighty?"

For list of Special Lesson Helps for 1882, including a Teachers' Edition of the Revised Version of this Gospel, see our advertising pages.

Christmastide.

To all our fellow Sunday-school workers we wish a very happy Christmas and New Year. Another year of blessed toil for the Master has well-nigh passed away—another year of walking with Jesus, and of expounding God's dealings with His people of old. Our own hearts ought to be greatly benefitted by this year of study and teaching of God's Word. In watering others our own souls should also be watered and blessed. Are we holier, are we happier, have we more of the mind of Christ, more of the fruits of the Spirit than we had a year ago?

We are reminded at this anniversary of God's great gift to all mankind, the unspeakable gift of His dear son. Let us come like the wise men in the Gospel, and present our Christmas offerings, not gold, and frankincense, and myrrh, but the offerings of an upright heart and pure, and a life consecrated to His service. Let us devote ourselves with greater energy than ever to the task of teaching and preaching Jesus, not merely by our lips but by our lives. So shall the new year be the happiest and best that ever we have known.

AFTER a long delay, for which neither the publishers nor the secretaries are responsible, the Report of the Third International Sunday-School Convention has been issued from the press. It is a handsome 8vo. of 225 pages, for the low price of 25 cents. It contains a *verbatim* report of all the speeches on that occasion, and copies of the documents submitted, including that to which a sad historic significance has since been given—the letter to the Convention of General Garfield,—and the answer of the Convention thereto. The book will be sent to any address by our Book Rooms on receipt of price.

Announcements for 1882.

SUNDAY-SCHOOL BANNER.

Never was the BANNER received with such favour, and never has its circulation increased so rapidly as during the past year. Never did it enter upon a new volume with such flattering prospects as at present. No effort shall be spared to make it increasingly helpful—and indeed, indispensable to every teacher who would be thoroughly equipped for his work, The Lesson Notes during the year have been so copious that we have sometimes been unable to present the Supplementary Lesson Commentary, reprinted from the Boston Monday Club Sermons; and some of our friends have suggested that probably the space could be as well or better filled by suggestions as to school management and similar topics. We shall be glad to hear from other Sunday-School workers, and to supply the kind of reading matter in the first pages of the BANNER, when there is room, that they judge most useful.

Reduction in Price.—It will be seen from our price list above, that the BANNER is offered at a lower price than ever before, viz., 60 cents a year; or only 5 cents a month for six copies and over; and for single copies, only 65 cents, instead of 75 cents as heretofore. We anticipate a largely increased circulation in consequence of this reduction.

PLEASANT HOURS.

The enlarged size and reduced price of *Pleasant Hours* have given very great satisfaction, and have resulted in a large increase of circulation. We think we can now confidently affirm that for the quantity and quality of reading matter, it is the cheapest Sunday-School paper in the world. It is now only one cent per number, or in quantities of twenty and over cheaper still. It contains more reading in the year than will be found in *four* ordinary library books of 250 pages each, and all this is given for 22, or even for 20 cents. It is only by a very large circulation that it can pay its way at this cheap rate. We confidently appeal to all our schools to support this effort to furnish good reading at the lowest possible rate. A correspondent recently remarked that the time has passed when Canadian Schools need look away from home for Sunday-School papers, for those of their own Church are as good as the best, and they are cheaper than any. If we receive the increased patronage that we expect, we hope to improve every number in character and interest, and should our reduced rates pay the increased cost of production, we will still further improve in quality of paper, of presswork, and of cuts.

THE SUNBEAM.

It will be seen that we have about doubled the size of the *Sunbeam*, and still offer it at half a cent per number, or 12 cents a year for 20 copies and over. We challenge the world to produce anything as good for the price. The *Sunbeam* is especially adapted for the little folks. It is printed in clear, bold type, has plenty of attractive pictures, and will give both questions and answers on each lesson, which will be a great help to the little ones in understanding its meaning. Price—Under 20 copies, 15 cents a year; 25 copies and over, 12 cents a year.

THE CANADIAN SCHOLARS' QUARTERLY.

This new periodical has at once reached a circulation far beyond our anticipation. It will still possess the same general features, viz.: The full text of the Lessons for every Sunday of the quarter, Golden Text, Home Readings, Connecting

Links, Outlines and Questions, Brief Explanations, one or two Questions from the Methodist Catechism, and three Hymns adapted for the Lessons of each Sunday, selected from the New Hymn Book or S. S. Hymnal. It will also contain an Engraved Map of the country treated of in the Lessons, Responsive Opening and Closing Exercises, the Apostles' Creed, Ten Commandments, and Music of the *Gloria Patri*. This *Quarterly* may be used instead of the *Berean Leaves*. It will, however, contain considerably more than these. It will be sent, post free, in quantities of ten or more, to one address, at the low price of Two Cents a quarter each, or Eight Cents a year. It meets a want felt and expressed by many of our best Sunday-school workers. It will be enlarged four pages in size and printed with coloured cover, and at the suggestion of an experienced S. S. worker, will contain more explanations of the lessons instead of some of the questions at present given.

THE BEREAN LESSON LEAVES

Will also be modified in the same direction as the *Scholars' Quarterly*, so as to be increasingly useful, and will be sent, as heretofore, post free, in quantities of ten and upward, to any address, for 5½ cents a year each, or \$5.50 per 100.

QUARTERLY REVIEW SERVICE

Gives Review Questions, Responsive Readings, Hymns, etc. Very popular. Six Cents a dozen; Fifty Cents per 100. By the year, \$2.

N.B.—We have made arrangements to meet our increased circulation so that all these periodicals will be mailed in time to reach the most remote subscriber in ample time for distribution the Sunday before they are to be used.

THE CANADIAN METHODIST MAGAZINE.

The announcement for 1882 of this Magazine is the best that it has ever yet made. The following is a partial enumeration of its leading features:

The serial story of the year will be entitled "LIFE IN A PARSONAGE; or, "LIGHTS AND SHADOWS OF THE ITINERANCY"—a story of Canadian Life, by the Editor. This story, although complete in itself, is

a sequel to "THE KING'S MESSENGER," which has been received with such favour in Canada, and has been republished in England. It will record the further fortunes of some of the leading characters in that story, and will give, it is believed, a faithful portraiture of some of the varied phases of Canadian social life.

The series of biographical sketches by the Editor will be entitled, MISSIONARY HEROES, and will embrace such representative characters as Felix Neff, John Calvert, Henry Martyn, Wm. Carey, John Hunt, Dr. Morrison, Robert Moffat, John Williams, Emily Judson, Bishop Patterson, Dr. Duff, and other heroic missionaries and martyrs.

The substance of many volumes will be condensed into twelve articles of special importance to young people.

A series of sketches of travel, entitled, "LOITERINGS IN EUROPE," by the Rev. C. S. Eby, B.A., Missionary of the Methodist Church of Canada in Japan, will embrace such attractive subjects as "RAMBLES AMONG THE HARTZ MOUNTAINS," "STUDENT LIFE IN GERMANY," "IN RHINELAND," "LIGHTS AND MEMORIES OF BOHEMIA," "ALPINE PICTURES," and "SWITZERLAND." These papers are written in Mr. Eby's graphic and racy style, and several of them will be handsomely illustrated.

"THE STately HOMES OF ENGLAND" will comprise a series of splendid engravings with descriptions of some of the most famous Castles and Baronial Halls of Old England, as Windsor Castle, Warwick Castle, Alnwick Castle, Hatfield House, Haddon Hall, Alton Towers, Belvoir Castle, Burleigh House, and other of the old historic Homes of England.

Among other illustrated articles will be papers on FINE ART, with engravings from some of the most elegant art volumes ever published in America. Further papers on "PICTURESQUE CANADA," with pictures of the St. Lawrence, Quebec, and the grand scenery of Lake Superior; "SEA-SIDE PICTURES," "THE LAND OF NILE," "ITALIAN PICTURES," and other subjects to be hereafter announced, all handsomely illustrated. Dr. Carroll will give a series of sketches of PIONEER MISSIONARIES, including James Evans,

Robert Rundle, William Ryerson, and Henry Wilkinson.

A Canadian lady will give a graphic account of her shipwreck, which was attended with sad loss of life, on Sable Island, off the coast of Nova Scotia, and many other valuable papers will be presented.

CLUBBING ARRANGEMENTS.

In answer to several enquiries, we would say that the clubbing arrangements whereby either *Harper's* or *Scribner's Magazine* can be offered with the CANADIAN METHODIST MAGAZINE for \$3, instead of \$4, the regular price, will be continued for the coming year. The price of the METHODIST MAGAZINE is \$2 a year; MAGAZINE and GUARDIAN, \$3.50; MAGAZINE and *Harper's* or *Scribner's*, \$5; MAGAZINE and GUARDIAN, and *Harper's* or *Scribner's*, \$6.50—full price, \$8.

The New York INDEPENDENT, a large thirty-two page weekly, will be clubbed with the METHODIST MAGAZINE for \$2 to ministers, instead of \$3, the regular price; at \$2.50 to others.

WIDE AWAKE, a young folks' magazine of eighty large pages per month, handsomely illustrated, price \$2.50 a year, will be clubbed with the METHODIST MAGAZINE for \$1.50, in addition to the regular price. Specimens free. This Magazine has been adopted by the Methodist Book Concern, New York, as the organ of Dr. Vincent's new Chautauqua Young Folks' Reading Union.

SPECIAL OFFER.—A \$1.20 book for 30 cents. Each subscriber to the METHODIST MAGAZINE, old or new, who will send 30 cents in addition to his subscription, will receive, post free, an elegant cloth-bound copy of "PAUL MEGGITT'S DELUSION, AND OTHER STORIES," by the Rev. J. JACKSON WRAY. A volume of about 300 pages, with fine engravings. Regular price \$1.20. This is a book for every household—of absorbing interest, and one that will be read with profit and delight by young and old. Nearly 10,000 copies of "NESTLETON MAGNA" and "MATTHEW MELLOWDEW," by the same author, were given as premiums for the GUARDIAN and MAGAZINE last year, and gave the greatest satisfaction.

SPECIAL RATES TO SUNDAY-SCHOOLS.—Several schools have taken from four to twenty copies of the MAGAZINE for several years, to circulate instead of libraries. For special rates to schools taking two copies and over, write to this office.

A handsome premium, "THE FLOWER OF THE GRASS MARKET," a volume of 336 pages, is also given for 30 cents to any subscriber to the GUARDIAN. The MAGAZINE and GUARDIAN and both premiums, will be sent to any address for \$4.10; full price \$6.70.

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The Lesson Commentary.

LESSON X.] [DEC. 4, 1881.

BALAAAM.

NUMBERS 24, 10-19.

BALAAAM, the son of Beor, was a heathen prophet from Pethor, a city of Mesopotamia (Deut. 23. 4; Num. 23. 7). All that is known of his history is detailed in the 22nd, 23rd, and 24th chapters of Numbers; or is contained in allusions to him in Deut. 23. 3-6; Josh. 13. 21, 22; 24. 9, 10; Num. 31. 8; Judges 11. 25; Micah 6. 5; 2 Peter 2. 14-16; Jude 11; Rev. 2. 14.

The wanderings of Israel in the wilderness had come to a close, and the twelve tribes were about to cross the Jordan, and enter upon their long-promised inheritance. Balak the king of Moab was alarmed at the progress of Joshua's victorious hosts. In accordance with the superstitious practices of his times he sent to the original seat of civilization in the East for a Chaldean soothsayer, or fortune-teller, who should come and inspire the armies of Moab, and prepare them for battle by uttering curses upon the enemy.

2. In studying the character of Balaam we should remember that the knowledge of the true God was not at that time so closely confined to a single form of reli-

gion as it is at the present day. The concentration of the true knowledge of God in the channel opened through the influence of the Hebrew race, was slowly brought about. It is only since the beginning of the Christian era that the fully developed Jewish system has possessed sufficient attractive power to draw to itself all the scattered beams of light which emanated from the primeval source of revelation.

3. What was the true character of Balaam has been an exciting question of debate among commentators, from the earliest times. On the one hand, most of the Jewish authorities, and such Christian commentators as Origen and Augustine, contend that he was a bad man—"a prophet not of God, but of the devil"—but was constrained by his superstitions to speak well of Israel.

It appears from the account that, on the first visit of the messengers of Balak, God distinctly gave Balaam to understand that he ought not to go with them, that he ought not to curse the people, "for they are blessed" (chap. 22. 12). But when a second and more honourable embassy was sent upon the same errand, and promising greater things, Balaam did not give them a peremptory negative answer, and send them home, as an honest man would have done, but asked them to stay over night, and he would take the matter under further consideration (chap. 22. 19.)

This you may be sure is the action of one whose secret desire is to do a wrong thing, and who is only restrained by superstition from doing it at once, and boldly. A truly honest man never temporizes with wrong, and does not think of the price at which he can sell his character.

According to the apostle Peter (2 Pet. 2. 16), Balaam was beside himself by reason of his love for the wages of unrighteousness, and the dumb ass rebuked him for his iniquity, speaking with a man's voice, to forbid the madness of the prophet. Who can tell how nearly universal at the present time is this malady of Balaam? The love of riches, and ambition for place and preferment, are continually epidemic in the world.

4. We need not dwell upon the episode

of Balaam's encounter with the angel on the way, and of the superiority of the ass's discernment to that of the avaricious soothsayer. We are willing to accept it without question as a miracle, whether one interprets it that the ass really spoke, or that the animal was impressed by a supernatural apparition, and conveyed to his rider by his actions the thoughts which are recorded. As this story must have come from Balaam, we perhaps have here only the guilty Balaam's interpretation of the sounds and signs of the dumb beast upon which he rode.

To this inquiry it is in point to reply, that the sublime truths of the Bible were at first revealed to a comparatively rude people, in a comparatively rude age. It was of prime importance that the revelation be clothed in such form and language that it would be attended to by those to whom it was first addressed. If we speak to children we must use illustrations which will fasten the thought in their memory, otherwise we might as well speak to the empty air. We doubt if any other literary form could be devised, better fitted than these same experiences of Balaam and Jonah, to impress upon children and rude people the folly and sin of attempting to resist or evade the will of God.

5. After telling of the meeting of Balaam and Balak in "a city of Moab, which is in the border of Arnon," an eastern tributary of the Jordan, the account is taken up with the particulars of Balak's sacrifices, and his attempts to secure from Balaam a definite denunciation of Israel. But in both cases Balaam was constrained to bless rather than curse. It appears from the first verse of the twenty-fourth chapter, that Balaam for some time cherished the hope that he might stifle his convictions, and freely curse the children of Israel. "But when he saw that it pleased the Lord to bless Israel.....he set his face towards the wilderness," as Jonah tried to flee to Tarshish. But even there the spirit of the Lord constrained him, and his visions were those of the prosperity of the chosen people.

6. The culmination of Balaam's career was in conformity with its commencement, and his end was an illustration of poetic

justice. As we have seen, he wished to serve both God and mammon, and was afraid to serve either boldly. Like all such characters, he failed of the reward of either. Balak drove him from his presence, and God gave him over. Whom from superstitious fear he dare not curse, he had no scruple in corrupting, so that the curse of God should really fall upon them.

