Sunday School Lesson

September 22. Lesson XII—Malachi Foretells a New Day—Malachi 3. 1-12. Golden Text—Behold, I send my messenger, and he shall prepare the way before me.—Malachi 3: 1.

ANALYSIS

I. THE PROPHET REBUKES THE EVILS OF HIS TIME, Chs. 1: 1-2: 17 and 3: 7-18

II. HE PREDICTS A COMING DAY OF JUDGMENT, Chs. 3: 1-6 and 4: 1-6.

INTRODUCTION—The prophecy of Malachi seems to belong to the same period as Ezra and Nehemiah, that is, about the middle of the fifth century B.C. An ancient Jewish translation from the Hebrew into Aramaic (the Targum) identifies the prophet with Ezra. The name Malachi is probably assumed from the first verse of ch. 3 and means "My Messenger." The social conditions and the prevalent evils which the book describes are presupposes are closely similar to those with which Ezra and Nehemiah had to do. There was scepticism with regard to Jehovah's relation to Israel. The services of the sanctuary were being treated with contempt. The priests were corrupt and ignorant. There were many divorces of Jewish wives, whose place was taken by women of another race and another religion. The payment of tithes and offerings was neglected. Other gross evils are mentioned, and there was a growing disposition to question the teachings of religion. The prophet deals frankly and boldly with the evils which he sees and declares the speedy coming of the day of God's judgment.

I. THE PROPHET REBUKES THE EVILS OF HIS TIME, Chs. 1: 1-2: 17 and 3: 7-18.

The term "burden" is frequently applied to the prophetic message (see Isa. 13: 1; 14: 28; 15: 1; 17: 1, etc.). Malachi presents his argument in the form of question and answer. Evidently the people have been suffering adversity and some are sceptical regarding the covenant bond by which, as the prophets have taught, the Lord was united to Israel. The prophet answers by contrasting the evil case of Esau (that is Edom) with the certain recovery of Israel. The time will come when they will see the Lord's greatness made manifest, not alone in Israel but beyond Israel's borders as well (1: 5).

In simple but impressive language the prophet shows up the unworthy conduct of the priests who brought God's altar and sanctuary into contempt. Nowhere in Scripture is the folly and meanness of irreverent worship more clearly shown.

To accept the person (1: 8, 9) is to receive with favor. The exhortation in 1: 9 is probably to be taken ironically. Will God be gracious to show favor to those from whose hand come such unworthy offerings? It were better far to shut the doors of the sanctuary (see Revised Version). The prophet contrasts the pure worship of God, though perhaps under another name, everywhere found among the Gentiles, which puts to shame the insincerity of his own professed worshipers. In 1: 12, we must read "is," not "shall be, great," and is offered, etc. (See Revised Version).

Two reproofs are administered in ch. 2, first to the priests and second to those who practice divorce. God had chosen the priests of the house of Levi to render a high service to the people, to whom they were to be ministers of life and peace. Theirs was to be the reverent approach to God (2: 5), and theirs to teach the law of truth, to walk with God in peace and equity, and to turn men from iniquity. The ideal priestly ministry is presented in these verses (2: 5-7), an ideal of which they fell far short.

Malachi reproves in strong language those who were guilty of a great social wrong. Native Jewish wives were divorced, and in some cases foreign women taken in their place. Of this passage (2: 10-16) Driver writes, 'The practice of divorce he declares to be an offence against the love and faithfulness which as children of one Father they all owe to one another, an unnatural cruelty towards those who have been long bound to them by the ties of affection, and a challenge to the divine judgment."

In ch. 3: 7-12 Malachi denounces those who neglect to pay their tithes and due offerings as guilty of robbing God, and promises rich blessing to follow payment of the whole tithe. In 3: 13-18 (compare 2: 17) he answers certain questions which disturbed the faith of his hearers. God prospers the evil, they said, and we have found no profit in serving him. His answer is in the promise of the speedy coming of the Lord (2: 17 and 3: 1), and in the statement that a book of remembrance was written before him for them that feared the Lord and that thought upon his name. No better answer surely could have been given. The God of judgment will set all things right. The deeds and words of the righteous will not be forgotten. They shall be mine, saith the Lord of hosts, in that day (3: 17-18).

II. HE PREDICTS A COMING DAY OF JUDGMENT, Chs. 3: 1-6 and 4: 1-6.

The Lord whom ye seek, shall suddenly come (ch. 3: 1). This was the prophet's answer to those who said that justice was not done in this world, and that God took delight in evil doers, and who asked sceptically, Where is the God of judgment? (ch. 2: 17). The words "my messengers" are in Hebrew the one word, "Malachi." It is possible that the prophet thinks of himself as God's messenger warning men of his coming in judgment. But in ch. 5: 5 the forerunner is called Elijah and our Lord regarded this prediction as fulfilled in the preaching of John the Baptist. Some prophet teacher or preacher is evidently expected who will bear this significant title. The messenger of the covenant seems to be here another name for the Lord. It may be that Malachi thinks of a representative figure, man or angel, in whom the Lord will appear and through whom he will judge the world. If so there is here a very close and real prevision of the Lord Jesus Christ (compare Matt. 3: 11-12).

