

# SUNDAY SCHOOL BANNER

for  
TEACHERS  
AND  
YOUNG PEOPLE.

Vol. 26.]

MARCH, 1892.

[No. 3.

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# SATURDAY SCHOOL BARBER

for  
TEACHERS  
AND  
YOUNG PEOPLE.

VOL. XXVI.]

MARCH, 1892.

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JEWISH SYNAGOGUE.

## Jewish Synagogue.

THE worship of the Jewish synagogue is a very interesting scene. We have visited many of these, both the magnificent new synagogues in New York and other American cities, the stately structures of Frankfort and Amsterdam and other cities of Europe where there is a large Jewish population, and, also, what is probably the oldest synagogue in the world, in the Jewish Ghetto in Rome; and everywhere the Jewish worship is the same. The law, written in scrolls and preserved in embroidered coverings, as shown in our cut, is reverently brought forth and read, or chanted, rather, in a loud sonorous voice, with many bowings of the head, the reader always wearing his hat or other head covering, as do also the whole con-

gregation. The women are relegated to a remote gallery and take little part in the service. The men, however, keep up an intermittent chant, with almost incessant bowings of the head and bendings of the body.

While apparently very devout, yet the veil is not taken away from the eyes of their understandings, and they fail to recognize in the Christ of Nazareth the Messiah of God, of whom Moses and the prophets did write. It is very impressive to hear the chanting in that grand old tongue which Moses and the prophets spoke. We were informed by an eminent Jewish Rabbi that the music of these chants dates back to the time of the temple of Solomon. Let us hope that God will so illumine the eyes of the understanding of His ancient people that they shall embrace the long-rejected Messiah.

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## Sunday School Banner.

W. H. WITHROW, D.D., EDITOR.

TORONTO, MARCH, 1892.

### The University Extension Idea Applied to the Sunday-School.

BY H. A. ROBERTSON.

No subject is more prominent now in the discussions of secular educators than that of university extension. Indeed, it is "the foremost educational topic of the day." You can hardly pick up a paper or magazine without running across some allusion to it. In this, are not "the children of the world wiser than the children of light?" Are we abreast with the modern secularists? What are our Sunday-schools doing for those who cannot be or are not attendants?

Perhaps the comparison is not so much between that of university extension as what is termed the "Chautauqua idea," as university extension concerns the higher education; but the principle of both is the same—that of reaching out after those who are beyond the immediate tutelage of teachers and professors.

What knowledge is then to be sought after that can be compared with the knowledge of the Bible? We call it "the Book of Books."

And there has been devised a "home department" of the Sunday-school to extend its study. We have kept pace with the secularists in this; but we are behind them in pushing its extension

by "reverting to the original method" of going out with God's Word to them who cannot come, or are coming to us, and seeking to aid and encourage them to study it, not only in youth, but in manhood and old age; for it is the word of infinite wisdom, and will infinitely repay infinite study.

Dr. Duncan says: "The inevitable result of awakening interest in the study of the Bible at home is to bring those into the school who can come. One school increased its attendance in the main department twenty per cent. in three months."

This, in a large measure, is the purpose of the home department—to reach out after those who do not attend Sunday-school. The Chautauqua idea has proved a prolific seed; why may not this? It is not to be haphazard individual study at home, but the study of the regular international series of lessons a half-hour every week. As a home department member of a Sunday-school, furnished with "lesson helps" and systematically contributing an offering, and also a regular weekly report upon the blank provided for the purpose, he is to be looked after, helped and encouraged as a regular member of the Sunday-school, the home department of which is a part of the regularly organized church work.

It is a fact only too apparent to all Christian workers that a large proportion of those who are almost regularly attendant upon the preaching service are not students of the Scriptures, either as members of Sunday-schools or as systematic individual students. Now, if secular educators feel under obligation to seek to kindle in all a desire after knowledge, are we not, as Christians, under a much greater obligation to endeavor to kindle an interest in all in the infinite truths of God? And as, in a measure, a cause of this lack of interest in Bible study, might not another parallel be drawn between the methods of our teachers and preachers and those of secular teachers? Have we kept pace with the modern idea in teaching? The old method was to cram the pupil with facts. He was told that two and two made four, and expected to believe it without any investigation. The modern idea is to investigate the investigation that will proclaim the fact that two and two are four. Now, do we not have too literal preaching? Might we not much more advantageously seek to inspire more of a spirit of investigation into the truth? The question was asked, of one well up in educational methods, who had been in the classroom of another, what criticism he would make of that other's teaching? The reply was: "I would make no criticism. I was delighted. But if I were to make a criticism, it would be, 'too much statement and too little query.'"

Many are the number of those who are not students of God's Word; those whom we may not have in our Sunday-schools, and many we cannot, let us endeavor to get into a home department.—S. S. Times.

## The Light-House.

BY REV. E. A. RAND.

LIKE taper tall the light-house stands,  
Mid waves all foaming white,  
With foot of silver through the day,  
With head of gold at night.

But see far up the granite pile,  
Within the lantern bright,  
That patient toiler every morn,  
The keeper of the light.

No inch of glass about the lamp  
Escapes his vision keen.  
Are all reflectors bright as his?  
Are burners rubbed as clean?

To-night, upon our stormy coast,  
The waves and thunder fall,  
But o'er the sea what splendor streams  
From out the lantern tall!

One ray of gold it shoots afar,—  
This thought makes bright for me:  
Each teacher is a light-house set  
Close by a stormy sea.

Keep clean thy life, which serves thy lamp  
As lens and burner too.  
What glory to the truth when flashed  
Thy crystal conduct through!

## The Scholars' Questions.

THE asking of questions should not be monopolized by the teacher; the scholar should be encouraged to question the teacher in return. In the questions they ask, the teacher will get a good idea of the way the subject of the lesson appears to their minds and of the difficulties they find in its study. It may not be the best to answer all these questions directly; indeed, as a rule, it will prove more profitable to the scholars for the teacher to suggest by a few questions the way out of the difficulty. This, of course, requires skill on the part of the teacher, but practice will bring great improvement.

It is exceedingly unwise for the teacher to discourage questioning on the part of the class. Some of the questions may seem to be foolish and unnecessary, but if they correctly represent the mind of the scholar, they are not to be treated with levity or contempt. A honest soul earnestly seeking the truth is to be helped, even though his mind be sluggish and his manner awkward. A repulse may hinder all future efforts on his part; a little loving help may become to him a source of strength for the future.