The last we see of Balaam he is joined with the enemies of God fighting against Israel, and his corpse is left upon the battle-field. Unlike Samson in the justice of his cause, he was like him in his end. He brought temporary destruction upon his enemies, and himself perished in the godless endeavour.

7. The one great lesson of Balaam's career is that upon which we have already remarked at some length, and has been enforced with great spirit and power by Bishop Butler. This lesson is, that he who counts the cost of honesty is dishonest. He who sets a price upon his religious convictions, have no true religious principle. The presence of such enlightening forces in the world as those embodied in the old dispensation in the Jewish Church, and now pre-eminently in the Christian Church, compels every man to take sides. There is no room for neutrality. Now, as of old, the exhortation is, "If the Lord be God, *serve him*." "What think ye of Christ?" has been, ever since his resurrection, the *surest* touchstone of human character. The revelation of God in Christ is so glorious, and the forces for the regeneration of society embodied in Christianity are so efficient, that there is no excuse for *indifference*. Either Christianity is worthy of our whole heart, or its claims are worthless. The most pitiable class in Christian lands consists of those who clearly see the excellence of Christ, but who love the wages of unrighteousness, and are forever attempting to compromise, both with the Lord and with the devil.

In ages of great enlightenment, and in positions of rare privilege, the words of our Saviour have double significance. "He that is not for me, is against me. He that gathereth not with me, scattereth abroad." The decisions of life which

essentially determine our character are made earlier than we are wont to admit. Between a sinful choice and the consummation of a wicked career there may be a long course of ambiguous, and apparently innocent actions—actions whose character must be discerned not by the outward appearance, but by the motive animating them. In the spiritual world, as in the material, it is often the case that the tree can be known only by its fruits. Unless he knows the source from which the seed or the scion has come, the gardener cannot, until the harvest, tell the quality of fruit which will grow upon his vine. The chemist will analyze the sap in vain to find those delicate qualities which give character to the fruit. It is thus that we labour at disadvantage in our ordinary judgments of our fellow-men. In a rough way we can separate the sheep from the goats, and distinguish between the thistle and the fig-tree; but in our attempts at more accurate analysis our faculties fail us, and we must be content to let the tares and the wheat grow together until the harvest time. The endeavour to form an estimate of our own selves from a study of our outward career, may even be deceptive. Through a natural tendency to fix our attention upon the less ambiguous portions of our outward conduct, and to place a favourable construction upon our actions wherever it is possible, we are all of us continually in danger of self-deception, and of thinking more highly of ourselves than we ought to think.

8. "Let me die the death of the righteous, and let my last end be like his." How emphatically did the guilty soothsayer in these words condemn himself! He could admire the excellence of virtue; he could not hide from his eyes the strength of Jehovah's promises, nor the value of Israel's inheritance. The beauty and desirableness of the righteous man's death he could not fail to acknowledge. But alas! he was unwilling to pay the paltry price. He wished to die the death of the righteous, but he refused to live his life. Rather than sacrifice the present favour of a heathen prince, he was willing to risk the loss of life's greatest rewards in the future.

The only way we can be like the righteous in his death, is to be like him in our life. If we walk with God on earth, there will be no doubt that we shall reign with him in heaven.

LESSON XI.] DEC. 11, 1881.
THE LAST DAYS OF MOSES.

DEUT. 32, 44-52.

THE Israelites have reached at last the end of their weary and fatal wanderings, and pitch their camp in the plains of Moab by Jordan. The next move will take them into Canaan, but Moses will not lead them over. It seems hard. To him more than to all men besides, the people owe their final entrance into the land. For this he has hoped and struggled, endured, and pleaded; to this his eyes and his heart have been straining these twoscore years. But here he is to die without once setting foot upon its wished-for soil, the wilderness all behind, the nation brought home with joy. Jehovah has said that he shall see the land, but not pass over.

I. *The reason for the exclusion* is found in the events at Kadesh, recorded in the twentieth chapter of Numbers. The people had rebelled because there was no water, and Moses lost his self-control, and became bitter and angry toward them. Aaron shared the sin and the exclusion. We are not allowed to think of this as a momentary out-break of passion, wrung from the faithful leader, way-worn and heart-worn with one hundred and twenty years of life and forty years' endurance of a sinful nation. The Lord said, Because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them. A great sin of unbelief and irreverence had been committed, as appears in a fuller survey of the circumstances. Directly after the giving of the law, the people had been led from Sinai to Kadesh, as the natural entrance to Canaan. Their faithless terror in receiving the evil report of the ten frightened spies, proved their unfitness to possess the land, and they were turned back to wander through "a wilderness of dreary sands and bitter waters, always moving yet never advanc-

ing, reaping no harvests and building no abiding city," until that whole generation had perished. Then the nation is brought to this same place once more. Jehovah takes up the work where it had been interrupted almost forty years earlier. Faith and devotion were more needed than ever in this new beginning. But when the people failed, the leaders failed with them. As the spies had been dismayed before the giants, so Moses and Aaron despaired before this persistent rebellion. It seems as if they had said to each other, The case is hopeless, God can do nothing with them; another forty years of wandering, another generation buried in the sands,—we cannot endure it! They forgot the pledge that this year should bring them into the promised land, and that the Almighty had never proved faithless. This second rebellion at Kadesh was at a more fatal crisis than the first; but it was for just such a crisis that Moses had been set apart as mediator and deliverer. His six-score years of faith would now have won their crown of endurance and achievement. But he looked instead at his own disappointment and his people's sin, and failed. This grievous loss of faith in God brought the sentence of exclusion from the promised land. He must be set to one side, and a new leader appointed for the new era. The lesson sank deeply into the hearts of those who had provoked him to anger, and centuries after they counted this among their national crimes. The fall was great, fatal to the leader, yet not fatal to the man. It exalts by contrast the grandeur of his career as a whole, for seeing him now a man of like passions with us, we wonder only that he failed but once.

II. *The preparations for death* display the real greatness of Moses' character. His own pathetic account tells us how severe was the blow—(Deut. 2. 23): I besought the Lord, saying, O Lord God, thou hast begun to show thy servant thy greatness, and thy mighty hand: I pray thee let me go over and see the good land that is beyond Jordan, that goodly mountain, and Lebanon. But the Lord would not hear me, and said unto me, Let it suffice thee; speak no more unto me of this matter. After this he asks nothing

for himself, but loses all personal desires in work for the nation. We hear no excuses, no reproach of those who drove him to sin, no murmurings against his lot; the faithful servant sets his house in order, that he may die with nothing left undone. He asks first that a man may be set over the congregation, that the congregation of the Lord be not as sheep which have no shepherd. When Joshua is put in his place, he lays his hands upon him, and gives him a charge full of wisdom and generous cheer. He repeats orally and in writing to this new generation the laws which their fathers had received at Sinai, with additions and explanations suited to their present condition. The story of the wanderings is told, and made to yield fresh motives to perseverance. Then at the divine command he gathers up the lessons of the past in one of the most glorious songs ever composed, a national anthem whose strains echo again and again through the later Hebrew psalmody.

III. Then comes *the closing hour*. We find no record of lingering embraces and tearful farewells. Quietly, simply, as a child goes to his welcome sleep, this man of God turns from the camp to the mount where he is to die. As when beneath Sinai he went out to the tabernacle to plead for their pardon all the people rose up and stood every man at his tent door, and looked after Moses until he was gone into the tabernacle, so now they must have stood awed and still as he passed through their midst to return no more, and strained their gaze to follow his receding form up the slope. With limbs unshaken by age or fear, with no dimness or tears in his eye, he climbs the smooth but rapid ascent, and stands upon the top of Nebo. He stands there drinking in the wonderful prospect, and glowing with assurance of the future which awaits Israel in that blessed land. His heart swells with recollection of the covenant made centuries ago with the fathers, and the freshened thought of all the way in which God has led the children. Chastened from all regrets, lifted above all fear, he makes his way down the hill into a secluded valley. The wide and lonely silence is filled with an unseen Presence. And then, tenderly as a mother lifts her

tired child to her bosom, God takes him into those everlasting arms, and all is peace.

The life of Moses was like a gusty day. Its sun rises in dreary mists, which rapidly pass away before a morning of beauty. A sudden cloud darkens the midday. Fierce storms, alternating with glorious bursts of light, fill the later hours. At its close, all the sky is covered for a moment; but as its sun goes down, the rain ceases, the tempest rolls away, and the precious word comes true—at evening time it shall be light. We draw instruction from both the dark and the bright sides of the scene.

1. *The hurtfulness of inconsistency*. We should be ready to put Moses beside Abraham in faithfulness, but for this one failure. Consistency of character is gained only by constant effort. It is never safe to rest in the struggle. The holiest man can walk safely only when leaning on the divine arm. A fatal security drawn from past attainments has brought shame to many a trusted saint.

Exalted position makes inconsistency the more hurtful. To doubt God was a sin in any Israelite, but in Moses it could not be passed by. He was the representative of Jehovah to the people, and not to believe and sanctify Him before them, was like suggesting unfaithfulness in the Almighty Himself. He failed in his office, and his office was taken from him while the work was yet unfinished.

Nor are we to forget the manner in which the inconsistency appeared. He was petulant and angry; speaking harshly to the people, and smiting the rock twice when told only to speak to it. The sin was not in the act of smiting, but in the spirit. How it stands out in these days; the fatal disagreement between a profession of following the gentle Christ, and hasty, bitter, violent words. How it has shamed Christians and dishonoured their Lord. We excuse ourselves for such a sin,—charge it upon circumstances, or temperament; the state makes no law against it; even the ten commandments seem to pass it by. But it is the outcropping of a radical mischief. The inconsistency sprang from unbelief. This unbelief does not lie in doubts of the intellect, tortured by the mysteries of

life, but in the failure of the soul to rest in the righteousness and love of God, which is a real assault upon his character, and proves the man either unsubmitive or unloving. The use of this lesson in Sabbath School invites an especial application to teachers and parents. Inconsistency of conduct, and unbelief of heart, have prevented many from leading into the promised land the children given to their care, so that these either fall in the wilderness, or the glorious work is taken from them and given to another.

2. *The glory of a righteous life and death.* This is the great lesson of Moses' career. We have observed it in the self-conquest of his last days; it appears equally in the long study of his life, which ends with this lesson. The story is one of romantic incidents, great discouragements, and wonderful achievements. At once warrior, statesman, poet, philosopher, hero, and saint. No man has rivalled him, nor has any one robbed him of his pre-eminence in disinterestedness and endurance, the qualities defining that much-abused word meekness. His work was vast. He found the Israelites a mob of slaves, so careless of freedom that they could hardly be dragged from their bondage, so spiritless and sensual that they whined like curs for their masters' dish and chain. He left them a free and compact nation, which rose to great power, and endured longer than any monarchy of earth. At his appearance the faith and very name of Jehovah were almost lost among them, and the lustful idolatry of Egypt was their delight. He established a code of morals which must forever rule the world, and gave them a religion which is eternal, as fulfilled in the Incarnation and the Atonement. Above all, he was permitted to know God more intimately than was given to any other mortal before the Word was made flesh. The words which, like an epitaph, close the books bearing his name, hold good to-day: There arose not a prophet since, in Israel, like unto Moses, whom the Lord knew face to face, in all the signs and wonders which the Lord sent him to do in the land of Egypt, and in all that mighty hand, and in all the great terror which Moses showed in the sight of all Israel.

Communications.

OUR SUNDAY-SCHOOL PUBLICATIONS

"Of making many books there is no end." This is emphatically true respecting books for Sunday-schools. Authors and publishers appear to be outvying each other in catering to the wants of those who belong to this branch of church-work. As it is not possible nor even prudent to attempt to read all that is placed under the head of Sunday-school literature, it is a matter of importance to know what is best and most suitable to be put into the hands of our children and young people.

The Sunday-school Board of the Methodist Church of Canada has long been engaged in the perusal of such books as are suitable for Sunday-school libraries. Several hundreds of volumes have been carefully read and are now in the "Winnowed List," from which it would be well always to make selections, before choosing any others which may not have been so carefully read. Booksellers are not always to be trusted as they will necessarily be anxious to dispose of such books as they have on hand. The "Winnowed List" should always be preferred, and our indefatigable Book-Steward always has such books on hand.

Periodical literature is in great demand at the present day. Such publications may be deemed "legion." Those which abound with illustrations are most called for. The pictures are not always first-class. Great labour and much expense is requisite in this kind of enterprise. The writer of this note does not claim to have examined all such publications but he has examined a few, and truth compels him to assert that the periodicals issued at the Methodist Book and Publishing House, King Street East, Toronto, are not surpassed by any others of a similar kind, hence they should always have the preference as they are not only as cheap as others, but their quality is such as should always secure their favour.

It would not be considered good taste to write eulogistically respecting the editor of those periodicals. His literary ability is well known, but in no department of his multifarious duties is there greater ability displayed than in the editorial labour bestowed on *Pleasant Hours*, and the *Sunbeam*. The latter is especially adapted for the infant classes. The narratives and the pictures are sure to captivate the little folks. One feature of *Pleasant Hours* is specially deserving of mention, viz., the stories with illustrations on early Methodism. We need to make our young people familiar with the history of the

Church of their fathers; and the articles in question are well adapted for that purpose, while the articles relating to Japan and other foreign lands cannot fail to keep the missionary spirit alive in all our Sunday-schools. The said periodicals are greatly improved in the style of their execution and are a credit to those who are in charge of the department. They should command a large circulation, as they are published not so much to make money, as to do good and secure our children and young people to the Church. Cheap as they now are, they are to be still cheaper if their circulation increases. Let them be introduced into every Sunday-school in the Dominion.

E. BARRASS.

Book Notices.

WE would again call attention to Rev. J. C. Seymour's admirable volume entitled *Voices from the Throne*, which has been placed upon our "Winnowed List" of Sunday-School Libraries. Schools replenishing their libraries will find this book a most valuable one for thoughtful readers.

THE good accomplished with steel pens is incalculable, but the cost of a box of Esterbrook's is only nominal. The stationers have them. The trade supplied by BROWN BROS., Toronto.

THE *Canadian Methodist Magazine* has recently had a number of very valuable articles. Every Methodist ought to read those by Principal Grant, on Methodist Missions in the North-West; by President Nelles, on Christianity, Ideal and Actual; John Macdonald's Ecumenical Paper on Home Missions among Degraded Populations, and the Editor's series of Men Worth Knowing, and Story of the Catacombs.

Boys and Girls Playing, and other addresses to children. By the Lord Bishop of Liverpool (DR. RYLE), pp. 193. New York: Carter & Brothers. Toronto: Wm. Briggs. This is a charming little book of familiar tales to children, by Bishop Ryle. The youngest child can understand them. The oldest can receive profit from them. It is a grand thing to see the chief Shepherds of Christ's flock so tenderly and wisely feeding its lambs.