GIRLISH BERTHA COLLAR.

Keeping cool and comfy these warm summer days is quite simple if one has the proper togs. Mother made this cute dress of pink batiste in one hour. Just a one-piece front and one-piece back with shirring on shoulders and attached two-piece bertha collar. The front and back have perforations for use of trimming. Style No. 598 comes in sizes for wee maids of 2, 4, 6 and 8 years. In the 4-year size 1⅞ yards of 35-inch material with 6⅛ yard of trimming is sufficient. Yellow organdie with brown bias organdie trimming is very effective. Red and white printed lawn, green and white dotted dimity, white swiss with blue dots, orchid and white checked gingham with white organdie collar and nile green chambray with white pique are adorable suggestions. For parties select pink taffeta, maize crepe de chine or pale blue georgette crepe. Pattern price 20c in stamps or coin (coin is preferred). Wrap coin carefully.

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Write your name and address plainit carefully) for each number, and patterns as you want. Enclose 20c in stamps or coin (coin preferred; wrap it carefully) for each number, and address your order to Wilson Pattern Service, 73 West Adelaide St., Toronto. Patterns sent by an early mail.

HOPE AND LOVE

We live by admiration, hope, and love;
And even as these are well and wisely fixed,
In dignity of being we ascend.
—Wordsworth.

Making love doesn't take as long as it once did, but then it doesn't stay made as long, either.—Kay Features.

There is a mon mot of the late Lord Morley of Blackburn which many people yill think deserves quotation these days. When, after the Liberal debacle of 1886, exultant Tories spoke of the party as dead, Morley's quiet retort was, "Yes, but I believe in the resurrection."

BIGGER AND BETTER THRILLS

A new thrilling aquatic sport—a ride down the chutes at Wilderness Grove, Wash. It is reputed a bigger thrill than surf-riding.

A New Way To Study Art

200 Portable Theatres Take Drama to French Provinces

Paris. — There are 200 portable theatres in France, and 6,000 players present in them the standard dramatic works of the country.

People of the city know little or nothing of them, but those who roam the provinces often enjoy good acting in presentable settings at a small price in these wandering playhouses that play a week or a month in the small towns in the populous country districts.

Thespis, whose name has come down through twenty-five centuries as the father of the drama, is credited with being the originator of the movable theatre. He was a playwright and poet whose works have been lost, but there are references in old works to his carts or chariots in which he was assumed to have carried about the actors and the properties for his performances.

The portable theatre of to-day often is quite pretentious and frequently competes in the larger towns with the established playhouse visited by road companies.

Delemarre, president of the association of these traveling showmen, has a theatre 100 feet long, well equipped and with 20 sets of scenery. It plays usually one-month stands, as the cost of "jumps" from one town to another is about $1,200.

On these stages, out in the provinces, many stars have had their training. The reportoire includes modern Parisian successes, when the royalties are not too high. Most of the productions, however, are those that have become public property. The portable theatres, nevertheless, last year paid $16,000 in royalties to the Society of Authors.

He: "That doctor is an authority on the circulation of the blood."

She: "And vein of his knowledge I'd say."

British Labor Favors Union With Capital

Ben Tillet Supports Policy of Collaboration With Employers

Belfast.—At the opening of the Trade Union Congress here Ben Tilett in his opening address from the chair gave a powerful lead to the delegates on the important subject of rationalization and the attitude which the unions should adopt toward this drastic form of industrial reconstruction carried out within the framework of capitalist enterprise. The British Labor policy, both on its industrial and politial sides, has been undergoing a process of modification and reorientation since the general strike of 1926.

In his address Mr. Tillett threw his influence in support of the policy of definite collaboration with employers to carry through rationalization and the achievement of the highest attainable efficiency in production, always providing that reasonable guarantees were given that the interests of the workers would be safeguarded and a fair proportionment of benefits made to raise the standard of life.

He said that he saw in the Melchett-Turner conferences and the subsequent discussions with the two national employers' organizations on the possibility of continued official cooperation, not merely a present culmination of this progress toward a higher status, but the prelude to a still greater influence on national industrial policy.

He declared that the mistakes of governments, banks, employers and trade unions and of the Trade Union Congress itself were all responsible to some extent for the unprecedented industrial difficulties since the war. Therefore, the trade union policy must have a new direction based on wider responsibilities.

He strongly advocated the establishment of a state economic council and a wide extension by the State in aid of economic, industrial and scientific research to help the restoration of depressed industries.

A resolution was passed asking for an amendment of the unemployment insurance acts to remove objectionable provisions and to make the notification of vacancies compulsory to employers, also expressing a warning at the growing number of unemployed denied insurance benefit, and calling for a guarantee of maintenance when work is unobtainable. — Christian Science Monitor.