An interesting story is given in the English papers concerning the late Robert Browning, which serves to show the kindness of his heart,

and also to illustrate our meaning. The incident occurred not long before the poet's death:

Robert Browning's poem, "Prospice," was selected for an elocution competition at the Birmingham High School for Girls. One of the competitors, not being able to understand some passages in the poem, wrote to the poet, and appended to the passages in question her own ideas of their meaning. Browning returned the poem carefully annotated with brief but lucid explanations, and added, "There, my dear young lady, I have done the little that was necessary, and hope it may suffice.

"Affectionately yours, Robert Browning."

This note was one of the last written by the poet. "Prospice" is one of the best known of Browning's poems, but we may add that it contains the lines:

"I was ever a fighter, so one fight more;  
The best and the last.  
I would hate that Death bandaged my eyes, and  
forefore,  
And bade me creep past."

Doubtless that young lady and her friends will long cherish in memory this little act of kindness on the part of the great poet, and so will the teacher be remembered with reverence and affection who, with loving, skillful hand, guides the scholars out of the mazes of difficulty into the clear comprehension of the truth.—*S. S. Journal.*

## Why They Can.

THE old proverb tells it, "because they think they can." The superintendent said, "you see our school is small, and our people are poor. We really need every dollar we can raise right here at home. If we do form a missionary society in our school we can't be expected to raise much."

And with this cold welcome the new society came into life, under the stimulus of a young pastor's zeal. But in one short year the young pastor was removed, not, however, until he had seen nearly twenty dollars given by the school to the cause of missions.

This year that same school gives just one hundred and nine dollars and fifty cents.

How is this?

There is a new superintendent, and he has been saying, all through the year, "You can." He said it in a cheery, confident way, and so clearly has he shown how much can be done with the one hundred dollars, that every child's ambition has been stirred to realize that sum. And they have done it, and more!

"They will do more next year," says the man of faith, "for they have just begun to see what they can do."

And they will not do it at the expense of other interests. They will not imagine them-

selves so impoverished by giving to the Missionary Society that they must call on the Sunday-school Union to pay for their Sunday-school supplies. They will give liberally to the Missionary Society, the Sunday-school Union, and to all benevolent objects, and buy their own Sunday-school helps besides.—*S. S. Journal.*

### The Teacher's Hymn.

In thy stead, O Christ of God!  
Forth into this world of woe,  
Carrying thy message pure,  
Far and near we gladly go.

In thy stead, oh, wondrous thought!  
Sinful are we in thy sight.  
Thou, who canst us purify—  
Show through us thy power and might.

We may suffer in thy stead  
Jeers, reproaches, pity, shame—  
Humble us and help us bear  
All that cometh in thy name.

In thy stead are we to take  
Tidings of salvation free;  
Only in thy name we go—  
Consecrate us, Lord, to thee.

May thy love fill all our hearts;  
May we by thyself be led;  
May we feel the Spirit's power,  
As we labor "In thy stead."

—*J. M. C.*

### Those few Moments Before the Close of the School.

It was almost time to close when I went into the school at —. Several of the teachers were sitting back in their chairs with a kind of after-dinner look. The lessons had been given—the routine had been gone through—and they were exhausted, and taking time to breathe before they went home.

It was only a few moments, I know; but they were precious moments, and should have been gathered up in a warm and heart-felt appeal to the feelings of the scholars. The lesson should still have been trembling on their lips, glistening in their eyes, or expressing itself in their actions, which the scholars might have interpreted with the happiest results.

"I remember," says the Rev. A. Mitchell, "one of my Sunday-school teachers when I was a boy. He was a plain man, with a common-school education, though naturally intelligent and thoughtful. He was a very quiet man, even a matter-of-fact man; teller in a country bank. But he studied the lessons, and he evidently was anxious, at times deeply anxious,

for our souls. It pains me now when I think how perplexed and grieved he looked sometimes at our unconquerable heedlessness and fun; but one thing about his teaching I shall never forget. It was the way he had occasionally, after the lesson itself was over, of laying his hand on my knee, and looking kindly and seriously into my face, and saying in warm and earnest undertone, some simple words of questioning or persuasion which evidently just came right out of his heart. I do not remember one lesson he ever taught me, cannot recall one "illustration" which he ever used, or one anecdote he ever told; but I feel his hand on my knee now. His kind, serious, anxious face is before me while I write. That half-hushed, deep, tremulous voice is as distinctly in my ears as it was twenty-three years ago. These things would have made poor substitutes for well-studied lessons; but these things laid the lessons on my soul. They made me feel that the lessons were true, and I saw that my teacher believed them, and felt them in his deepest heart. It is the sight of this which make a Sunday-school scholar grow still and serious in the midst of a class of joking boys, sends him home with a new thoughtfulness at his heart, and very likely leads him, when he reaches home, to steal quietly upstairs, or out into the garden, and put up his first blind, half-taught prayer.

"Now, my dear friend, do not say this is not your temperament. It is not a question of temperament. It is a question of common, reasonable, Christian love for souls. Do not say you cannot reach this high standard. You cannot reach it yourself; but God can help you to it. Study and pray over the lesson alone until it is a word of warmth and power to your heart. Live always so that you can pray. Pass to the school from your dwelling with prayer. Cross the threshold of the school with prayer; and let a prayerful earnestness breathe through all that hour. Especially watch for those tender and impressive moods in your scholars which are certainly most likely to come after the lesson has been seriously and warmly taught—in those few moments just before the close of the school."

### That Growing Boy.

Don't you like to see a boy grow? There he goes down the street, a big, broad-shouldered youth, his legs running away from his trousers and his wrists working down below his coat-sleeves. Packed with energy, a kind of electric motor within, he springs away in the dash of a restless enthusiasm. Now in nature this summer you will have eyes for the development of a plant or a flower. Do you not like to follow the unfolding of God's greatest work, that of a soul? For that boy is not only growing in his body, but in his soul. He is growing in his mind. He sees deeper into his studies. He can reason out farther in his conclusions.

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The horizon-ring of his thought is widening on every side into God's great universe of knowing and doing.

He is growing—in his soul? Yes. It may be wrong growth, but there is growth. He has new ideas of obedience and disobedience, of reward and penalty. His capacity for love widens and deepens into a bigger channel, and his capacity for hate also. What if, turned away from God, that soul grows in its recognition and appropriation of the evil?