R. Worthington, 770 Broadway, announces for immediate publication, *Cat's Cradle*, an original book of Rhymes and pictures for children, with Sixty illustrations in colours. Large quarto, boards, with double cover in

colours, \$2 00. The rhymes are by Edward Willett, of the literary staff of the New York dailies, a striking original, genial, and effective writer for the young folks. The illustrations are by Charles Kendrick, one of the best of the rising young artists, who has gained fame in connection with a celebrated humorous periodical. The plates are handsomely coloured, all the work is admirably done, and the publisher can safely announce *Cat's Cradle* as the most elegant and attractive work of the kind yet produced on this side of the Atlantic.

Paul Meggitt's Delusion. By the Rev. J. JACKSON WRAY, author of "Nestleton Magna," "Matthew Mellowdew," etc. Five full page engravings; pp. circ 300. Cassell, Petter & Galpin, London, Paris, and New York. Price \$1.20. With the *Methodist Magazine*, 30 cents.

Few books have ever been so popular in Canada as the two above mentioned of which about 10,000 copies were distributed as premiums for the current year. In the book now offered as a premium for the *Magazine* for 1882, Mr. Wray appears under a new aspect. In his previous books the genial and witty humourist is the most prominent character. In this book there are passages of deep and touching, and (almost tragic) pathos, that we know not where, to find surpassed.

Paul Meggitt was a prominent civil engineer and railway builder—fond of his horse and hounds and gay society. He was converted to God through the dying words of "Old Thol," a pious Methodist "ganger," or foreman of navvies, who was killed by a landslide on a railway. Paul joined the despised Methodists, and deeply offended all his fine friends and his fashionable wife. The latter, especially, was so incensed that she forsook her husband and child and returned to her father's house, to return only to the bedside of her dying daughter.

Callous must be the soul that can read unmoved the story of the reconciliation of the estranged husband and wife, over the body of their dead child. The wife, through the Christian influence of her husband, becomes a Methodist. They have together many sorrows and many joys, and even their fashionable friends admit that "Paul Meggitt's Delusion" is no delusion after all. In the story, the horrors of the drink system of England are strikingly shown, and thrilling episodes of the rescue of the perishing are recorded. Several minor sketches make up the volume, as "How Ralph Smallwood Killed a Ghost," etc. This book, which sells for \$1.20, will be sent as a premium, post-paid, to any old or new subscriber to the *Methodist Magazine* for 30 cents.

INTERNATIONAL BIBLE LESSONS.
FOURTH QUARTER—STUDIES IN THE PENTATEUCH.

DECEMBER, 1881.

B. C. 1452.

LESSON X.—BALAAM; or, The Double-Minded Man.

December 4.

GENERAL STATEMENT.

The host of Israel has marched successfully around the mountains of Edom, has triumphed over the arabs of the Ammonites, has overrun the broad table-lands of Bashan, and now menaces the land of Moab south of the Jabbok. In terror the king of Moab sends for the prophet of Mesopotamia, Balaam, whose renown has reached the shores of the Red Sea. He would match supernatural gifts against divine power, and launch against Moses' army the curse of Balaam. Won by the gifts of the king, the prophet stands among the seven altar-fires on the heights, and gazes down upon the tents of Israel upon the plain. But the voice of prophecy within him cannot be controlled, his tongue becomes the unwilling instrument of God's power, and curses are turned to blessings on his lips. He foretells the conquest of Moab, the triumph of God's people, and sees rising afar the star of Jacob, whose rays shall shine around the earth.

Num. 24 10-19.

[Memory verses 17-19.]

10 And Balak's anger was kindled against Balaam, and he smote his hands together: and Balak said unto Balaam, I called thee to curse mine enemies, and, behold, thou hast altogether blessed them these three times.

Ezek. 21. 14, 17: Thou therefore, son of man, prophesy, and smite thine hands together, and I will cause my fury to rest: I the Lord have said it.

11 Therefore now flee thou to thy place: I thought to promote thee unto great honour; but, lo, the Lord hath kept thee back from honour.

12 And Balaam said unto Balak, Spake I not also to thy messengers which thou sentest unto me, saying,

13 If Balak would give me his house full of silver and gold, I cannot go beyond the commandment of the Lord, to do either good or bad of mine own mind; but what the Lord saith, that will I speak.

Num. 22. 18: And Balaam answered and said unto the servants of Balak, If Balak would give me his house full of silver and gold, I cannot go beyond the word of the Lord my God, to do less or more. Jude 11: Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward,

Explanatory and Practical.

Verse 10. Balak's anger. Balak was the king of Moab, within whose boundaries the Israelites were encamped. He had for the third time heard Balaam bless Israel, though sent for expressly that he might curse them, and hence his anger. **Smote his hands.** Expressive of violent rage. **I called thee to curse mine enemies.** He had heard of the supernatural powers possessed by Balaam, but knew not that Balaam's blessings and curses were effective only as they uttered God's will. **These three times.** See chaps 23 and 24. 1-9. 1. How many are like Balak, more desirous for their own plans than for the plans of God!

11. Flee thou to thy place. Balaam's home was in Mesopotamia, five hundred miles distant from the land of Moab. **I thought to promote thee.** Balak evidently believed that Balaam's strange conduct was due to perverseness or desire for larger gifts, and scoffed at the idea that a divine power controlled his utterances. 2. Conscientious scruples are often despised and ridiculed by the people of the world. **The Lord hath kept thee back.** Balaam's compulsory obedience to God brought him only loss in this life, and no profit in the life to come; but had it been hearty and free, he would have gained in God's service more than he lost in Balak's. 3. In all our sacrifices for Christ there is a hundred-fold recompense.

12. And Balaam said. The peculiar endowments and mixed character of Balaam have given rise to much controversy. He seems to have been a true prophet, though outside God's ancient people, and to have risen to great distinction from the fulfillment of his predictions. Num. 22. 6. But with clear understanding of truth and duty, he was possessed with love of money and ambition for honour: hence he undertook to debase his prophetic office into a means of gain. (Notice Elisha's refusal to profit by the healing of Naaman, and the parallel between the attempts of Gehazi and Balaam 2 Kings 5.) His standard was high, but his conduct was immeasurably below it; and he undertook to deceive his own conscience and to tamper with God's will. He is well represented in the Golden Text as "the double-minded man." After his failure to satisfy Balak with his prophecies, he appears to have given counsel which led to the iniquities of Baal-peor. See Num 25. 1-18; 31. 16; Rev. 2. 14. He was slain by the Israelites after the conquest of Moab. 4. See how tampering with temptation is sure to lead men into the vilest sin. 5. He who begins half-hearted in God's service ends whole-hearted in Satan's. **Spake I not.** See chap. 22. 18.

13. If Balak would give. This seems noble, yet in reality was but the declaration of that which to Balaam was an unwelcome

and perished in the gainsaying of Core.

14 And now, behold, I go unto my people: come, therefore, and I will advertise thee what this people shall do to thy people in the latter days.

15 And he took up his parable, and said, Balaam the son of Beor hath said, and the man whose eyes are open hath said:

16 He hath said, which heard the words of God, and knew the knowledge of the Most High, which saw the vision of the Almighty, falling into a trance, but having his eyes open:

17 I shall see him, but not now; I shall behold him, but not nigh: there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth.

Job 19. 25-27: For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God; whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me. Matt. 16. 27: The Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works. Matt. 26. 64: Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. Matt. 2. 2: Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.

18 And Edom shall be a possession, Seir also shall be a possession for his enemies; and Israel shall do valiantly.

19 Out of Jacob shall come he that shall have dominion, and shall destroy him that remaineth of the city.

fact. I cannot. Rightly did he say, "I cannot," instead of "I will not;" for it was not his own choice, but the overmastering spirit of prophecy that controlled him. His powers were God's gift, and could only be used in the way of God's will. **Of mine own mind.** "Out of my own heart." The soothsayers and magicians may have spoken "out of their own hearts," but the true prophet can only declare God's purposes. Balaam is, perhaps, entitled to the credit of being sincere and honest, unwilling to utter words which would have no divine power to bring them to pass.

14. I go unto my people. This was doubtless his intention, but for some reason he remained near Moab, and soon afterward was there slain by the Israelites. Chap. 31. 8. **Advertise thee.** Advise, or instruct. **What this people, etc.** What were to be the relations of Moab and Israel in the coming centuries. **In the latter days.** "In the afterhood of days," an expression referring indefinitely to time in the future. Here it may point to the Christian as well as the Jewish dispensation, down to the end of time.

15, 16. He took up his parable. Began to prophesy in a mysterious strain. The prophecy extends through verse 24, and is divided into four parts, of which only the first is included in our lesson. **Balaam the son of Beor.** Beginning with this clause, the prophecy is in poetical form. **Whose eyes are open.** Opened in inward vision to see what is hidden from others. 6. He who reads the Bible can have far wider vision than an ancient prophet. **Saw the vision of the Almighty.** Saw what only the Almighty could reveal. **Falling... but having his eyes open.** The words "into a trance," are not in the original. The prophetic influence was so powerful as to cause him to fall upon the earth. Dr. S. Clarke suggests that "the faithful prophets of the Lord do not appear to have been subject to these violent illnesses."

17. I shall see. A better translation is, "I see him, though he be not now: I behold him, though he be not nigh." **him.** The Star, the Sceptre, the Prince of Israel, who was to be the conqueror of Moab, and of all the surrounding lands. **A Star out of Jacob.** There is both a primary and a secondary prediction here. The earlier reference is to David, by whom the Moabites, Edomites, and other nations were conquered, but beyond this is a distinct prophecy of the coming Messiah. So at least was this understood by the Jews before Jesus was born. It is significant that fourteen centuries after this prophecy, the "wise men" from Balaam's land were led by a "star in the East" to the manger at Bethlehem. 7. Christ is the rising star that shines upon a darkened world. **Smite the corners of Moab.** "The two sides of Moab," literally. **Destroy... children of Sheth.** The word Sheth means "tumult," and the sentence should read "destroy all the sons of tumult," that is, the warriors of Moab, famed for their fierceness. It refers to the subjugation of Moab by Israel, and further to the general destruction of the old kingdoms in the coming of Christ and the spread of the Gospel.

18, 19. Edom.... Seir. Both referring to the people descended from Esau: one being their name, the other the name of the mountain range where they lived. Edom was conquered in the reign of David, but regained its independence after Solomon's death. **Out of Jacob... he that shall have dominion.** Christ the great conqueror of the world, whose religion now controls the leading nations of the earth. **Destroy him that remaineth.** Shall not only overcome his enemies in the field, but pursue them to their strongholds and there destroy them. 8. Every opposer of Christ on earth shall surely come to naught.

GOLDEN TEXT.

A double-minded man is unstable in all his ways. James 1. 8.

Time.—B. C. 1452, a few months after the events of the last lesson.

Place.—The land of Moab, east of Jordan and the Dead Sea.

Connecting Link.—1. The conquest of the Amorites and of Bashan. Num. 21. 11-35. 2. The encampment on the plains of Moab. Num. 22. 1-3. 3. Balak sends for Balaam. Num. 22. 24-1. 4. The curses turned into blessings. Num. 23. 1-24. 9.

HOME READINGS.

- M. Balaam's last prophecy. Num. 24. 10-19.
 Tu. Balak's message to Balaam. Num. 22. 1-20.
 W. Balaam's journey. Num. 22. 21-41.
 Th. Balaam's first prophecy. Num. 23. 1-12.
 F. Balaam's second prophecy. Num. 23. 12-30.
 S. Balaam's third prophecy. Num. 24. 1-9.
 Sa. The way of Balaam. 2 Pet. 2. 1-6.

LESSON HYMNS.

- No. 14, S. S. Hymnal. 4-6a & 2-3a.

Let earth and heaven agree,
 Angels and men be joined,
 To celebrate with me
 The Saviour of mankind;
 To adore the all-atoning Lamb,
 And bless the sound of Jesus' name.

His name the sinner hears,
 And is from sin set free;
 'Tis music in his ears,
 'Tis life and victory;
 New songs do now his lips employ,
 And dances his glad heart for joy.

- No. 32, S. S. Hymnal. 7s & 6s.

I need thee, precious Jesus!
 For I am full of sin;
 My soul is dark and guilty,
 My heart is dead within;
 I need the cleansing fountain,
 Where I can always flee—
 The blood of Christ most precious,
 The sinner's perfect plea.

I need thee, blessed Jesus!
 For I am very poor;
 A stranger and a pilgrim,
 I have no earthly store;
 I need the love of Jesus
 To cheer me on my way,
 To guide my doubting footsteps,
 To be my strength and stay.

- No. 84, S. S. Hymnal. 8s & 5s.

Pass me not, O gentle Saviour,
 Hear my humble cry.
 While on others thou art smiling,
 Do not pass me by.

CHORUS

Saviour, Saviour, hear my humble cry,
 While on others thou art calling,
 Do not pass me by.

Let me at a throne of mercy
 Find a sweet relief,
 Kneeling there in deep contrition,
 Help my unbelief.

Thou the Spring of all my comfort,
 More than life to me;
 Whom have I on earth beside thee?
 Whom in heaven but thee?

QUESTIONS ON THE OUTLINE.

- The King's Prophet**, v. 10, 11.
 To what period in the history does the story of Balaam belong?
 Who was Balaam, and where was his home?
 What is the difference between a prophet and a sooth-sayer?
 To which of these classes did Balaam belong?
 What traits of character did he show?
 How did he illustrate the Golden Text?
 How were his prophecies controlled?
 Why was Balak angry with him?
 Was his anger just?
 How did Balaam answer him?
 Did his answer show a conscientious principle?
 What desire did Balaam utter? Num. 23. 10.
 What was the real desire of Balaam? 2 Peter 2. 15.
- The Lord's Prophecy**, v. 12-19.
 Of what did Balaam forewarn Balak?
 What did he say concerning himself? How does this express the state of one inspired?

What was Balaam's prediction concerning Israel and the Moabites?

Under whom was this partly fulfilled? 2 Sam. 8. 2.
 How was this a prophecy of Christ? Matt. 2. 2.
 What were the predictions concerning other nations?
 How are these fulfilled under the gospel dispensation?

PRACTICAL TEACHINGS.

- What does this lesson present—
 1. As warnings concerning character?
 2. As elements of the divine character?
 3. As promises of gospel power?

Subjects for Study.—True and false prophets...
 The double fulfilment of prophecy... Christ as the theme of all prophecy.

The Lesson Catechism.—(For the entire school.)
 1. Who was Balaam? A prophet of Mesopotamia. 2. Who sent for him? Balak the king of Moab. 3. What did he wish Balaam to do? To curse Israel. 4. What did God compel Balaam to do? To bless Israel. 5. What did he foretell? The triumph of God's people.

DOCTRINAL SUGGESTION.—Prophetic inspiration.

ANALYTICAL & BIBLICAL OUTLINE.

Christ as seen by Balaam.

I. A COMING CHRIST.

- I shall see him, but not now. v. 17.
 "Every eye shall see him." Rev. 1. 7.

II. A GLORIOUS CHRIST.

- A Star out of Jacob. v. 17.
 "I am the light of the world." John 8. 12.

III. A PRINCELY CHRIST.

- A sceptre shall rise out of Israel. v. 17.
 "Where is he... born king of the Jews?"
 Matt. 2. 2.

IV. A CONQUERING CHRIST.

- Smite the corners of Moab. v. 17.
 "I... will draw all men unto me." John
 12. 32.