Romance of Theatre Girl

Fame Brought by a Clear-Cut Chin

London.—A pretty programme-seller dressed in Quaker costume caught the eye of a famous painter's wife at the Fortune Theatre, London, one night—and another of those little romances numerous in the world of art began.

The programme-seller was Miss Betty Iresa, who lives with her parents at Kenington, and the artist's wife was Mrs. Collier, whose husband is Mr. John Collier, R.A.

"It was my clear-cut chin that did it,' said Miss Iresa.

Carrying Her Tray

"Mrs. Collier told me who she was and said that Mr. Collier had been trying to find a certain type of face—my type. There were plenty of pretty girls, she said, but not with the type of face he wanted."

Miss Iresa is a tall, golden-haired girl, with blue eyes. She is 20.

"I had a letter from Mr. Collier," she continued, "and soon afterwards went to his studio and began my sittings dressed in my Quaker costume and carrying the tray of programmes and empty chocolate boxes.

"There are two pictures—one of my head and shoulders, which I believe is to be exhibited at the Grafton Galleries, and th other a full-length picture, is to be shown at some other gallery.

"Mr. Collier is going to paint me again in the autumn, and wants me to meet Sir John Lavery and Mr. Philip De Laszlo.

THE SILENT TIDE

The noisy, restless waves are failures, but the great silent tide is a success. The explanation is not hard to find. The former are products of earth forces and surface impulses and emotions—the fickle winds and storms, the earthquake and the tornado, the configuration of coast lines; but the latter draws its power from above. Many of us soon learn by experience that our little, spasmodic efforts are failures; they break to pieces, shatter themselves on the rocks of human weakness and human limitation. Many of our earthly plans and purposes accomplish nothing. Yet, in spite of such untoward failures, we may have the satisfying consciousness that our characters and our lives are improving every day, if we are wise enough to draw power for them from above.

DEFEAT

There is just one thing better than winning, and that is taking defeat like a man.—Ralph Connor.

London's Costers

By D. Kermode Parr

There are good fruit shops in London, but the true Londoner prefers to buy his food from a "barrow." From Putney to Poplar and from Hampstead Heath to Clapham Common, every few blocks you find a street lined all along one side with these stalls on wheels. You can buy a toothbrush or a sheet of music or a leg of lamb from a barrow, but the great majority of them deal in fruit and vegetables. The fruit is just as good as in the stores, the prices are lower and ofter the coster salesman is a comedian.

"Whoa! Wotcher doin' nah? Don't push the blinkin' stal over. Buy! Buy! This is the place to buy sun-kissed oranges, moon-kissed apples and star-kissed bananas! Every bloomin' bit o' fruit on this 'ere stall 'as bin kissed by somethin' or somebody! Buy! Buy!! Buy!!!

So one cockney vender reported by the Rev. W. H. Lax, of East London Mission; and the style is the same in every street market. Don't visit them if you are sensitive to familiarity. Any lady is "My Dear!" or as often as not "Me duck!" and even if she is obviously under thirty may expect to be addressed by middle-aged costers as "Ma!"

The stallkeeper wastes no money on appearances; he looks shabby enough when you meet him at night trundling away his whole stock-in-trade to be parked in some dirty shed. But he often makes a good thing of his trade. I have seen an old woman who sold only common vegetables busy filling in an income tax return in the intervals of wrapping up lettuces.

It's as well for the customer to be wide awake, too. One who found she had received an excess shilling in her change walked back to the stall to return it. "Gimme them tomatoes back a minute, me duck!" requested the coster as he pocketed the shilling. The lady stared, but he was already opening the bag. "There's a rotten tomato at the bottom!" was his explanation. "It's goin' to be fair trade between you and me in the future, see!"

Sometimes there is an acute psychology of salesmanship to guard against "Is them plums good? Good? Blimey, they're the hopportunity of a lifetime. Tell yer wot it is, ma, yer can't believe it at such a low price. I'm fair tired o' shoutin' them plums at a shilling. 'Ere, Bill (to his assistant). Take that shilling ticket off them plums and put on two shillings a pound!"

Bill obeyed. An hour later the stall was cleared of its stock of plums!

Long Silent

Our poet had been long silent. He had sung
In his golden youth, of the moon and the stars,
And the whispering winds, and the light that clung
In the heavens after evening put up her bars.

Now, after an aching interval, he came
With a new song from the old heart in his breast;
And over our world there burst a beautiful flame—
His last song his sweetest song, and his best.

But not of Death was his music, nor of tears.
He sang of youth and April and the days of his prime.
For only the old can know the glory of young years,
And only the old can sing of Once-on-a-time.

—Charles Hanson Towne, in The Atlantic Monthly.

Motorist (insolently): "Yes, sir, I can do sixty miles any time."

Magistrate (quietly): "Well, this time I want you to do sixty days."

Kindly gentleman—Dear, dear, little boy! Can't you get along without fighting? Why don't you arbitrate your difficulties? Boy—I did. This is the arbitrator I'm fighting.

MUTT AND JEFF— By BUD FISHER