It ought to set you to thinking profoundly because that boy is growing. Quick! Take possession of the widening fields and sow them down to truth, purity and the fear of God. Haste! The building is enlarging on every side. Its rooms stand waiting for their furniture. Fill them with beautiful ideas of honesty, temperance, love. Move at once! The lengthening train is waiting this moment on the track to bear off into the coming years its precious freight. Load it with a reverence for law and for righteousness, those essentials of citizenship in the earthly and the heavenly republic. And remember that this soul is going to grow forever. It has the prerogative of immortality. Toward God or away from Him, in the things that are higher or those that are lower, it will grow on and on and on. O serious and overwhelming thought, and moving up to profound prayer and activity!—*S. S. Journal.*

THE opinion is expressed that many are driven away from the class by too personal teaching. It is said that no young boy, in a class of five or six, likes to be asked if he steals or lies. True. We are not aware, however, that such questions are very often put to scholars. We have not known of any pupil in our school being asked whether he is a thief. We should think such a question decidedly too personal, or, rather, too impertinent for any class, even if it were made up entirely of thieves.

GOD speaks through his Word, and Sunday-school teachers know it is their duty to interpret the voice of God as thus uttered; but God also speaks through his providence, and the lessons he would so teach need to be explained and enforced with no less of Christian wisdom. Children in intelligent homes, who read the newspapers and hear the conversation of educated and thoughtful parents, learn something of the meaning which is attached to important events; but they often receive the worldly, utilitarian view rather than the spiritual one. Even Christian people suffer the editorials of the secular newspapers, rather than the principles of God's word, to interpret to them the ways of Divine Providence. When the teacher finds his scholars impressed by some startling event, he may do good service by showing to them the religious lessons which such things teach.—*The Sunday School World.*

## Opening and Closing Services.

### FIRST QUARTER.

#### OPENING SERVICE.

I. Silence.

II. Responsive Service.

*Supt.* I was glad when they said unto me, Let us go into the house of the Lord.

*School.* Our feet shall stand within thy gates, O Jerusalem.

*Supt.* Jerusalem is builded as a city that is compact together:

*School.* Whither the tribes go up, the tribes of the Lord, unto the testimony of Israel, to give thanks unto the name of the Lord.

*Supt.* For there are set thrones of judgment, the thrones of the house of David.

*School.* Pray for the peace of Jerusalem; they shall prosper that love thee.

*Supt.* Peace be within thy walls, and prosperity within thy palaces.

*School.* For my brethren and companions' sake, I will now say, Peace be within thee.

*Supt.* Because of the house of the Lord our God I will seek thy good.

III. Singing.

IV. Prayer.

#### LESSON SERVICE.

I. Class Study of the Lesson.

II. Singing Lesson Hymn.

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

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

V. The Supplemental Lesson.

VI. Announcements (especially of the Church service, and week-evening prayer-meeting).

#### CLOSING SERVICE.

I. Singing.

II. Responsive Sentences.

*Supt.* O the depth of the riches both of the wisdom and knowledge of God!

*School.* How unsearchable are his judgments, and his ways past finding out!

*Supt.* For him, and through him, and to him, are all things.

*School.* To him be glory forever. Amen.

III. Dismissal.

## INTERNATIONAL BIBLE LESSONS.

## FIRST QUARTER.

**B. C. 588 or 590.] LESSON X. THE DOWNFALL OF JUDAH.**

[March 6.]

**GOLDEN TEXT.** Behold, your house is left unto you desolate. Matt. 23. 38.**Authorized Version.****Jer. 39. 1-10.** [*Commit to memory verses 6-8.*]

1 In the ninth year of Zed'e-ki'ah king of Ju'dah, in the tenth month, came Neb'u-chad-rez zar king of Bab'y-lon and all his army against Je-ru'-sa-lem, and they besieged it.

2 And in the eleventh year of Zed'e-ki'ah, in the fourth month, the ninth day of the month, the city was broken up.

3 And all the princes of the king of Bab'y-lon came in, and sat in the middle gate, even Ner'gal-sha-re'zer, Sam'gar-ne'bo, Sar-se'chim, Rab'-sa-ris, Ner'gal-sha-re'zer, Rab'-mag, with all the residue of the princes of the king of Bab'y-lon.

4 And it came to pass, that when Zed'e-ki'ah the king of Ju'dah saw them, and all the men of war, then they fled, and went forth out of the city by night, by the way of the king's garden, by the gate betwixt the two walls: and he went out the way of the plain.

5 But the Chal-de'ans' army pursued after them, and overtook Zed'e-ki'ah in the plains of Jer'i-cho: and when they had taken him, they brought him up to Neb'u-chad-rez'zar king of Bab'y-lon to Rib'l'ah in the land of Ha'math, where he gave judgment upon him.

6 Then the king of Bab'y-lon slew the sons of Zed'e-ki'ah in Rib'l'ah before his eyes: also the king of Bab'y-lon slew all the nobles of Ju'dah.

7 Moreover he put out Zed'e-ki'ah's eyes, and bound him with chains, to carry him to Bab'y-lon.

8 And the Chal-de'ans burned the king's house, and the houses of the people, with fire, and brake down the walls of Je-ru'-sa-lem.

9 Then Neb'u-zar-a'dan the captain of the guard carried away captive into Bab'y-lon the remnant of the people that remained in the city, and those that fell away, that fell to him, with the rest of the people that remained.

10 But Neb'u-zar-a'dan the captain of the guard left of the poor of the people, which had nothing, in the land of Ju'dah, and gave them vineyards and fields at the same time.