V. A RULING CHRIST.

- Shall come he that shall have dominion.
 v. 19.
 "The Son of man... on the right hand
 of power." Mark 14. 62.

VI. A DESTROYING CHRIST.

- Shall destroy him that remaineth. v. 19.
 "The wrath of the Lamb." Rev. 6. 16, 17.

ADDITIONAL PRACTICAL LESSONS.

Lessons from Balaam's History.

- That God reveals himself and his will outside the bounds of his visible Church. v. 16.
- That one who has clear spiritual perceptions may yet be controlled by base motives.
- That it is impossible to unite the service of God with the ambition for worldly honour and greed for worldly gain. v. 10.
- That it is useless to attempt either to change or to thwart the divine plans. v. 13.
- That the course of those who tamper with conscience is downward and deadly.
- That great endowments without fidelity to God only cause greater responsibility and deeper ruin.

CATECHISM QUESTION.

9. Who was saved when the world was drowned?
 When the world was drowned by a flood of water, Noah, a righteous man, was saved, with all his family; and a few living creatures of every kind.

ENGLISH TEACHER'S NOTES.

BY SARAH GERALDINA STOCK.

A BRIGHT sun and a blue sky in the morning do not always insure a fine day. In a short time the heavens may be overcast, and everything may seem to point to rain. But the clouds may pass away again, leaving all apparently as serene as before. This, however, will hardly satisfy us, if we are at all anxious to have fine weather. We know too well that the threatening signs may return as swiftly as they had vanished. There are some days on which cloud and sunshine so often and so quickly alternate, that it is hard to say how the strife will end, and which will eventually prove victorious.

The picture given us in Scripture of Balaam strongly resembles such a changing and uncertain sky. Flashes of bright sunshine, and dark, threatening clouds succeed one another in the short closing period of his life which is set before us, a life apparently cut short in its prime.

In the first glimpse we get of him he appears as a servant of Jehovah. To the proposal made to him by the messenger of Balak he returns no answer of his own. "I will bring you word again, as the Lord shall speak to me," is his reply. He speaks neither bad nor good, until the word has been put into his mouth. And as soon as the Lord's will is made known he acts accordingly, and the messengers are dismissed. The temptation to evil has been firmly and distinctly rejected.

But the temptation is not limited to a single attack. It is soon renewed, and again Balaam appears as the faithful servant, whom nothing can induce to swerve from his integrity: "If Balak would give me his house full of silver and gold, I cannot go beyond the word of the Lord my God, to do less or more." But even as he speaks a cloud has arisen to dim the brightness of his attitude. Underneath the grand profession of his speech, a wish was beginning to take possession of his heart, a wish that the honours and rewards that lay so temptingly in prospect might yet be won. And so, instead of a prompt dismissal, the messengers are bidden to remain for the night. The sky is rapidly darkening.

In the night another word from God comes to the man, a word that shall try and prove him, whether he will take his own way or not. He interprets it according to the wish of his heart, waits not for the messengers to call him, but rises, prepares himself, and sets out, hoping, we must suppose, that permission to curse Israel might be in the end awarded him; for of what use his journey else? Then follows the threefold warning given by means of the ass, but Balaam in self-will heeds it not. The clouds are in the ascendant.

Suddenly the scene changes. The sight of, and the rebuke from, the angel of the Lord, calls forth a confession of sin, and an offer to reverse the step he had taken. The sky brightens, and the prophet meets Balak with the assurance that he can speak nothing but what the Lord shall put into his mouth. Three times over he pours forth, in a wonderful stream of inspired utterance, blessing upon Israel. And, were it not for his readiness to accede as far as possible, to the wishes of Balak, (chap. 23, 13, 14, 27, 28,) there would be nothing to dim the brightness. Its fullest and most glowing point is reached in the passage appointed for this lesson. We see Balaam about to depart from Moab without any of the honours and emoluments he had been promised, having excited against himself the lively indignation of the king. Vers. 12, 13. To the angry reproaches of Balak he calmly replies that this issue was to have been expected, and it was in accordance with his answer when the messengers were sent to him. Vers. 14, 15. And then, before setting out home, he predicts the downfall of Moab, and the future glories of the Messiah, and king of Israel. Were this all that is told us in Scripture we might conclude that Balaam had come victorious out of the temptation, and finished his career a loyal servant of Jehovah.

But it is not so. Once more the sky is darkened; and with a thicker darkness than we have yet seen. In spite of all his grand professions, in spite of his wonderful revelations and his devout wishes, Balaam is found at last among the enemies of the people of God. He has made his choice once for all. He is no longer the tempted; he has become the tempter, (Rev. 3, 14,) bringing trouble upon Israel, and destruction upon the people he was trying to serve. And, shortly after, we find his career closed by death, a death terrible and hopeless. Chap. 31, 7, 8. The day ends in tempest and ruin.

This picture is full of solemn warning. Every human being is endowed with what Horace Bushnell has called a "capacity for religion," which may be developed or stunted according to circumstances; while at the same time we all possess a nature which inclines to this world and the things of this world. Where young people have been brought up by earnest and pious parents, or have come under good influences, the better part of their nature grows and strengthens, and they may even become, to outward appearance, distinctly religious. They seem to stand among the servants of God, and certainly would claim to be classed as such. The sky looks bright; but is it to be trusted? We cannot tell.

The boy, or the girl, goes out into life. Temptation soon arises. At first it is prompt-

ly and indignantly repelled. But it quickly reappears, in more attractive guise than ever, and with larger promises. A slight swerve from the path of uprightness and honesty, a slight conformity to worldly practices, a freer mingling with those who fear not God, is suggested, and the benefits to accrue from it are painted in lively colours. And perhaps while the lips are uttering a "No," the imagination has already begun to disport itself in the prospect offered. Then there is a hesitation, and a search to discover whether, after all, this thing is inconsistent with the profession of a Christian. People discover that Solomon says, "Be not righteous overmuch," (Ecc. 7. 16;) that Paul recognizes the folly and expediency of attempting to go altogether "out of the world," (1 Cor. 5. 10;) that our Lord himself bade us "judge not," (Matt. 7. 1.) And they immediately begin to interpret these Scriptures according to their own desires; making, for example, Rom. 14. to mean that "if you don't see any harm in a thing, there's no harm in it at all," and that, therefore, such worldly pleasures as you can persuade yourself are right, are so in very deed for you. And so the once clear sky becomes overcast. One becomes immersed in gayety, another in worldly philosophy, another in ungodly companionship, and another in transactions which will not bear the daylight.

Then, perhaps, a sudden call from God startles the straying ones, shows them their error, and makes them confess their sins. And his gracious restraining hand may keep them back for a time from further wanderings and more hopeless entanglements. Their sky may seem to recover its early brightness. Again they feel the beauty of religion, and they have some desire to cast in their lot with the people of God. How will the matter end? We cannot tell. It is a dangerous thing to hover about upon the borders of the kingdom of God, casting now and then a glance at its upward paths with the far-off glory beyond, and now and then turning back and surveying the world which lies about the gazer, its brilliant sights ready to dazzle him, its sweet incense ready to intoxicate him, its subtle snares waiting to entrap him. Balaam succumbed to the danger. After having the most blessed and glorious visions revealed to him he turned back to the world's enticements, and went on to his ruin. Do our young people think themselves wiser and stronger than he?

Let us endeavour to lay it upon them, that no mere religiousness, whether of temperament or of education, is sufficient. What is wanted is the decided choice for God, a choice such as that of Moses when he forsook Egypt. For such a choice is a laying of the hand by faith in the hand of God, to be led hence-

forth as he shall please. And in such a choice there is safety; for, weak and wavering as the soul may be in itself, it has then the power of God to protect, to establish, and to strengthen it. Silly and foolish as it may be, God is pledged to keep the soul that commits itself to him. Balaam desired such keeping in his death; he would fain have died "the death of the righteous," but the guidance of his life he wished to keep in his own hands. Beware of this double mind. The single mind desires both to live and die "unto the Lord," (Rom. 14. 8,) and to such,

"Or in living, or in dying,
All must be well!"

BEREAN METHODS.

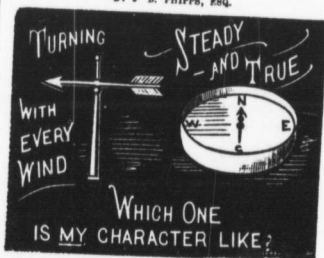
Hints for the Teachers' Meeting and the Class.

Relate the connecting incidents of the journey. . . . Draw a map, showing the place of the Israelites' encampment, and the surrounding nations. . . . The events of Balaam's history: home; call; journey; altars; cursing turned to blessing, etc. . . . Balaam's power—was he diviner or prophet? . . . The good and the evil in Balaam's character—show the traits in contrast. On the one side: (1) His sincerity and honesty; (2) His obedience to God's will; (3) His enlightened views. On the other: (1) His spirit of compromise; (2) His perverseness; (3) His selfish desires; (4) His perversion of spiritual gifts to worldly gain. . . . The import of Balaam's prophecy. . . . Christ as here predicted.

References. FOSTER'S CYCLOPEDIA OF PROSE ILLUSTRATIONS: Vol. I. 1618, 1620, 1622, 3243. Vol. II. 9832, 9837, 8141. POETICAL: Vol. I. 912, 2802. Vol. II. 3148. FREEMAN'S HAND-BOOK: Smiting the hands, 577.

Blackboard.

BY J. B. PHIPPS, ESQ.



One of the teachings of to-day's lesson is "concerning character." The idea of the illustrations presented is to contrast a vacillating character, represented by the weather vane, with a steady character, as illustrated by the compass. Genuine Christian character

shows no double dealings, and it is as true as the needle to the pole. Every boy and girl should cultivate nobleness of character. Be true to the right; whether it be a great deed or a small one, the character depends on there being no shadow of turning from the right.

You may not be great,
But you can be good;
You may not be famous,
But you can be faithful;
You may not be talented,
But you can be true—

And it is better to be good and faithful and true, rather than alone to be great and famous and talented.

Primary and Intermediate.

BY M. V. M.

LESSON THOUGHT. Ye cannot serve God and mammon.

The lesson story teaches this practical truth, which cannot be too early impressed upon our children. The plain truth that Christian life means separation from the world—an actual giving up of one's ways to walk in God's way—should be taught to the littlest child. "But can little ones understand such hard sayings?" may be asked. This is truth that only becomes hard to be received as the world finds a place in the heart. "Babes" receive it gladly. At all events it is God's truth, and we must teach it simply and reverently.

Tell how the Israelites on their way to Canaan had defeated two mighty kings. Why were they able to do this? God fought with them! Now they were in sight of the promised land, on the plains of Moab, and the king of this country was in great trouble and fear. He was afraid of their God, and he thought he might frighten them by bringing a prophet to curse them. Balaam was not an Israelite, but he knew the true God, though he loved something else better, as we shall see. He knew God with his head, but not with his heart.

Tell how Balak offered him gold if he would curse Israel, and Balaam at first said "No," but afterwards went, though he told Balak that he could only say what God told him to say. Tell the result of the prophecy, and draw out children's ideas about Balaam. Wherein was he wrong?

Explain "mammon" and "serve," teaching that if we love God we must love him most of all, and must not love the things of this world—dress, money, flattery, any thing that can turn our best love away from God.

What should Balaam have done? Listened only to God; he should have done right, and then God would have been pleased. He is pleased with us only when we give him our whole heart.

B. C. 1451.

December 11.

LESSON XI.—LAST DAYS OF MOSES; or, Numbered Days.

GENERAL STATEMENT.

The long years of wandering are at an end, and the tents of Israel are now spread upon the plains of Jordan, in full sight of the hills of the Promised Land. In all the host there stand but three who were grown to manhood when Israel passed out of Egypt through the sundered sea: Joshua the warrior, Caleb the courageous believer, and Moses the man of God, whose sixty years have not dulled the fire of his eye, nor abated the strength of his arm. The great leader, lawgiver, poet, prophet, rehearses in the ears of his people that law which shall soon be a swift witness against them, sings his swan-song of faith and praise, and utters his farewell. Alone he takes his journey up the steep mountain sides, followed by the gaze of Israel until through their tears they can see him no more. He stands at last upon the summit, and looks out upon the landscape which his eyes can see, but his feet may not enter. Below him the Jordan winds its ways over cascade and rapid down to the Dead Sea, an image of his own life, soon to end in perfect rest. Beyond the barrier of the hills, parted by many a ravine, he sees the uplands of Judah, the vales of Ephraim, the ridges of Galilee. Perhaps, with kindling glance of prophecy, he beheld on Moriah the temple-walls, and on Olivet the ascending Son. Satisfied with the prospect, he lay down upon the mount to die, and was borne by angel hands to an unknown sepulchre.

Deut. 32: 41-52.

[Memory Verses, 46, 47.]

44 And Moses came and spake all the words of this song in the ears of the people, he and Hoshea the son of Nun

45 And Moses made an end of speaking all these words to all Israel:

46 And he said unto them, *Set your hearts unto all the words which I testify among you this day, which ye shall command your children to observe to do, all the words of this law.*

Explanatory and Practical.

Verse 44. And Moses came. Before the assembled people in their camp on the plain between the river Jordan and the mountains of Moab, near the northern end of the Dead Sea. **Spake this song.** The song is given in the previous verses of the chapter. It is sometimes called "The Rock." It was a song reciting the mercies of God to the people, and warning them of the results of disobedience. **In the ears of the people.** It was probably taught to the people, that it might ever keep them reminded of God's law. (1) The songs of a people have great influence in shaping its character. Said an old writer, "Let me make the songs of a people, and I care not who makes its laws." **He and Hoshea.** Joshua, called also Jehoshua, and in the New Testament (Heb. 4:8) Jesus, which is the same name. His original name Hoshea, "salvation," was changed by Moses to Joshua, "God's salvation," when he was sent out as one of the twelve spies. He was forty

47 For it is not a vain thing for you; because it is your life: and through this thing ye shall prolong your days in the land whither ye go over Jordan to possess it.

Rom. 10.5: Moses describeth the righteousness which is of the law, That them an which doeth those things shall live by them. Lev. 18.5: Ye shall therefore keep my statutes, and my judgments: which if a man do, he shall live in them. Prov. 4.22: They are life unto those that find them, and health to all their flesh.

48 And the Lord spake unto Moses that selfsame day, saying,

49 Get thee up into this mountain Abarim, unto Mount Nebo, which is in the land of Moab, that is over against Jericho, and behold the land of Canaan, which I gave unto the people of Israel for a possession:

50 And die in the mount whither thou goest up, and be gathered unto thy people: as Aaron thy brother died in mount Hor, and was gathered unto his people;

Num. 27. 12, 13: And the Lord said unto Moses, Get thee up into this mount Abarim, and see the land which I have given unto the children of Israel. And when thou hast seen it, thou also shalt be gathered unto thy people, as Aaron thy brother was gathered. Num. 20. 25, 28: Take Aaron and Eleazar his son, and bring them up to mount Hor: and Moses stripped Aaron of his garments, and put them upon Eleazar his son; and Aaron died there in the top of the mount: and Moses and Eleazar came down from the mount. Num. 33. 38: And Aaron the priest went up unto mount Hor at the commandment of the Lord, and died there, in the fortieth year after the children of Israel were come out of the land of Egypt, in the first day of the fifth month.