**Revised Version.**

1 And it came to pass when Je-ru'-sa-lem was taken, (in the ninth year of Zed'e-ki'ah king of Ju'dah, in the tenth month, came Neb'u-chad-rez'zar king of Bab'y-lon and all his army  
2 against Je-ru'-sa-lem, and besieged it; in the eleventh year of Zed'e-ki'ah, in the fourth month, the ninth day of the month, a breach  
3 was made in the city:) that all the princes of the king of Bab'y-lon came in, and sat in the middle gate, even Ner'gal-sha-re'zer, Sam'gar-ne'bo, Sar-se'chim, Rab'-sa-ris, Ner'gal-sha-re'zer, Rab'-mag, with all the rest of the  
4 princes of the king of Bab'y-lon. And it came to pass that when Zed'e-ki'ah the king of Ju'dah and all the men of war saw them, then they fled, and went forth out of the city by night, by the way of the king's garden, by the gate betwixt the two walls: and he went out  
5 the way of the A'rab-ah. But the army of the Chal-de'ans pursued after them, and overtook Zed'e-ki'ah in the plains of Jer'i-cho: and when they had taken him, they brought him up to Neb'u-chad-rez'zar king of Bab'y-lon to Rib'l'ah in the land of Ha'math, and he gave  
6 judgment upon him. Then the king of Bab'y-lon slew the sons of Zed'e-ki'ah in Rib'l'ah before his eyes: also the king of Bab'y-lon slew  
7 all the nobles of Ju'dah. Moreover he put out Zed'e-ki'ah's eyes, and bound him in fetters,  
8 to carry him to Bab'y-lon. And the Chal-de'ans burned the king's house, and the houses of the people, with fire, and brake down the  
9 walls of Je-ru'-sa-lem. Then Neb'u-zar-a'dan the captain of the guard carried away captive into Bab'y-lon the residue of the people that remained in the city, the deserters also, that fell away to him, and the residue of the people  
10 that remained. But Neb'u-zar-a'dan the captain of the guard left of the poor of the people, which had nothing, in the land of Ju'dah, and gave them vineyards and fields at the same time.

**TIME.**—B. C. 587 or 588. **PLACES.**—Jerusalem; plains of Jericho; Riblah. **RULERS.**—Zedekiah, the defeated vassal King of Judah; Nebuchadnezzar, the King of Babylon. **DOCTRINAL SUGGESTION.**—God's wrath against sin.

**HOME READINGS.**

*M.* The downfall of Judah. Jer. 39. 1-10.  
*Tu.* Another narrative. 2 Kings 25. 1-7.

*W.* Jerusalem destroyed. 2 Kings 25. 8-15.  
*Th.* Ezekiel's prophecy. Ezek. 12. 8-16.  
*F.* Transgression punished. 2 Chron. 36. 11-27.  
*S.* Warning. Jer. 5. 10-18.  
*S.* A rebellious people. Isa. 1. 1-9.

**LESSON HYMNS.**

No. 80, New Canadian Hymnal.

What could your Redeemer do?



**No. 76, New Canadian Hymnal.**

Softly and tenderly Jesus is calling.  
 Calling for you and for me;  
 See, on the portals he's waiting and watching;  
 Watching for you and for me.

**No. 75, New Canadian Hymnal.**

Come, sinners, to the gospel feast,  
 Let every soul be Jesus' guest;  
 We need not one be left behind,  
 For God hath hidden all mankind.

**DOMINION HYMNAL.**

Hymns, Nos. 136, 133, 138.

**QUESTIONS FOR SENIOR STUDENTS.****1. The Captured City, v. 1-3.**

Why did Nebuchadnezzar (or Nebuchadnezar) attack Jerusalem?

Give any facts known to you concerning Nebuchadnezzar's life.

What was the character of King Zedekiah?

How long did the siege of Jerusalem last?

What was the condition of life within its walls during the siege?

What book of the Bible describes this agony?

Give the names of the three princes mentioned in the third verse.

Explain the meaning of the three titles which are erroneously printed as names.

What is meant by "sitting in the gate"?

What was the human cause of the city's overthrow?

**2. The Captured King, v. 4-7.**

How did the king escape when his enemies entered the city?

Where was he overtaken?

To what place was he taken for judgment?

For what crime was he tried?

What frightful punishment did he receive?

What political purpose underlay both items of this awful punishment?

How long was Zedekiah kept a prisoner? (See Jer. 52, 11.)

Who had foretold this disaster?

**3. The Captured People, v. 8-10.**

Name the officer into whose hands Nebuchadnezzar intrusted the doomed city.

What buildings were destroyed by him and his soldiers?

Why was Jerusalem thus ruined?

What is meant by the "remnant of the people"?

What is meant by "those who fell away"?

Why were the poor left in the land to be vine-dressers and husbandmen?

**Practical Teachings.**

Where does this lesson teach—

1. That when God means to open a gate no fortress can avail to bar it?

2. That sin makes cowards of all men?

3. That it is not safe to break one of God's laws and then run away?

4. That one man's sin is pretty sure to involve others in it?

5. That even in the midst of punishment God's mercy is shown?

**Hints for Home Study.**

Ascertain and write down—

1. The crime for which Zedekiah was tried by Nebuchadnezzar.

2. Special reasons why Nebuchadnezzar blinded Zedekiah.

3. Special reasons why Nebuchadnezzar killed Zedekiah's sons.

4. Special reasons why Nebuchadnezzar tore down and burned Jerusalem.

5. Special reasons why to the poor of the people vineyards and fields were given.

**QUESTIONS FOR INTERMEDIATE SCHOLARS.****1. The Captured City, v. 1-3.**

What city is here meant?

Who laid siege to Jerusalem?

At what date did this occur?

When was the city captured?

What captors took possession of the city?

**2. The Captured King, v. 4-7.**

What did the King of Judah do?

When, and by what way of escape?

Who followed in pursuit?

Where was the king captured?

Where was he taken for judgment?

What sad sight did the king there see?

What was done to the king himself?

How long was he kept a prisoner? (See Jer. 52, 11.)

**3. The Captured People, v. 8-10.**

How did the captors treat the city?

What was done with the people?

Who alone were left in the land?

What kindness was shown to these people?

What is the lament of the GOLDEN TEXT?

**Teachings of the Lesson.**

Where in this lesson are we taught—

1. That God's word is sure of fulfillment?

2. That God's judgments are sure to overtake evil-doers?

3. That God's mercy is sure to such as fear him?

**Home Work for Young Bereans.**

Find out in what way Zedekiah had acted like a traitor to Nebuchadnezzar.

Find out in what king he had trusted to defend him against Nebuchadnezzar.

### QUESTIONS FOR YOUNGER SCHOLARS.

Who was the last King of Judah? **Zedekiah.**  
What great king came against Jerusalem?  
**Nebuchadnezzar.**

How long did the siege last? **A year and a half.**

What did King Zedekiah do at last? **He ran away by night.**

Who followed him? **Nebuchadnezzar's army.**

What became of Zedekiah? **He was taken prisoner.**

What dreadful sight did he have to see? **His two sons killed.**

What was then done to him? **His eyes were put out.**

Where was he taken? **To Babylon.**

Where did he spend the rest of his life? **In prison.**

What was done to Jerusalem? **It was burned.**

What did the soldiers break down? **The walls of the city.**

What was done with the people? **Many were killed.**

Where were others carried? **To Babylon, to be slaves.**

What would have saved all this trouble? **Obeying God.**

What should we learn from this story? **That God punishes sin.**

### Words with Little People.

WHAT SIN DOES. { Binds with chains.  
                          { Makes eyes blind.  
                          { Leads to captivity and death.

### Whisper Prayer.

"Teach me thy way, O Lord."

### General Statement.

Angered by the revolt of Zedekiah, Nebuchadnezzar determined to put an end to the perfidious and inconsiderate monarchy of Judah. He raised an immense army from his subjugated nations, captured the outermost fortresses of the kingdom, and marched to Jerusalem, intending to destroy it. The siege lasted a year and a half, and was one of the most desperate known to history. There were at this time few stronger fortifications in the world than Jerusalem, but Zedekiah evidently trusted too much in its strength. As the crisis approached the slaves were liberated that they might help in defending the walls. But Pharaoh of Egypt also claimed Judah as part of his empire, and as soon as possible sent an army to his relief. Nebuchadnezzar was compelled to raise the siege to meet this new foe. Immediately the grasping spirit of the Jews asserted itself, and the bondage of the slaves was renewed. But the Egyptians were not so strong as the Chaldeans, and soon the siege was again begun; and the Chaldeans made a breach in the walls and entered the city. Zedekiah fled, but was captured and taken to Riblah, where Nebuchadnezzar was encamped. His sons were slain before his eyes, and he was cruelly blinded and led as a slave to Babylon. About a month later Nebuzar-adan was deputed to carry out the systematic destruction of Jerusalem and the deportation of its population.

### EXPLANATORY AND PRACTICAL NOTES.

**Verse 1. Besieged it.** The narrative in Second Kings tells us that "he pitched against it and built forts round about;" that is, "he drew lines of circumvallation, with a ditch, to prevent any going out of the city. On this rampart were erected his military engines for throwing missiles into the city."—*J., F., B.*

**2. The eleventh year.** That the besieged were able to hold out so long is astonishing, especially when we take notice of the poor rabble inclosed within the walls; but there is every evidence that the fortifications of Jerusalem at this time were unsurpassed in strength. **The ninth day.** This day was memorable for the breach made in the city walls. The parallel passage gives the reason. The famine prevailed, and there was no bread for the people. The starved soldiers were no longer capable of making a strong resistance. **The city was broken up.** In more modern phraseology, the northern wall was broken through, and the city lay defenseless before its conqueror.

**3. The princes.** The general officers. **The middle gate.** There were two "cities," the upper, which was the same as Zion, and the lower, separated by a wall. The "middle gate" was simply the passageway through this wall. Possibly stout warriors might have maintained themselves a little longer by holding this gate, but all stout hearts had failed.

**4. Saw them.** A terrible sight—by night, and seen by flicker of torches. **The men of war.** The advance guard of the Babylonian army. **They fled.** The Chaldeans came from the north side of the city; the king fled toward the south. **By the way of the king's garden.** At the pool of Siloam. **The plain.** The Arabah, or valley reaching from the Sea of Galilee southward. Near Jericho the plain is about eleven miles broad. This was really the only way open before him.

**5. The Chaldeans' army pursued.** The troops surrounded the city and the king had little chance. **Plains of Jericho.** According to

Josephus the king's wives and children were with him when he was captured. **Riblah.** There were two Riblahs; this was the place to which Pharaoh-necho had summoned Jehoahaz (2 Kings 23. 33). It is on the road between Babylon and Palestine, about two hundred miles from Jerusalem, in the midst of a fertile region. **Gave judgment upon him.** Commentators call attention to the fact that this was the trial of a common criminal; Zedekiah had forfeited his kingship by breaking his oath.

**6. Slew the sons of Zedekiah.** It was the refinement of cruelty to make the last scene the poor king's eyes beheld the death agonies of his sons. **Slew all the nobles.** They had been the king's chief advisers in his rebellion, and abundant opportunity had been given by Nebuchadnezzar's officers for the submission of all those who could be induced to submit.

**7. Put out Zedekiah's eyes.** Eastern people regarded a blind man as incapable of ruling. Already Zedekiah's daughters had been taken captive. **Bound him with chains.** Probably bound him hand and foot. A tradition says that when in Babylon Zedekiah was forced to work in a mill.

**8. Burned the king's house.** The palace. **The houses of the people.** That is, the better class of houses. **Brake down the walls.** Overthrowing the entire city. This was prophecy fulfilled. Ezekiel (12. 10-13) foretells that Zedekiah shall live and die in Babylon as a captive, but

shall never see the city; while Jeremiah (32. 3-5) declares that Zedekiah shall speak with Nebuchadnezzar and gaze into his eyes. He also (21. 10; 34. 2; 38. 18) foretells the destruction by fire of the king's house. The slaughter of the common people during this destruction of Jerusalem was fearful.

**9. The remnant of the people.** All who had not been taken to Riblah as ringleaders, or been murdered or taken possession of as the slaves of individual soldiers. **Those that fell away.** The deserters. Read 2 Kings 25. 13-17; Jer. 52. 17-24.

**10. Left of the poor.** Those who were unable to revolt.

No sufferer from the seizure of Jerusalem felt more acutely the sorrows of his nation than did Jeremiah. Strangely enough, the downfall of his nation was an occasion of personal relief to him. By order of the Babylonian commander, Nebuzaradan, he was set free from the punishment which he suffered under King Zedekiah, and though in one text he is represented as having been taken to Ramah in chains with the main body of captives, it is plain that the Babylonian feeling toward him was in the main friendly. This was, humanly speaking, the result of the prophet's constant pleading with the Hebrew king to make peace with Nebuchadnezzar; and there are indications that the hatred with which the ungodly Jews regarded him continued throughout his life. Where he died is not certainly known.

### CRITICAL NOTES.

BY PROFESSOR M. S. TERRY, D.D.