51 Because ye trespassed against me among the children of Israel at the waters of Meribah-Kadesh, in the wilderness of Zin; because ye sanctified me not in the midst of the children of Israel.

years younger than Moses; was next in authority to him during the period of the wandering; led the Israelites in battle at Rephidim; and was appointed by God as Moses' successor. He may have aided in the composition of the song, but more probably in teaching it to the people.

45, 46. Made an end. The Book of Deuteronomy is mainly occupied with this repetition and summary of the law which Moses gave to the Israelites just at the close of their journey and of his own life. **Set your hearts.** That is, they were to love the law as well as remember it. (2) The law which is held in the heart will be obeyed more faithfully than that held in the memory alone. **Testify.** Declare. **Command your children.** Not for one generation only, but during all the generations of their history, was this law required to be taught to their children. (3) Parents must not only set good examples, but also instill good principles in the hearts of their children,

47. It is not a vain thing. The keeping of God's law was not to be regarded as an unimportant matter, but as that upon which the very life of the nation depended. **It is your life.** Law is the basis of all national and social life, and God's law is of far greater importance than man's. So true is this declaration of Moses that the law of the Pentateuch is now recognized as the germ of all law in all civilized lands. **Prolong your days.** It is true of both individuals and nations that reverence for God and obedience to his law tend to long life. Lawlessness leads to anarchy, and to destruction of both political and family life. (4) Every worthy life must have a noble law as its authority.

48, 49. That selfsame day. The day when his farewell song was sung. **This mountain Abarim... mount Nebo,** Abarim, meaning "beyond" (that is, "beyond Jordan"), was the general name of the Moabite mountains, which rise abruptly on the east of Jordan, and extend northward as far as the brook Jabbok, and southward along the shore of the Dead Sea. They are higher than the hills on the west of Jordan. Nebo was the name of the prominent ridge which Moses ascended, and Pisgah was the peak at its summit. The precise locality cannot now be identified, but it was not far from the northern end of the Dead Sea. **Over against Jericho.** At that time the largest city in the Jordan valley, six miles from the Dead Sea. It was called the "city of palm-trees," and was the key to the land. Its capture is related in Josh. 6. **Behold the land.** From the summit of the cliffs of Moab a good view may be obtained of nearly all Palestine. On the north would rise Mount Hermon, on the eastern horizon might be seen the plains of Philistia and Sharon, Mount Carmel, and the Mediterranean shore, while near by the Jordan winds through its valley, and drops into the Dead Sea. Prominent features in the landscape would be Gerizim, Moriah, and the hills around Hebron. **Which I give** (5) God's people are ever to remember that their possessions are God's gift.

50, 51. Die in the mount. Not every man thus receives warning of his end, and few men are able to bear it so well. (6) He who has walked with God in life fears not to meet God in death. **As Aaron.** Aaron's death had taken place some months before, soon after the Israelites entered the land of Edom. (See Lesson X.) **Ye trespassed.** See Num. 20. At Kadesh the Israelites, on the borders of the promised land, showed a rebellious and distrustful spirit, like their fathers forty years before. Moses, commanded to speak to the rock, smote it in a wrathful manner to bring forth the waters for the host. **Meribah-Kadesh.** Probably Ain Oadis, south of Palestine. **Sanctified me not.** The sin of Moses was in saying, "Must we bring you waters," etc., taking honour to himself, instead of giving it to God. (7) Even the oldest of God's saints is in danger from temptation. The wrong act of Moses showed: (1) Anger; (2) Self-confidence; (3) Disobedience of God; (4) Distrust. Num. 20. 12. (8) Sin never stands alone, but has other sins linked with it.

52 Yet thou shalt see the land before thee; but thou shalt not go thither unto the land which I give the children of Israel.

52. Thou shalt see the land. From the ridge east of Jericho the outlines and prominent features of nearly all Palestine may be seen. **Shalt not go thither.** (9) Greatness of position in God's kingdom does not afford leniency of judgment, but rather severity. Many Israelites entered into Canaan who were far more guilty than Moses.

Time.—B.C. 1451.

Places.—The camp of Israel in the plains of Moab, opposite Jericho; and Mount Nebo, near the north-eastern shores of the Dead Sea.

GOLDEN TEXT.

So teach us to number our days, that we may apply our hearts unto wisdom. Psa. 90. 12.

LESSON HYMNS.

No. 846, *New Hymn Book.*

L. M.

Almighty Maker of my frame,
Teach me the measure of my days,
Teach me to know how frail I am,
And spend the remnant to thy praise.
My days are shorter than a span;
A little point my life appears;
How frail, at best, is dying man;
How vain are all his hopes and fears!

O be a nobler portion mine!
My God, I bow before thy throne;
Earth's fleeting treasures I resign,
And fix my hope on thee alone.

No. 126, *S. S. Hymnal.*

P. M.

One sweetly solemn thought
Comes to me o'er and o'er,—
I am nearer home to-day
Than I ever have been before.

Nearer my Father's house,
Where the many mansions be;
Nearer the great white throne;
Nearer the crystal sea;
Nearer the bound of life,
Where we lay our burdens down;
Nearer leaving the cross;
Nearer gaining the crown.

No. 125, *S. S. Hymnal.*

S. M.

"For ever with the Lord!"
Amen! so let it be!
Life from the dead is in that word,
'Tis immortality!
Here in the body pent,
Absent from him I roam,
Yet nightly pitch my moving tent
A day's march nearer home.
So when my latest breath
Shall rend the veil in twain,
By death I shall escape from death,
And life eternal gain.
Knowing as I am known,
How shall I love that word,
And oft repeat before the throne,
"For ever with the Lord!"

Connecting Links.—1. The iniquity of Israel with the Moabites. Num. 25. 2. The vengeance upon Midian. Num. 31. 3. The inheritance of the two tribes and a half. Num. 32. 4. The last words of Moses. Deut. 32. 1-43.

HOME READINGS.

- M. The last days of Moses. Deut. 32. 44-52.
- Tu. The sin of Moses. Num. 20. 1-13.
- W. The commands of Moses. Deut. 7. 1-20.
- Th. The last charge of Moses. Deut. 31. 1-14.
- F. The song of Moses. Deut. 32. 1-14.
- S. The blessing of Moses. Deut. 33. 12-29.
- S. The death of Moses. Deut. 34. 1-12.

QUESTIONS ON THE OUTLINE.

- I. **Last Words**, v. 44-47.
How old was Moses at this time? Deut. 31. 2.
What were the periods of his life?
Where was he at this time?
What was the subject of his song?
Who was associated with Moses in its delivery?
By what other name is he known? Exod. 33. 11.
With what events had he been associated? Exod. 17. 13; Num. 14. 6, 30.

What was the last charge of Moses?

What did he call upon the Israelites to do for their children?

Why is the instruction of the young in God's word important?

In what respect is God's law our life?

How does it tend to length of days?

What are the teachings of the Golden Text?

2. **Last Hours**, v. 48-52.

What command did God give to Moses?

Where was this mountain located?

What privilege was Moses permitted to enjoy?

What event was he warned as then to happen?

Why was he not permitted to enter the land of promise?

What sin had he committed? Num. 20. 10, 11.

Why was this one act visited with such a penalty?

What did Moses see from the mountain? Deut. 34. 1-3.

What was the end of Moses? Deut. 34. 5.

What was his physical condition at the time of his death? Deut. 34. 7.

When did Moses appear once more? Matt. 17. 3.

What were some of the traits in Moses' character?

PRACTICAL TEACHINGS.

What is here taught—

- 1. Concerning the importance of God's law?
- 2. Concerning the high demands of God's law?
- 3. Concerning the privilege of God's servants?

Subjects for Study.—The elements of Moses, greatness... The sin of Moses... The influence of Moses upon Israelite history.

The Lesson Catechism.—(For the entire school.)
1. How far did Moses lead the children of Israel? To the border of Canaan. 2. Why could he not enter the land? Because he had sinned? 3. What was he permitted to do? To look upon the promised land. 4. From what place did he look upon the land? From Mount Nebo or Pisgah. 5. What was the end of Moses? He died in the mount. 6. What was his age? One hundred and twenty years.

DOCTRINAL SUGGESTION.—God's requirement of obedience.

ANALYTICAL & BIBLICAL OUTLINE

The End of a Noble Life.

I. HIS SONG.

Spake all the words of this song. v. 44.
"Teaching... in psalms and hymns."
Col. 3. 16.

II. HIS COMMAND.

1. Set your hearts unto all the words.
v. 46.
"Thy law is within my heart." Psa. 80. 4.

2. Command your children... to do. v. 46.
"He will command his children." Gen.

III. HIS TESTIMONY. [18. 19.

It is your life. v. 47.
"Doeth these things... live by them."
Rom. 10. 5.

IV. HIS PRIVILEGE.

Behold the land of Canaan v. 49.
"Having seen them afar off." Heb. 11. 13.

V. HIS DEFECT.

Ye trespassed against me. v. 51.
"He is a jealous God." Josh. 24. 19.

VI. HIS DEATH.

Die in the mount. v. 50.
"In Adam all die." 1 Cor. 15. 22.

ADDITIONAL PRACTICAL LESSONS.**Thoughts on the End of Moses' Life.**

1. The end of Moses' life shows us how high are the divine standards of character.
2. It shows that even the greatest saints may fall short of perfection.
3. It shows that God does not overlook the faults of those whom he loves the most.
4. It shows that God rewards and honors those who serve him faithfully.
5. It shows that God's people need have no fear of dying.
6. It shows that the complete success denied on earth may be enjoyed in heaven.

CATECHISM QUESTION.

10. How was Noah saved?
Noah was saved when the world was drowned by a flood of waters, in an ark or great vessel of wood, which God taught him to build.

ENGLISH TEACHER'S NOTES.

BY SARAH GERALDINA STOCK.

WHEN CROESUS, king of Lydia, demanded of the philosopher Solon whether the latter did not esteem him a happy man, he obtained only this answer: That no man can be called happy before his death. The reply, though made by one in whom the light of revelation had never dawned is worth remembering. It is true that the word of God points out to us a happiness, sure and staple, which may be ours now and forever. But the only test whereby men may judge whether it has been obtained, is the life, and not until life is ended can its whole course be fairly reviewed. How will the happiness wear? How will the choice turn out? How will the path end? These are testing questions.

Some months ago we considered the choice made by Moses, when comparatively, for the days in which he lived, a young man. To-day we come to the end of his career, the issue of his choice, and we have to notice what that choice brought him, and whether he is to be esteemed a truly happy man.

Look first at his life. How has it been passed since that choice was made? Forty years of it were spent in obscure monotony, and the remaining forty in hard work, diversified by many cares, many distresses, many sorrows. His leadership of the Israelites was not a mere splendid position with great opportunities of distinguishing himself. It was an office arduous, harassing, and (as men speak) thankless, to the last degree. Murmur after murmur, reproach after reproach, rebellion after rebellion, rose up against him. Now his own life is in danger, now he sees his nation on the brink of ruin through their own folly, and for nearly thirty-eight long years he has to see put off the goal of his earthly desires. But how does that leadership end? In complete success. He has brought to the very borders

of Canaan a people strong and vigorous, a people full of hope and of faith, a people who are ready to enter upon the inheritance so long destined for them. Already the first fruits have been secured, and the rich pastures of Gilead and Bashan with their boundary of wooded hills, are in possession of the victorious Israelites. Moses has done the work which God gave him to do, and upon which his heart was set.

Such an issue is a triumphant one even in the eyes of the world. Success goes a long way in justifying a man's choice to his fellow men. And when this success is not merely the making of a name for himself, but consists in benefits conferred upon others, all the more noble instincts of humanity are on his side, and men are willing to acknowledge that that which they at first considered a losing game, was, in fact, well worth playing, since it has ended so triumphantly.

It is not every one who is called to live a life like Moses. Not every servant of God has such a checkered path to tread, such a stupendous work to undertake, and such a brilliant success to crown his course. But in every grade of life, and in every sphere, the successful man will be he who has made his choice for God. It does not follow that his earthly business will be sure to prosper. God has not promised that. But it does follow that in the cause on which his heart is set, in the work he cares most about, he shall succeed, if only he be faithful. "Delight thyself in the Lord, and he shall give thee the desires of thine heart." This is as true of thousands of obscure and unknown Christians as it was of Moses.

Look, secondly, at his death. Is there a sadness about this? Does it not contradict what we have just been saying? Did he not die with the wish of his heart—entrance into the promised land—unfulfilled? There is, indeed, a sadness, but it is not connected with the choice of Moses; it is connected only with his sin. It is the linking of his death with that grievous scene at Kadesh which throws, for a moment, a shadow over the picture of his last hours. For a while the shadow was over his life, while he earnestly prayed that he might go over Jordan, and see "that goodly mountain and Lebanon." But it passed away and he speaks of the matter with calm submission.

Only a view of the land from Pisgah's top was granted him. And we might, perhaps, imagine that the sight of this long-desired heritage of his people, in all its beauty, would make death on its very threshold the more mournful to him. But not thus did the Lord answer his servant's prayer. To the man whose soul was wrapped up in the good of his nation, the sight of the inheritance they were about to receive would be a joy to

brighten his last hour. Have we ever doubted the sincerity with which Epaminondas at the battle of Mantinea, and Wolfe at Quebec, when in the very arms of death, breathed out their gladness that victory was on the side of their country? We recognize in them the true spirit of the patriot, and do not hesitate to pronounce them happy. Yet among all patriots Moses stands pre-eminent.

Further, was not the very sting of death, namely, the fact of its being a chastisement for sin, turned into sweetness for him? The Lord had expressly assured him that it was for Israel's sake that his punishment could not be remitted. Chap. 1. 37; 3. 26; Psa. 66. 32. He bore it for his own sin, yet not altogether for that, but for the sake of those whose welfare he never hesitated to place before his own. And, knowing that their approach to the land meant the approach of his own departure, he yet went gladly forward, content to lose his life if they might gain Canaan. Comp. Mark 10. 32.

And if the sight seen from Pisgah did inspire a moment's regretful longing, quickly was that regret turned into joy and triumph. What were the hills and valleys, and brooks, and groves of Canaan, to the glories which broke upon his happy spirit when he died at the word of the Lord? "Truly he could then see how surpassingly fair was the 'better country.' " "A land that I will show thee," said a dying saint, "not like that little piece of Canaan!" Was not Moses' prayer (like that of Paul, 2 Cor. 12. 8, 9) answered by something higher and better than he had asked?

And look at his burial. It is thought a great honor for royalty to be present at a man's funeral. How, then, was Moses honored when God buried him!

To all of us death is the penalty of sin. But to the Christian the sting of death is taken away. He is not only blessed himself, but his departure may be a means of blessing to others. And it is written of each believer, "Precious in the sight of the Lord is the death of his saints."