An interesting question of textual criticism is connected with the first fourteen verses of this chapter. An unhappy division of chapters places the first sentence at the close of chap. 38; verses 1 and 2 then come in awkwardly, and have to be put in parentheses, as is done in the Revised Version; the name of Nergal-sharezer is written twice in verse 3, and again in verse 13, and the whole passage is identical in substance with chap. 52. 4-16, and 2 Kings 25. 1-12. Verses 4-13 are wanting in the Septuagint version. For these reasons not a few eminent critics have concluded that verses 1 and 2 and 4-13 are an interpolation. If we thus amend the text, retaining verse 3 (revised by help of verse 13, which seems to have been torn apart from it) and connecting it with verse 14, and begin the passage with the closing words of chap. 38, we read consecutively as follows: "And it came to pass when Jerusalem was taken, that all the princes of the King of Babylon came in and sat in the middle gate, Nebuzaradan, chief of the guard; Samgar-nebo, prince of the swordsmen; Nebushasban, chief-eunuch; Nergal-sharezer, chief-magician; and all the rest of the

princes of the King of Babylon, and they sent and took Jeremiah out of the court of the guard, and committed him unto Gedaliah," etc., as in verse 14. It is not improbable that such an interpolation might have become incorporated with the text, and the emendation proposed above restores a simple and continuous narrative without appropriating other portions of the book. But whatever the real facts of the history of the text, this passage contains an account of the capture of Jerusalem and the fate of Zedekiah not inconsistent with what we elsewhere read on this subject, and apparently compiled from the sources named. The devout student should have no fear of the results of scientific criticism. No fact or doctrine of any importance to our faith would be imperiled by ascertaining that such a passage as that stricken out by the emendation made above was no portion of the genuine Scriptures. As God has given us his word in the language and style of men, such as is found in other books, so he has left the sacred books to be transmitted from generation to generation, subject to the same kind of corruptions of text as that which is common to all ancient literature.

**Verse 1. Ninth year . . . tenth month.** Agrees with 2 Kings 25. 1, and Jer. 52. 4.

**2. Eleventh . . . fourth . . . ninth.** Agrees with 2 Kings 25. 2, 3, and Jer. 52. 5, 6.

**3. Middle gate.** Some well known gate in the interior of the city, probably one which separated the two principal sections of Jerusalem, which Josephus calls the upper and lower city. The occupation of this central position was a formal taking possession of the city. **Nergal-sharezer.** There is obviously some textual confusion in the record of these names, arising probably from misapprehension of the titles of certain officers, and confounding names and titles. A comparison of this verse with verse 13 enables us to make a plausible emendation. We take the words "sar-sechim," "rab-saris," and "rag-mag" to be titles, and substitute "Nebushasban," who is called "rab-saris" in verse 13, for "Nergal-sharezer," who is twice named in this verse. Since, however, two titles, "sar-sechim" and "rab-saris," come together here without an intervening name, we should place the name "Nebushasban" before "rab-saris," as is done in verse 13. Then we obtain the reading which we have given above and avoid the obvious confusion which appears in the common text and versions. The name **Samgar-nebo** does not as yet appear on the monuments, but the word "Nebo," which forms a part of it, is a most familiar name of a Babylonian idol, and appears again in the names Nebuzardan and Nebushasban in verse 13. The word **sar-sechim** seems clearly to designate the office of this Samgar-nebo, but its meaning is not certainly known. Some think it may mean "eunuchs," and be equivalent to "saris," but it is not likely that two different words for the same office would occur in such proximity. We have translated it swordsmen above, but only as a conjectural and tentative rendering suggested by the fact that the word "sachin" in Hebrew, Aramaic, and Arabic means a "knife." **Rab-saris.** This is allowed by all scholars to be the title of the chief eunuch. As the name of Nergal-sharezer comes last in verse 13, it seems best to give it that position here and omit it altogether in the first part of the verse. The name appears in the cuneiform inscriptions, and means, "Nergal will protect the king." This officer bore the title of **Rab-mag**, or "chief-magician," and is identified with the Neriglissor, son-in-law of Nebuchadnezzar, who assassinated Evil-merodach and succeeded him on the throne of Babylon (Josephus, *Apion* i, 20).

**4. Saw them.** Not necessarily meaning that he beheld them with his own eyes, or appeared in their presence when they sat in the gate. He may have seen them from some tower or eminence when they entered the city, but the thought is, rather, when he observed that they had entered into, and were masters of, the city. **King's garden.**

This was near the Pool of Siloam on the south of the city (Neh. 3. 15). **Gate betwixt the two walls.** Probably the same as the "gate of the fountain," mentioned in Neh. 3. 15. The exact position and purpose of the **two walls** is uncertain. Comp. Isa. 22. 11. **Way of the plain.** The road to the Arabah, the common designation of the Jordan valley, especially the great depression and desert tract both to the north and south of the Dead Sea.

**5. Riblah.** This was at the place of the modern village of the same name, on the east bank of the Orontes River, about thirty-five miles northeast of Baalbek. **Gave judgment upon him.** Literally, "spoke with him judgments." A striking phrase, found also in Jer. 1. 16; 4. 12; 12. 1. It implies that the judgments rendered were not in word only, but also in deed.

**7. Chains.** Hebrew, "with double brass," probably in allusion to a double chain and fetters that connected both hands and feet.

**9. Captain of the guard.** Our translators, to have been consistent, should have written this "Rab-tabbahim." But like "Rab-saris" and "Rab-mag" in verse 3, this also is a title, and means "chief executioner," or chief of the body-guard of the king. **Those that fell away.** The deserters who forsook the Jewish people and went over to the Babylonians. Comp. 2 Kings 25. 11; Jer. 52. 15.

### The Lesson Council.

**Question 1.** *Wherewithal was the captivity in Babylon a blessing to the Jewish people?*

This captivity was the means of overthrowing the monarchy, restoring the theocracy, and destroying idolatry. Being deprived of the temple service, the Jews were led to worship God in the home and in local assemblies, and the worship became less ceremonial and more spiritual. After the captivity local worship in the synagogue became general, and this led to a better observance of the Sabbath and to a better knowledge of the Holy Scriptures. As a punishment for disobedience the captivity taught the Jews to respect the law of God. The discipline of affliction was a great blessing.—*Rev. Eduard R. Perkins, Epping, N. H.*

It gave them, (1) in a sense, a new Bible; the canon was enlarged and rearranged, unfolding new doctrines. (2) A higher morality. (3) A simpler and more spiritual worship; the synagogue became an integral part of their religious system and necessarily modified the forms and spirit of worship. (4) It made possible the re-erection of the nation on a theocratic basis; never again, but for a short period, was political independence theirs. (5) It purged the nation of idolatry; it

was ever afterward intensely monotheistic, unswervingly loyal to Jehovah. (6) It restored the Sabbaths and produced a deep missionary enthusiasm for the faith; the nation's isolation was broken and tribal distinctions were blotted out.—*Rev. A. Inwood, Seattle, Wash.*

The captivity in Babylon was a severe discipline, but it brought forth good fruits. 1. It purged the nation of idolatry, and firmly entrenched them in a monotheistic faith. 2. It sifted the people, and led to the selection of a Gideon's band for the work of reconstruction. 3. It united the tribes in one body, and restored national harmony. 4. It led to more spiritual views of the divine nature, and made worship less formal and more heartfelt. 5. It strengthened confidence in the fulfillment of prophecy. 6. It opened the fountain of almsgiving, and brought charity to the front as a religious duty. 7. It broadened the mental horizon of the nation, and prepared for enlarged conceptions of truth.—*Rev. Willis P. Odell, A.M., Buffalo, N. Y.*

From Egypt to the restoration idolatry was the cardinal sin of the Jewish people. Under the theocracy they were free, but by a strange perversity they became uneasy and clamored for a king. Jehovah "gave them their request, but sent leanness into their soul." With heathen royalty came heathen idolatry. But the cure began while they were under the Babylonian yoke, the three Hebrew children standing firm before the golden image, and Daniel going down three times a day on his knees with his face toward Jerusalem. From the restoration to the advent they were free, else Christ would have accused them. Without question the captivity was the greatest of blessings. It eradicated both the habit and spirit of idol-worship, for never since, amid every vicissitude of their checkered, scattered, isolated selfhood, have they been guilty of that besetting sin which drove them from the promised land and caused all their misfortunes.—*Dr. Quest.*

1. It cured them of their itch after idolatry, by bringing them face to face with its ripened and bitter fruits. 2. It united the nation more firmly through the suffering of the captivity. Nothing unites a nation like suffering. Herein is found one secret of the enduring nationality of the Jews. 3. They were led to remember the goodness of God, and the blessings they enjoyed when walking in his statutes. Read Psalm 137. 4. In order to prepare for the gospel dispensation, it was necessary to remove much of the external glory of the Jewish Church. This was accomplished by the captivity. The temple was destroyed, and though rebuilt it was never as before. The temporal power of the house of David was removed (Ezek. 21, 26, 27). The two tables

of stone were lost, as were also the Urim and Thummim. The Shekinah had departed, and fire no longer burned upon the altar. The removal of these would lead the people to look earnestly for the promised Messiah.—*Rev. Henry C. Jameson, Fostoria, O.*

## Analytical and Biblical Outline.

### Results of National Sin.

#### I. WAR.

*Came . . . all his army.* v. 1.

"I will bring a nation." Jer. 5, 15-17.

"Shall hear of wars." Matt. 24, 6.

#### II. SUFFERING.

*Besieged it . . . broken up.* v. 1, 2.

"How doth the city sit solitary." Lam. 1, 1.

"Shall be great tribulation." Matt. 24, 21.

#### III. SORROW.

*Slew the sons . . . before his eyes.* v. 6.

"Fallen by the sword." Lam. 2, 21.

"Weep . . . for the slain." Jer. 9, 1.

#### IV. BLINDNESS.

*Put out Zedekiah's eyes.* v. 7.

"Shall he not see it." Ezek. 12, 13.

"Your iniquities have separated." Isa. 59, 1, 2.

#### V. DESTRUCTION.

*Burned . . . brake down.* v. 8.

"Jerusalem shall become heaps." Jer. 26, 18.

"Not be left here one stone." Matt. 24, 2.

#### VI. CAPTIVITY.

*Carried away captive.* v. 9.

"For their good." Jer. 24, 5.

"I will visit you." Jer. 29, 10.

## Thoughts for Young People.

### Zedekiah's Message to Us.

Poor Zedekiah! How can he deliver any message after seeing his nation destroyed, his capital overthrown, his people taken captive, and his children put to death, and then suffering the loss of his own eye-sight? He preaches loudly to us, nevertheless, and here are some of the lessons we may draw from his career:

1. *When God means to punish a sinner, no wall or weapon avails to protect him.* Zedekiah might have slipped away from Nebuchadnezzar, but he could not from God.

2. *Weakness of will produces quite as much of sin and calamity as is produced by strong bad will.* Few sinners at the outset deliberately intend to be sinners. They slip by moral weakness into a course of sin, and he who would glorify God must do it by a strong will. Thank God! the weakest will becomes strong when linked with the Almighty purpose.

3. *Nobody can be bad without plunging others into suffering.* Zedekiah himself suffered partly

because of the weakness and badness of his ancestors and of his brother, and doubtless thousands of families were broken up, and the most awful sufferings entailed upon them, because of Zedekiah's weak perversity while on the throne of Jerusalem. It is questionable whether you can entertain an evil thought without injuring somebody else. "None of us liveth to himself."

4. *Sin leads to temporal ruin.* All the pulpits preach that it leads to eternal ruin, and that is a great lesson for all to learn. But we ought to have it clearly fixed in our minds also that it leads to temporal ruin as well. In the long run virtue makes for worldly prosperity and vice for poverty and degradation.

5. *It is not safe to confide in any strength but that of God.* "Some trust in chariots, and some in horses, but we will remember the name of the Lord our God."

### Lesson Word-Pictures.

BY REV. E. A. RAND.

Alas, this huge, savage army of invaders all about Jerusalem! You can see them pouring down into the valleys, rising up to the hill-tops, flowing over the plains, every-where crowding in, every-where pitching their tents, building their ramparts, marshaling their towers and rams and assaulting columns. Alas, alas!

O, that the days might come back when an invading army was routed by angels and archangels. No celestial champions now appear. Jerusalem is left to its fate. The siege goes on, so wearily, oppressively, day after day, month after month. The hoarse, defiant cries of the barbarians, the ponderous towers of attack, the fierce columns of assault, the huge, tireless rams that batter and batter—these are things of frequent event.

One day—alas that day!—the assault was successful. The barbarians with furious shouts clamber over the ruptured wall, and Jerusalem is taken! It is one long, merciless column pouring in—footman, bowman, spearman, and the great war-princes too crowding into the middle gate. How black and dismal and death-like settled down the night upon Jerusalem, conquered and defiled by barbarians! But hark! There is a noise near the king's gate, a crowding, and then a springing away! Assyrians? No, Jews in flight, men of war. And look! That dark figure, muffled and in tumultuous haste, is the king! Fleeing to gain the plain, frantically hurrying!

The king escaped!

The men of war gone!

Mount horse! Ride hard, Assyrian horsemen! Away, away! You hear the clatter of hoofs springing quicker, pounding harder.