Now look at what comes after death. Of what can the world tell us? It can tell us of fame. The statesman thinks how he will "go down to posterity." The warrior counts upon his future renown. The poet hopes for the praise of coming generations. But whose fame is like that of Moses? The name of the king of Egypt, from whose court he fled when that final choice was made, is not known with certainty, while that of the fugitive is familiar even to little children. And the world can tell of posthumous influence, of man's life and works still bearing fruit when he has long passed away. Judged by this test how does Moses stand! For many hundreds of years Israel was governed by the laws he established.

In a fuller degree, perhaps than any other Old Testament prophet, he "prepared the way of the Lord." Luke 24. 27; John 5. 46. His name appears in the list of faithful men whose life and death are held up for our imitation. Heb. 11.

But there is one thing after death, and that the most important of all, of which the world has nothing to tell—the condition of those who have passed away. The grave, the memory, the fame of the man are trifles compared with this. The world hopes for, and dreams of, future happiness. But it can do no more. But concerning those who have given up the world and chosen the service of God, we know surely that being "absent from the body," they are "present with the Lord;" and we know that in their risen and glorified bodies they who suffered with him "shall reign with him." 2 Tim. 2. 12. And of Moses' condition we get a wonderful glimpse. A thousand years after that view from Pisgah was shown him, his feet actually trod the soil of the Holy Land. He stands, "in glory," upon snow-covered Hermon, and is recognized by the three disciples privileged to behold the Lord's transfiguration. Has he reached the summit of all his desires? Not yet. The "decease" of his Redeemer has yet to be accomplished. He is looking for Christ's resurrection, for his ascension, and, even now, he looks for the coming of his kingdom, and all the untold blessedness of the ages of eternity. That last hour on Pisgah was to him the end of all sorrow and the beginning of all glory. Well might Balaam exclaim, "Let me die the death of the righteous, and let my last end be like his!"

But the wish profited Balaam nothing. He who would die such a death as Moses, he who would resign his spirit into the arms of a loving Father, he who would be a blessing both in his decease and in his after influence, he who would inherit the things which God hath prepared for them that love him, must make Moses' choice. He must now accept the "reproach of Christ," trusting to his death alone for pardon and acceptance, taking up his cross, and following him.

BEREAN METHODS.

Hints for the Teachers' Meeting and the Class.

Retrace the line of events and connecting incidents. . . . Notice time, place, and circumstances. . . . The closing events of Moses' life; (1) The Repetition of the law; (2) The song; (3) The last commands; (4) The ascent; (5) The view of the land; (6) The death. . . . The sin of Moses, its nature and character. . . . Estimate of the character of Moses. . . . The influence of Moses in history. . . . Have Mrs. C. F. Alexander's poem, "The Burial of Moses," read to class, or to the school. . . . Wherein we may be like Moses. . . . What this lesson teaches

us concerning God. Moses on the mount with Christ. ILLUSTRATION. The monument of Charles Wesley has this inscription, "God buries his workmen, but carries on his work."

References. FOSTER'S PROSE: Vol. I. 1303, 1356, 1365. Vol. II. 7793, 7807, 7832, 7834. POETICAL: Vol. I. 715. Vol. II. 3783, 3787, 3790.

Primary and Intermediate.

BY M. V. M.

LESSON THOUGHT. *Death the Way to Life.* Talk about the sunset, and tell that when day ends on our side of the earth, it is just beginning on the other side. And so, when the sun of life goes out on this side of the grave, it rises on the other side to all God's dear children. Ought we, then, to feel that death is a sad and gloomy thing? No, for God has made it the way into endless life if we love and follow him.

Briefly review the life of Moses. Make three spaces on the board, with the figures forty in each, explaining that these may stand for the three periods of Moses' life. Draw from class as much as possible about the life in each of these periods. Speak of the life, pleasant life of the first forty years. In a king's house, beloved by the king's daughter, why was he not happy? Show that it was selfish love of his brethren which led him out of this life.

Could the desert life of forty years have been a pleasant one? Talk about the life of a shepherd, and show that while Moses gave up much, he gained much in companionship with God. God is pleased to come and talk with us, and make us his dear companions, when we are obeying his voice, and doing his will, and not trying to please ourselves.

What great honour did God give to Moses in the last years of his life? He made him a leader of his people out of bondage into the promised land. Recall some of the events, and see if the children think that during this time Moses was trying to please himself. Whom did he try to please? Why should we try to please God? Tell of the end of this great and good life—how God sent him into

a mountain to die, and he was buried there by God's own hand. God did not let him enter Canaan, which would have given great joy to Moses, but he took him into the heavenly Canaan, which was better.

Moses was not used to having his own way; he loved God's way better, and so, no doubt, he was quite satisfied to shut his eyes on earth without having seen the fair land of Canaan toward which he had been so many long years journeying.

Blackboard.

BY J. R. PHIPPS, ESQ.



This blackboard drawing represents a review of the life of Moses. It is what he might have seen from Nebo's top, as he looked back over the wonderful events of his life. The lesson can be made of practical benefit by having selected scholars, or classes, review the event designated by each symbol. For example: First is the ark in the water of the Nile, representing the childhood of Moses. Let the event of his childhood be described. Second is the burning bush. Third is the rod, and with this symbol may be brought out all the events wherein the rod was used to show forth the power of God. When the cross is reached the looking backward ceases, and the prophecy of Moses in regard to Christ may be told. He is looking far off to the land of promise, and sees with the eyes of a prophet. Lastly is the crown, seen from Nebo's top, to last through all eternity, given unto the faithful servant. "So teach us to number our days."

FOURTH QUARTERLY REVIEW.

December 18.

HOME READINGS.

- M. The serpent and Balaam. Num. 21. 1-9; 24. 10-19.
 Tu. The gifts and the tabernacle. Exod. 35. 25-35; 40. 1-16.
 W. The offerings. Lev. 1. 1-14; 7. 11-18.
 Th. Nadab and Abihu. Lev. 10. 1-11.
 F. The day of atonement. Lev. 16. 16-30.
 S. The feast of tabernacles and the jubilee. Lev. 23. 33-44; 25. 8-17.
 S. The last days of Moses. Deut. 32. 44-52.

GOLDEN TEXT.

Thou shalt remember all the way which the Lord thy God hath led thee. Deut. 8. 2.

LESSON HYMNS.

- No. 59, S. S. Hymnal. 8,7,8,7,4,7.
 Guide me, O thou great Jehovah,
 Pilgrim through this barren land;
 I am weak, but thou art mighty;
 Hold me with thy powerful hand:
 Bread of heaven!
 Feed me till I want no more.
 When I tread the verge of Jordan,
 Bid my anxious fears subside;
 Bear me through the swelling current;
 Land me safe on Canaan's side:
 Songs of praise
 I will ever give to thee.

No. 56, S. S. Hymnal.

Holy Spirit, faithful Guide,
Ever near the Christian's side,
Gently lead us by the hand,
Pilgrims in a desert land,
Weary souls for e'er rejoice,
While they hear that sweetest voice,
Whispering softly, wanderer, come!
Follow Me, I'll guide thee home.

8-7s;

No. 61, S. S. Hymnal.

Precious promise God hath given
To the weary passer-by,
On the way from earth to heaven,
"I will guide thee with mine eye."

8s & 7s.

REFRAIN.

I will guide thee, I will guide thee,
"I will guide thee with mine eye;"
On the way from earth to heaven,
"I will guide thee with mine eye."

When temptations almost win thee,
And thy trusted watchers fly,
Let this promise ring within thee,
"I will guide thee with mine eye."

When thy secret hopes have perished,
In the grave of years gone by,
Let this promise still be cherished,
"I will guide thee with mine eye."

REVIEW SCHEME FOR SENIOR SCHOLARS.

I. State the Topical Titles and Golden Texts of the lessons for the quarter.

II. State and explain the Doctrinal Suggestions of the quarter.

III. Give some account of the form, furniture, and construction of the Tabernacle in the wilderness.

IV. State and explain the purpose of the various kinds of Offerings named in these lessons.

V. Give some account of the Day of Atonement and its services.

VI. State and explain the Texts named in these lessons.

VII. Give some account of the Events and Persons in the closing period of the wandering.

VIII. Show in how many places of the lessons Christ is foreshadowed.

IX. State what Duties are enforced in the lessons of this quarter.

REVIEW SCHEME FOR INTERMEDIATE SCHOLARS.

I. Repeat the Topical Titles, Golden Texts, and Outlines of the lessons for the past quarter.

II. Give the answers to the Lesson Catechism of each lesson.

III. Give account of the following Events in Israelite history:—

1. The building of the tabernacle.
2. The death of Aaron's sons.
3. The fiery serpents.
4. The prophecy of Balaam.
5. The last days of Moses.

IV. Give account of the following Institutions of Israelite religion:—

1. The tabernacle: its divisions and furniture.
2. The burnt-offering: what was offered, and in what manner.
3. The peace-offering: how it was given, and for what purpose.
4. The day of atonement: what was done, and what it showed.
5. The feast of tabernacles: how it was kept, and what it celebrated.

6. The year of jubilee: how often it was kept; in what way.

V. State the following Practical Teachings:—

1. How liberality was shown in the building of the tabernacle.
2. How consecration to God was shown in the burnt-offering.
3. How the holiness of God was shown in the death of two priests.
4. How the taking away of sin was shown in the day of atonement.
5. How thanksgiving to God was shown in the feast of tabernacles.

REVIEW SCHEME FOR YOUNGER SCHOLARS.

I. Repeat the Golden Texts for the quarter.

- | | |
|----------------|----------------|
| 1. God loveth— | 7. Bless thee— |
| 2. Then a— | 8. Blessed is— |
| 3. So Christ— | 9. And so— |
| 4. Offer unto— | 10. A double— |
| 5. Ye shall— | 11. So teach— |
| 6. We also— | |

II. Repeat the Tiny Texts for the quarter.

- | | |
|---------------------|----------------|
| 1. Give, and— | 7. Forget not— |
| 2. The Lord— | 8. I will— |
| 3. Thou delightest— | 9. Believe in— |
| 4. O give— | 10. Buy the— |
| 5. I am— | 11. With long— |
| 6. He bare— | |

III. Fill the blanks in this Quarterly Lesson Story.

LESSON 1.—When the . . . was to be built, all the people gave. . . . The women. . . cloth, the men gave. . . . and those who could work gave their. . . to God's house.

LESSON 2.—The tabernacle had. . . rooms, the. . . place, and the. . . of holies. In the holy place was the. . . , the. . . , and the. . . In the holy of holies was the. . . of the covenant.

LESSON 3.—The burnt-offering was given at the. . . . The man who gave it laid his hands upon its. . . , and it was then. . . and burned upon the. . . .

LESSON 4.—The peace-offering was divided into. . . parts, one for the. . . one to be. . . upon the altar, and one to be eaten by the one who gave it.

LESSON 5.—Nadab and Abihu, two. . . sons of. . . were. . . for offering incense with. . . different from what God had commanded.

LESSON 6.—On the day of atonement two. . . . were brought: one was killed, and his blood. . . in the. . . ; the other was sent away into the. . .

LESSON 7.—The feast of tabernacles lasted. . . for which time the people carried. . . of trees, and lived in. . . , to remember the time when they lived in the. . . .

LESSON 8.—The year of jubilee came once in. . . years. Then every. . . became free, all land which had been. . . was. . . back, and all the people. . . from work.

LESSON 9.—When the people complained, God sent fiery. . . which caused many to. . . . They cried for help, and God told Moses to make a. . . of. . . and put it on a. . . , and that those who looked at it would. . . .

LESSON 10.—Balaam was a . . . , whom Balak called to curse . . . , but God made him . . . instead.

LESSON 11.—When the Israelites were about to go into . . . , Moses told them the words of . . . and then went up Mount . . . , from which he saw the . . . and then . . .

IV. Learn the answers to these questions.

1. How are we here taught to give to God's cause? Willingly.
2. What does the tabernacle teach us about God? That God is holy.
3. What does the burnt-offering teach us? That God expects our best for his service.
4. What does the peace-offering show? That we may have peace with God.
5. What did the fate of Nadab and Abihu show? That God expects a careful worship.
6. What was shown on the day of atonement? How sin is taken away.
7. What do we learn from the feast of tabernacles? To praise God for his mercies.
8. What is taught by the year of jubilee? That God owns all things.
9. What do we learn from the serpent in the wilderness? To look to Christ for salvation.
10. What does the story of Balaam tell us? To be decided in serving God.
11. What is shown by the end of Moses' life? How God takes his servants home to heaven.
12. What is the Golden Text for the quarter?

Review Service for the Fourth Quarter.

Leader. From what Bible books are the lessons of the past quarter taken?

School. From Exodus, Leviticus, Numbers, and Deuteronomy.

Leader. What division of the Bible do these books and Genesis make?

School. The Pentateuch.

Leader. Who is the author of the Pentateuch?

School. God, speaking through Moses.

SINGING BY THE SCHOOL.

Leader. What is the Title of the first lesson?

Male Bible Class. Free Giving; or, The Cheerful Givers.

Leader. What is the Golden Text?

School. God loveth a cheerful giver.

Leader. What is the Doctrinal Suggestion?

Female Bible Class. The acceptable offerings.

Leader. Give an abstract of the lesson.

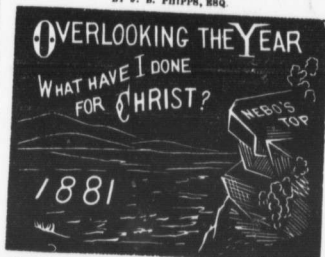
Boys. And all the women that were wise hearted did spin with their hands, and brought that which they had spun; and the rulers brought onyx stones, and spice, and oil. The children of Israel brought a willing offering unto the Lord, every man and woman whose heart made them willing to bring, for all manner of work which the Lord had commanded to be made by the hand of Moses.

Leader. What does the New Testament say about giving?

Girls. He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver.

Blackboard.

BY J. B. PHIPPS, SRQ.



Our last lesson closed on Nebo's top. From such an elevation, on this the last Sabbath but one of the year, it is appropriate to let the review look back over 1881. The superintendent may in his own judgment conduct such exercises as seem best, but let the occasion be one of heart-searching. Teachers, are your scholars all saved in Christ? What have you been doing this year? Superintendents, have you pointed to the cross during all these months? How many conversions have there been under your administration? Scholars, have you let the time go idly by?

Leader. What is the Title of the second lesson?

Male Bible Class. The Tabernacle; or, The Glory of the Lord.

Leader. What is the Golden Text?

School. Then a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle.

Leader. What is the Doctrinal Suggestion?

Female Bible Class. The priesthood of Christ.

Leader. How was the tabernacle consecrated?

Girls. And the Lord spake unto Moses, saying, On the first day of the first month shalt thou set up the tabernacle of the tent of the congregation; and thou shalt take the anointing oil, and anoint the tabernacle, and all that is therein, and shalt hallow it, and all the vessels thereof; and it shall be holy.

Leader. What tabernacle have we now?

Boys. Verily the first covenant had also ordinances of divine service, and a worldly sanctuary. But Christ being come an high-priest of good things to come, by a greater and more perfect tabernacle, not made with hands; neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us.

Leader. What is the title of the third lesson?

Male Bible Class. The Burnt-Offering; or, The One Offering.

Leader. What is the Golden Text?

School. So Christ was once offered to bear the sins of many.

Leader. What is the Doctrinal Suggestion?

Female Bible Class. The atonement for sin.

Leader. What was the law of the burnt-offering?

Boys. And the Lord called unto Moses, saying, If any man of you bring an offering unto the Lord, ye shall bring your offering of the cattle; he shall offer it of his own voluntary will; and he shall kill the bullock before the Lord: and the priest shall burn all on the altar, to be a burnt sacrifice, an offering made by fire of a sweet savor unto the Lord.

Leader. Of what was this sacrifice intended to remind Israel?

Girls. Christ also hath loved us, and hath given himself for us, an offering and a sacrifice to God for a sweet-smelling savor. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctified the purifying of the flesh, how much more shall the blood of Christ!

Leader. What is the Title of the fourth lesson?

Male Bible Class. The Peace-Offering; or, Thanksgiving and Vows.

Leader. What is the Golden Text?

School. Offer unto God thanksgiving; and pay thy vows unto the Most High.

Leader. What is the Doctrinal Suggestion?

Female Bible Class. Fellowship with God.

Leader. What kind of a sacrifice was brought for a peace-offering?

Girls. This is the law of the sacrifice of peace-offerings; he shall offer with the sacrifice of thanksgiving unleavened cakes mingled with oil, and unleavened wafers, anointed with oil, and cakes mingled with oil, of fine flour, fried. Beside the cakes he shall offer for his offering leavened bread with the sacrifice of thanksgiving of his peace-offering.

Leader. What did this peace-offering signify?

Boys. Peace, peace to him that is far off, and to him that is near, saith the Lord. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; that he might reconcile both unto God in one body by the cross, having slain the enmity thereby.

Leader. What is the Title of the fifth lesson?

Male Bible Class. Nadab and Abihu; or, The Holy Lord.

Leader. What is the Golden Text?

School. Ye shall be holy; for I am holy.

Leader. What is the Doctrinal Suggestion?

Female Bible Class. The holiness of God.

Leader. What sin did these priests commit?

Boys. And Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the Lord, which he commanded them not. And there went out fire from the Lord and devoured them; and they died before the Lord. Then Moses said unto Aaron, This is it that the Lord spake, saying, I will be sanctified in them that come nigh me, and before all the people I will be glorified.

Leader. What lesson do we learn from this incident?

Girls. Hath the Lord as great delight in burnt-offerings and sacrifices as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams.

Leader. What is the Title of the sixth lesson?

Male Bible Class. The Day of Atonement; or, The Atonement Received.

Leader. What is the Golden Text?

School. We also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.

Leader. What is the Doctrinal Suggestion?

Female Bible Class. The taking away of sin.

Leader. What ceremony was performed on the Day of Atonement?

Girls. In the seventh month, on the tenth day of the month, ye shall afflict your souls, and do no work at all; for on that day shall the priest make an atonement for you, to cleanse you, that ye may be free from all your sins before the Lord; Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness. And the goat shall bear upon him all their iniquities.

Leader. What did this goat represent?

Boys. Behold the Lamb of God that taketh away the sin of the world! All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all.

SINGING BY THE SCHOOL.

Leader. What is the Title of the seventh lesson?

Male Bible Class. The Feast of Tabernacles; or, Benefits Remembered.

Leader. What is the Golden Text?

School. Bless the Lord, O my soul, and forget not all his benefits.

Leader. What is the Doctrinal Suggestion?

Female Bible Class. Thanksgiving to God.

Leader. How was the feast of tabernacles observed?

Boys. In the fifteenth day of the seventh month, when ye have gathered the fruit of the land, ye shall keep a feast unto the Lord seven days; and on the first day shall be a Sabbath, and on the eighth day shall be a Sabbath: and ye shall rejoice before the Lord your God seven days.

Leader. Did Jesus ever attend the feast of tabernacles?

Girls. Now the Jews' feast of tabernacles was at hand. About the midst of the feast Jesus went up into the temple and taught. In the last day, that great day of the feast Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink.

Leader. What is the Title of the eighth lesson?

Male Bible Class. The Year of Jubilee; or, The Joyful Sound.

Leader. What is the Golden Text?

School. Blessed is the people that know the joyful sound.

Leader. What is the Doctrinal Suggestion?

Female Bible Class. God the supreme possessor.

Leader. What was the law concerning the year of jubilee?

Girls. Ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof; it shall be a jubilee

unto you ; and ye shall return every man unto his possession, and ye shall return every man unto his family. Ye shall not sow, neither reap that which groweth of itself in it, nor gather the grapes in it of thy vineyard undressed. For it is the jubilee ; it shall be holy unto thee.

Leader. Did Jesus ever make any reference to the year of jubilee in his teaching ?

Boys. Jesus taught in their synagogues : The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor ; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord.

Leader. What is the Title of the ninth lesson ?

Male Bible Class. The Serpent in the Wilderness ; or, Lifted up to Save.

Leader. What is the Golden Text ?

School. And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up ; that whosoever believeth in him should not perish, but have eternal life.

Leader. What is the Doctrinal Suggestion ?

Female Bible Class. Faith in Christ.

Leader. How did Israel sin in the wilderness ?

Boys. And the soul of the people was much discouraged because of the way ; and the people spake against God and against Moses. And the Lord sent fiery serpents among the people, and they bit the people ; and much people of Israel died. And Moses prayed for the people. And the Lord said unto Moses, Make thee a fiery serpent, and set it upon a pole : and it shall come to pass that every one that is bitten, when he looketh upon it, shall live.

Leader. How is Jesus represented by this serpent ?

Girls. Jesus said, I am come that they might have life, and that they might have it more abundantly. And I, if I be lifted up from the earth, will draw all men unto me. There is none other name under heaven given among men, whereby we must be saved.

Leader. What is the Title of the tenth lesson ?

Male Bible Class. Balaam ; or, The Double-minded Man.

Leader. What is the Golden Text ?

School. A double-minded man is unstable in all his ways.

Leader. Recite an abstract of the lesson.

Girls. And Balaam said unto Balaam, I called thee to curse mine enemies, and, behold, thou

hast altogether blessed them these three times. And Balaam said unto Balak, If Balak would give me his house full of silver and gold, I cannot go beyond the commandment of the Lord, to do either good or bad of mine own mind ; but what the Lord saith that will I speak.

Leader. What were the character and fate of this man ?

Boys. Balaam the son of Boer loved the wages of unrighteousness ; but was rebuked for his iniquity ; the dumb ass, speaking with man's voice, forbade the madness of the prophet. Balaam the soothsayer did the children of Israel slay with the sword. The wages of sin is death.

Leader. What is the Title of the eleventh lesson ?

Male Bible Class. Last Days of Moses ; or, Numbered Days.

Leader. What is the Golden Text ?

School. So teach us to number our days, that we may apply our hearts unto wisdom.

Leader. What is the Doctrinal Suggestion ?

Female Bible Class. God's requirement of obedience.

Leader. What were the circumstances of Moses' death ?

Boys. And the Lord spake unto Moses, saying, Get thee up into this mountain Abarim, that is over against Jericho, and behold the land of Canaan, which I give unto the children of Israel for a possession, and die in the mount whither thou goest up, and be gathered unto thy people : because ye trespassed against me among the children of Israel at the waters of Meribah-Kadesh, thou shalt see the land before thee, but thou shalt not go thither.

Leader. What warning may we receive from this fact ?

Girls. Let us, therefore, fear, lest a promise being left us of entering into his rest, any of you should seem to come short of it. And if the righteous scarcely be saved, where shall the ungodly and the sinner appear ?

SINGING BY THE SCHOOL.

Leader. What is the Golden Text for the quarter ?

All. Thou shalt remember all the way which the Lord thy God hath led thee.

Leader. Set your heart unto all the words which I testify among you this day, which ye shall command your children to observe to do all the words of this law : for it is not a vain thing for you ; because it is your life.

Christmas Lesson.

December 25.

THE BABE AND THE KING ; or, Jesus in Prophecy.

GENERAL STATEMENT.

From the days of Moses we pass to those of Isaiah, eight centuries before Christ. The prophet looks down through years of blood and sorrow to a time when the Prince of Peace shall appear. Passing over the intervening ages, he describes the king and his kingdom as though already present, a king of mighty power, of wise rule, of gentle and quiet sway. In him the throne of David is to reassert its rightful sceptre, and judge the nations with equity. The fulfillment came when the star rose and the angels' song was heard over the manger of Bethlehem, and the child-Christ came to proclaim "peace on earth, good-will to men."

Isa. 9. 6, 7.

[Memory verses, 6, 7.]

6 For unto us a child is born, unto us a son is given; and the Government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The mighty God, The ever-living Father, The Prince of Peace.

John 4. 22: Salvation is of the Jews. Rom. 9. 5: Whose are the fathers, and of whom as concerning the flesh Christ came. Luke 2. 11: Unto you is born this day in the city of David a Saviour, which is Christ the Lord. Matt. 28. 18: Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Judges 13. 17, 18: Manoah said unto the angel of the Lord, What is thy name, that when thy sayings come to pass we may do thee honour? And the angel of the Lord said unto him, Why askest thou thus after my name, seeing it is secret? [margin. Wonderful.] Titus 2. 13: The great God and our Saviour Jesus Christ. Matt. 1. 23: His name Emmanuel; which being interpreted, is, God with us. Rev. 1. 8: I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.

7 Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this.

Isa. 22. 22: The key of the house of David will I lay upon his shoulder; so he shall open, and none shall shut; and he shall shut, and none shall open. Luke 1. 32, 33: He shall be great, and shall be called the Son of the Highest; and the Lord shall give unto him the throne of his father David; and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end. 1 Cor. 15. 25: He must reign, till he hath put all enemies under his feet.

Explanatory and Practical.

Verse 6. Unto us. For our benefit. 1. The coming of Christ was not for the glory of heavenly beings, but for the benefit of men. **A child is born.** A prediction that the great Messiah-king should come to the world by ordinary human birth. "The Ancient of Days becomes the Infant of a span long."—*M. Henry*. 2. The humanity of Christ is as important to us as his divinity. **A son is given.** Christ came pre-eminently as the gift of God. **The government shall be upon his shoulder.** In Oriental lands the emblem of rule was often a wand or sceptre upon the shoulder of the monarch: so this represents Christ as bearing rule over Israel, the Church of God. **His name shall be called Wonderful.** "The proper idea of the word is miraculous."—*Hensteynberg*. The whole life and history of Christ were supernatural, and beyond the lines of ordinary humanity. 3. None but a wonderful Saviour could accomplish so wonderful a salvation. **Counsellor.** Not connected with the word wonderful, but a separate title of Christ. He is the only counsellor and adviser who can speak to men with infallible wisdom and absolute authority. 4. In all emergencies, each disciple may go to Christ for counsel. **The mighty God.** A title which shows that this expected Messiah, though a man, was to be something more than a man, even "God manifest in the flesh." **Everlasting Father.** This expression may be used in the Hebrew sense, by which the words "father of eternity," mean simply eternal, pointing to the unending power of Christ; or it may refer to Jesus as the "father of his Church," of whom the whole family in heaven and earth is named. **The Prince of Peace.** Another Hebraism, meaning "the peaceful prince;" that is, a prince whose reign subdues and unites warring elements, and brings men into friendly relations. So over the manger angels sang "peace on earth." True, wars have not ceased with Christ's advent, yet in proportion as his power becomes more real over the hearts of men, wars grow less frequent, and men grow more peace-loving. 5. Other great kings are known by their wars; Christ's reign brings peace to men.

7. Of the increase of his government. The kingdom of Christ began with a small band of disciples, but has increased until it now embraces followers in all lands; and its progress shall go forward while a heart remains untouched by grace. **And peace . . . no end.** That is, the reign of Christ shall be one of unlimited peace. Christ brings, (1) National peace between nations. (2) Social peace between man and man. (3) Divine peace, reconciliation with God. (4) Spiritual peace in the hearts of men. **Upon the throne of David.** Christ's throne was to be like David's throne. (1) In the fact that he was David's descendant. (2) In its lowly origin. (3) In its divine choice and appointment. (4) In its progress and power. The reign of David was the golden age of prosperity toward which every Israelite looked back, and of which he fondly hoped for a return. **To establish it with judgment and justice.** These two words are of similar meaning, and point to a rule founded upon justice and righteousness, not upon mere might. 6. Let us ever remember that our King rules the world rightly, wisely, and in love, however mysterious his dealings may appear. **From henceforth.** That is, from the time when the accomplishment of the prophecy was to begin, which the preceding verses show to have been the beginning of Christ's preaching in Galilee. See verses 1, 2, and Matt. 4. 15, 16. **The zeal of the Lord.** By this is meant God's intense desire for the accomplishment of his purpose to save mankind. **Lord of hosts.** "Jehovah of armies," a term often used, expressive of God's power to control all things. **Will perform.** For the fulfillment of this prophecy, and the coming in of Christ's kingdom, there is not only the warrant of God's word, but the certainty that it is his royal pleasure, a promise which he delights to fulfil. 7. God is willing and eager to save a world which he loves.

GOLDEN TEXT.

Of whom Moses in the Law, and the Prophets, did write, Jesus of Nazareth. John 1. 45.

LESSON HYMNS.

No. 37, S. S. Hymnal.

Hark! the heard angels sing,
"Glory to the new-born King,
Peace on earth, and mercy mild;
God and sinners reconciled."

Mild he lays his glory by,
Born that man no more may die;
Born to raise the sons of earth,
Born to give them second birth.

Hail the heaven-born Prince of peace!
Hail the Sun of righteousness!
Light and life to all he brings,
Risen with healing in his wings.

No. 39, S. S. Hymnal.

8,7,8,7,4,7.

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

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

No. 41, S. S. Hymnal.

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

Glory to God in the highest,
Glory to God! glory to God!
Glory to God in the highest,
Glory be our song to-day,
O, may we an unbroken band,
Around the throne of Jesus stand,
And there with angels and the throng,
Of his redeemed ones join the song.

Time, etc.—This prophecy was written by Isaiah, who lived about 700 years before Christ.

Explanations.—Unto us—The prophet is speaking in the name of the whole people. Child is born—He speaks in the present form, referring to a future event. The government—Rule or authority. Upon his shoulder—An expression meaning, that all power belongs to him. Wonderful—The only being to whom this description applies is Jesus Christ—Counsellor—That is, one entitled to give counsel. Mighty God—Strange that "a child" should be spoken of as "the mighty God," a sentence showing that Christ is divine. Everlasting Father—Properly translated, "the Father of eternity," meaning that Christ was before all things. Col. 1. 17. Prince of Peace—A prince bringing peace into the world, to the hearts of men. No end—Christ's is an ever-growing kingdom. The throne of David—As David's greater successor. Judgment—That is, with just rule. Zeal of the Lord—The warrant for the prophecy is the fixedness of the divine purpose.

HOME READINGS.

- M. The babe and the king. Isa. 9. 6, 7.
Tu. Jacob's prophecy of Christ. Gen. 49. 8-18.
W. Moses' prophecy of Christ. Deut. 18. 15-22.
Th. David's prophecy of Christ. Psa. 2. 1-12.
F. Isaiah's prophecy of Christ. Isa. 40. 1-11.
S. David's prophecy of Christ. Dan. 9. 20-27.
M. The birth of Christ. Luke 2. 8-20.

QUESTIONS ON THE OUTLINE.

I. The King. v. 6.

At what time, and by whom, was this prophecy given?
Who is herein foretold?
What aspect of Christ in humanity is here presented?

How is Phil. 2. 7 here illustrated?
How is his humility shown to us?
What prediction is here given as to Christ's royalty?
How is the prediction fulfilled? Rev. 19. 16.
In what respect is Christ the Counsellor?
What is the declaration of Christ's divinity?
How is his divine nature shown?
What is here meant by the expression "everlasting Father?"

What is said in John 1. 1 concerning Christ?
How is he the Prince of Peace?
What was the song of the angels concerning Christ?
Luke 2. 14.

2. The Kingdom. v. 7.

Upon whose throne is the Saviour promised to reign?
How is he the Son of David?
What is said concerning the progress of his rule?
How has this been fulfilled?
What is said concerning the justice of his government?
How is this illustrated by Rev. 16. 3?
How long does his kingdom endure?
Whose power is pledged for the fulfilment of this prophecy?

PRACTICAL TEACHINGS.

What is here taught?

1. Concerning Christ's humanity?
2. Concerning Christ's royalty?
3. Concerning Christ's righteousness?

Subjects for Study.—The fulfillment of prophecy in Christ... The nature and extent of Christ's kingdom.

The Lesson Catechism.—(For the entire school.)
1. How is Christ promised in this lesson? As a king.
2. By what name is he called? By the name Wonderful.
3. What is said concerning the length of his reign? His government shall have no end. 4. With what shall Christ rule? With justice and judgment.

DOCTRINAL SUGGESTION.—The kingdom of Christ.

CATECHISM QUESTIONS.

11. Who were the sons of Noah?
The sons of Noah were Shem, Ham, and Japheth; and by them the world was peopled after the flood.
12. Who was the most eminent person in the family of Shem?
The most eminent person in the family of Shem, the son of Noah, was Abraham, who was called the father of believers, and the friend of God.

ANALYTICAL & BIBLICAL OUTLINE
Christ the King.

- I. A HUMAN KING.
Unto us a child is born. v. 6.
"Jesus....made a little lower than the angels." Heb. 1. 9.
- II. A DIVINE KING.
The mighty God. v. 6.
"The Word was God." John 1. 1.
- III. A WISE KING.
Counsellor. v. 6.
In whom.....treasures of wisdom." Col. 2. 3.
- IV. A PEACEFUL KING.
The Prince of Peace. v. 6.

"On earth peace.....good will." Luke 2. 14.

V. A POWERFUL KING.

Increase of his government....no end. v. 7.

"Reign over the house of Jacob forever," Luke 1. 33.

VI. AN IMPARTIAL KING.

With judgment and with justice. v. 7.

"The sceptre....a right sceptre." Psa. 45. 6.

ADDITIONAL PRACTICAL LESSONS.
The Kingdom of Christ.

1. Christ's kingdom is one long expected, foreseen, and predicted. v. 6.
2. Christ's kingdom is of supernatural and miraculous origin and appointment. v. 6.
3. Christ's kingdom is one of growth and advancement over the hearts of men. v. 7.
4. Christ's kingdom brings order and peace into the world. v. 7.
5. Christ's kingdom is founded upon justice and righteousness. v. 7.
6. Christ's kingdom is eternal, and has no end. v. 7.
7. Christ's kingdom is based upon the will and purpose of God. v. 7.

BEREAN METHODS.

Hints for the Teachers' Meeting and the Class.

Notice the circumstances of this prophecy ; (1) More than seven hundred years before Christ ; (2) In a time of humiliation and trouble ; (3) By a prophet inspired of God... Give a view of the kingdom of Judah at the time of the prophecy.... Notice what is here prophesied concerning Christ. (See Analytical and Biblical Outline.)..... Notice the characteristics of Christ's kingdom as here presented. (See Additional Practical Lessons.) See how completely these predictions have been fulfilled... What are our privileges in Christ's kingdom ?..... Present this as a "Christmas Lesson," in the view it gives us of Christ born a king.

References. FOSTER'S PROSE : Vol. I. 761, 2684, 3478. Vol. II. 7237, 8091, 9155. POETICAL : Vol. I. 257. Vol. II. 3238, 3279. FREEMAN : Use of the term "Father," 1 ; Keys carried on the shoulder, 502.

Christmas Lesson.

BY M. V. M.

LESSON THOUGHT. *The Wonderful Child.* Draw from children reasons why Christ should be called the Wonderful, the Mighty God, etc. From whom did he come ? For what ? Tell the old story, letting children help. It can never wear out. Who came to worship the babe, and why ? Talk about the helplessness of a baby, and picture the great,

strong shepherds, bringing gifts to this Babe, and worshipping him ! But God told them to do it, too. Are we doing it ?

Show an acorn, and tell that if we had a very strong glass we could see a tree in the little acorn. Something in the same way God gave the shepherds eyes to see a King in the Babe ! What was the King's name ? Read the lesson, clause by clause, with the class, and tell that these words were spoken by Isaiah seven hundred years before Jesus was born. At this time the Israelites had forgotten God, and were worshipping idols. God gave Isaiah eyes to see far off into the future and tell that Jesus was surely coming. He told, too, that all the world should belong to him, and that he should be the one great King of the whole earth. It does not seem now as if this were true, but it is. Great numbers of people, though, do not know that Jesus is King, and so do not let him be their ruler.

If we know it we can bring gifts to him. What shall our gifts be ? What did the wise men bring ? Show that what he most wants of us is love for him, and love for one another, and teach that if we have love in our hearts, it will make us like Jesus. It was love that brought him to this world, and that made him die on the cross.

Ask a few practical lessons in closing, as, why do we keep Christmas ? Is it a time to be selfish ? Why not ? etc., showing that the gift which we should be most anxious about is the "Gift of God."

Blackboard.

BY J. S. PHIPPS, ESQ.



LESSONS FOR JANUARY, 1882.

- JAN. 1. The Beginning of the Gospel. Mark 1. 1-13.
- JAN. 8. Jesus in Galilee. Mark 1. 14-28.
- JAN. 15. Power to Heal. Mark 1. 29-45.
- JAN. 22. Power to Forgive. Mark 2. 1-17.
- JAN. 29. The Pharisees Answered. Mark 2. 18-28 ; 3. 1-5.

CHRISTMAS HYMN.

Words by DR. J. G. HOLLAND.

Music by J. FORWARD, Iroquois, Ont.

Andante.

1. There's a song in the air, and a star in the sky;

And a mother's deep pray'r, and an in-fant's low cry,

And the star pours its light where the beau-ti-ful sing,

For the man-ger in Beth-le-hem cradles a King.

2 In the light of that star
Lie the ages impearl'd,
And their song from afar
Has swept o'er the world;
Ev'ry heart is a flame,
And the beautiful sing,
In the homes of the nations.
That Jesus is King.

3 We rejoice in that light
And we echo that song
That comes down thro' the night
From that beautiful throng,
And we shout to the lovely
Evangel they bring,
And we bow at the throne
Of our Saviour and King.

INDIVIDUAL OPINION

—ON—

A QUESTION OF UNIVERSAL INTEREST

HOW best to conserve the forces of nature and so utilize them as to perform the purposes and meet the requirements of life, is just now a question of most intense interest to the thinking classes of the community, and a great many potent energies are being harnessed into service, which a few years ago were considered as only the toys of philosophers. Foremost of these forces stand the various forms of electricity, which are now being applied to an almost infinite variety of purposes, and doing them all with a degree of perfection which has never been approached by any other means. Of more general interest than any other of its uses, is its value as a therapeutic agent, restoring and sustaining the vital functions of the human system. Fully nine-tenths of the pain and weakness we suffer may be traced almost directly to a deficiency of magnetic force, which, with some persons, is due to constitutional defects, and with others, to circumstances of life. In either case, any system of treatment which will conserve and supply this force *must act beneficially upon both body and mind.* That the

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appliances do supply this force, and do produce the desired results is demonstrated by the testimony of thousands who have thoroughly tested them during the past twelve years, a few extracts from which testimony are subjoined:—

"After wearing your Knee Cap a few days the pain (severe and of long standing) had entirely left, and in about one week the lameness also had disappeared."—*Robt. McKay, 83 Caroline St., Hamilton, Ont.*

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"Your Belt and Lung Invigorator have done me more good than all the medicine I have ever taken. Too much cannot be said in their favor."—*Thos. Osborne, Rosebank, P.O., Ont.*

"For two years I suffered from the most obstinate constipation and from weakness in my side. Your Belt has removed all these symptoms, and I am again enjoying good health."—*Mrs. A. J. Stevens Brantford.*

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"My sister has felt no return of the Rheumatism since about a week after commencing to wear your Belt, and she says the beneficial effect upon her nerves has been something wonderful."—*E. Bender, Brockville, Ont.*

"I had suffered greatly from Bronchial Asthma, but rejoice to say, I have derived great benefit from your 'Magneticon,' and beg to recommend others who suffer from the same malady to try it."—*T. B. Carey, Brantford, Ont.*

"Am glad to tell you that the 'Throat Protector' has entirely removed the soreness from my chest and the irritation of the throat that troubled me so much."—*Mrs. W. Buor, Brantford, Ont.*

"Procured your 'Magneticon' Wristlets about six months since. For some time previously my hands were almost useless, from Rheumatism, now they are well. Am in my 78th year."—*James Brown, James Street, St. Catharines, Ont.*

"Have used your 'Magneticon' appliances thoroughly myself, and have carefully noted their effect upon a large number of others, and in almost every case there has been a decided cure."—*Rev. S. J. Allin, Cleveland, Ohio, U.S. (formerly of Exeter, Ont.)*

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"I would not take \$50 for your Belt if I could not get another."—*Geo. A. Lewis, 121 Lumley Street, Toronto. (This was a case of Kidney disease.)*

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him, in Bethlehem of Judæa: for thus it is written ¹by the prophet,

6 And thou Bethlehem, land of Judah,

7) Art in no wise least among the princes of Judah: For out of thee shall come forth a governor,² Which shall be shepherd of my people Israel.

7 Then Herod privily called the wise men, and learned of them carefully ³what time the star appeared. And he sent them to Bethlehem, and said, Go and search out carefully concerning the young child; and when ye have found him, bring me word, that I also may come and worship him.

9 And they, having heard the king, went their way; and in the star, which they saw in the east, went before them, till it came and stood over where the young child was. And when they saw the star, they rejoiced with exceeding great joy. And they came into the house and saw the young child with Mary his mother; and they fell down and worshipped him; and opening their treasures they offered unto him gifts, gold and frankincense and myrrh.

12 And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

13 Now when they were departed, behold, an angel of the Lord appeareth to Joseph in a dream, saying, Arise and take the young child and his mother, and flee into Egypt, and be thou there until I tell thee: for Herod will seek the young child to destroy him.

14 And he arose and took the young child and his mother by night, and departed into Egypt; and was there until the death of Herod: that it might be fulfilled which was spoken by the Lord through the prophet, saying, "Out of Egypt did I call my son."

16 Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the male children that were in Bethlehem, and in all the borders thereof, from two years old and under, according to the time which he had carefully learned of the wise men. Then was fulfilled that which was spoken ⁴by Jeremiah the prophet, saying,

B Omit 8, and so elsewhere. C Substitute "through,"

¶ Mic. 5 : 2. Hath not the scripture said of thee, O Bethlehem, in Judah, John 7 : 42.

¶ B Into an child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called

The Prince of Peace, Isa. 9 : 6. Of the Son of David, Thy throne, O God, is for ever and ever; and the sceptre of uprightness is the sceptre of thy kingdom. Heb. 1 : 8.

¶ See Matt. 2 : 9, note.

¶ If he shall feed his flock like a shepherd, Isa. 40 : 11. I am the good shepherd: the good shepherd layeth his life for the sheep. John 10 : 11.

¶ Ye were going astray like sheep; but are now returned unto the shepherd and Bishop of your souls, . . . when the chief priests shall be manifested, ye shall receive the crown of glory that fadeth not away. 2 Pa. 2 : 25; 5 : 4.

¶ If I that henceforth am as a lamb, Prov. 29 : 54, Kings . . . against the Lord. Pa. 21.

¶ Thy word is a light unto my path. Ps. 119 : 105.

¶ A little child shall lead them. Ia. 11 : 6.

¶ To sit at the nations' glad and sing with joy: for thou shalt be glad and sing exultantly, and govern the nations upon earth. Ps. 47 : 4.

¶ The Kings . . . shall bring presents. Ps. 72 : 10.

¶ They shall bring gold and incense, etc. Isa. 60 : 6.

¶ Mary therefore took a parcel of ointment of spikenard, very precious, and anointed the feet of Jesus. John 12 : 2.

¶ He saw a certain poor widow casting in thither two mites. And he said, Of a truth I say unto you, This poor widow cast in more than they all: for all these did of their superfluous cast in unto the gift; but she of her want did cast in all the living that she had. Luk. 21 : 4.

¶ Mat. 1 : 20. I was not disobedient unto the heavenly vision. Acts 26 : 19.

¶ B Put into the foot-stone, Or, for baptism, and Jesus, which delivereth us from the wrath to come. 1 Thes. 1 : 10.

¶ If they answered unto him, We be Abraham's seed, and have never yet been in bondage to any man. John 8 : 33.

¶ If a man abide not in me, he is cast forth as a branch, and is withered; and they gather them, and cast them into the fire, and they are burned. John 15 : 6.

¶ C Substitute "the axe lieth at"

18 A voice was heard in Ramoth, and great mourning, Rachel weeping for her children; and she would not be comforted, because they are not.

But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt, saying, Arise and take the young child and his mother, and go into the land of Israel: for they are dead that sought the young child's life. And he arose and took the young child and his mother, and came into the land of Israel. But when he heard that Archelaus was reigning over Judæa in the room of his father Herod, he was afraid to go thither; and being warned of God in a dream, he withdrew into the parts of Galilee, and came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, that he should be called a Nazarene.

And in those days cometh John the Baptist, preaching, Repent ye: for the kingdom of heaven is at hand. For this is he that was spoken of by Isaiah the prophet, saying, "The voice of one crying in the wilderness, 'Make ye ready the way of the Lord, Make his paths straight. Now John himself had his raiment of camel's hair, and a leathern girdle about his loins; and his food was locusts and wild honey. Then he went out unto him Jerusalem, and all the region round about Jordan; and they were baptized of him in the river Jordan, confessing their sins. But when he saw many of the Pharisees and Sadducees coming to his baptism, he said unto them, Ye offspring of vipers, who warned you to flee from the wrath to come? Bring forth therefore fruit worthy of repentance: and think not to say within yourselves, 'We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham. And even now is the axe laid unto the root of the trees: every tree therefore that

¹ Or, through. ² Or, magi. ³ Or, the time of the star that appeared. ⁴ Or, your repentance.

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