But there he is! That frightened fugitive fleeing for his life, driving over Jericho's level plains,

is Zedekiah! Seize him, bind him, bear him away to the Assyrian king at Babel.

There sits the haughty Nebuchadnezzar. How he frowns! Here comes the Hebrew captive, heavily bowed, head drooping, eyes cast down, no more striding like a king, but shuffling like a slave. And his sons? Here they are. Let father and children fall into one another's arms and take one long, tender look. It is for the last time.

O horrible tragedy then enacted before the father's very eyes! His sons are murdered! He has seen enough. It shall be his last vision, not a lingering look at a sunset-glory or the sea in its imperial sweep or the mountains in their majesty, but the sight of his own children, struck down, bleeding, dying! Now put out the eyes of Zedekiah and let the vision of that murder keep him company in his never-ending house of darkness! Heart-broken Zedekiah, sightless, in clanking chains, led up to Babylon!

But there is the king's city—Jerusalem—that even as the master must be humbled. Throw over the towers! Roll down the battlements and tear away the walls! Burn the gates! Fire the houses! Make a smoking heap of the lofty temple! At last, in the ashes of its own fires, bowed, degraded, Judah sits desolate, despised, and captive! Over its ruin-heaps, along its choked streets, clamber the hungry dogs by day, while in the lonely moonlight the fierce hyena and the ravenous jackal prowl unchecked.

### By Way of Illustration.

BY JENNIE M. BINGHAM.

*The downfall of Judah.* Judah had become a nation of idol-worshippers. Only a few believed in the one true God. During the Reign of Terror France was declared by the National Assembly to be a nation of atheists. Robespierre proclaimed in the convention that belief in the existence of one supreme God was necessary to those principles of virtue and morality upon which the republic was founded. Soon after this the assembly recommended that the people recognize the "Supreme Being and the immortality of the soul."

Though penalties are long delayed, wrong-doing is sure to meet with its appropriate punishment. When the whirlwind sweeps through the forest some giant tree falls crashing to the ground. But it was twenty years preparing for this fall. Twenty years before it received a gash. Twenty years before water settled at some crotch and sent decay to the heart of the tree. The work of death progressed till it stood all rottenness and fell in the first gale.—*Becher.*

*Golden Text.* Punishment is not a school-master following us with a whip. It is a consequence.

It follows sin just as surely as a car attached to a locomotive will follow the locomotive.

Frederick Douglass was once making a speech in the North, and was representing very eloquently the oppressed condition of the colored people. The outlook was dark to blackness. Sojourner Truth arose in the audience, and called out, "Frederick!" The speaker paused, and all eyes were turned to the colored oracle when she said, "Frederick, God is not dead yet." "The Lord reigneth."

Zedekiah trusted to his army and his fortifications instead of relying on the God of nations. Benjamin Franklin said in Congress, "I have lived, sir, a long time, and the longer I live the more convincing proofs I see of this truth, that God governs in the affairs of men. And if a sparrow cannot fall to the ground without his notice, is it probable that an empire can rise without his aid? At the beginning of our contest with Great Britain we had daily prayers in this room for the divine protection. Our prayers, sir, were heard, and they were graciously answered. All of us who were engaged in the struggle must have observed frequent instances of a superintending providence in our favor."

God intends that his commands shall be to us what wings are to a bird. Wings are no weight or burden to a bird. They lift it up in the air till lost in the sky. His commands are not grievous. They will lift up always, and exalt the individual and the nation who accepts them.—*Pusey*.

The captivity of Judah proved a blessing to the nation. Idolatry was put away forever. A mariner in a storm would like to save his goods, but to save the ship he heaves them overboard. It was said by a judge about to give sentence of death upon an offender, "I must do that which I would not." God, more loving than the careful mariner, more merciful than the pitiful judge, sends adversities to work good for us.

Waller, the wit of the House of Commons, said of the Dissenters in 1670: "These people are like the children's tops—whip them, and they stand up; let them alone, and they fall."—*Knight's England*.

The siege of Rome by the Goths hastened the development of the Roman people. Adversity awakened the Romans from their dreams of grandeur. They no longer debated as to whether the name of their master was derived from the Gothic or the Latin language. They had no time for trifles. Henceforth they were men.

### The Teachers' Meeting.

I. *Two events in Hebrew history* are indicated by the phrase, "the captivity;" 1. The deportation of the Ten Tribes in B. C. 721 by the Assyrians

under Sargon, probably to lands near the Caspian Sea, a banishment from which the "lost tribes" never returned; 2. The destruction of Jerusalem by Nebuchadnezzar about B. C. 587, and the "carrying away" to the Euphrates valley of nearly all the citizens of Judah. Here they remained until B. C. 536, when they were restored to Palestine. . . . II. *Causes of the captivity*: 1. Natural causes. Two great hostile empires find a rich little principality lying between them; each in turn repeatedly conquers it and exacts tribute, until at length the stronger monarch, in accordance with Oriental usages, slaughters those who will not submit and settles the rest near his own capital. 2. *Supernatural causes*. God's task through the centuries is to maintain a selected people. God selects a nation to be the custodians of supernatural truth. It is the brainiest and the purest nation in the world, but it is nevertheless depraved and lacking in spiritual sense. The few serve God with more or less cleanness of vision; the many worship idols. By a series of providential events God brings about the destruction of the worst element, while the better are transferred to a region where all that is good in them is trained and developed, and after awhile are restored to become the progenitors of the Messiah. . . . III. *Word-pictures*: 1. The terrors of this siege. 2. The fate of Zedekiah. 3. The destruction of Jerusalem. 4. The weary journey of the captives across the desert. . . . IV. *Lessons from the captivity*: 1. It became a great blessing to the Hebrews. It destroyed idolatry, intensified religious life, took away secular hopes, and raised spiritual aspirations. 2. It fulfilled God's prophecy, and thus became a buttress of divine revelation. 3. Even from the stand-point of secular history it is full of lessons.

### References.

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### Primary and Intermediate,

BY MARTHA VAN MAETER.

LESSON THOUGHT. *What Sin Does.*

BLACKBOARD. Print "Sin" in large red letters at the top of the board. Below make marks which may suggest a city, a chain, a prison door, a fire. The teacher who cannot "draw" will be able to satisfy the children and hold the little thought by the exercise of a very little ingenuity.

Talk about sin, and help children to understand that this evil thing is not only telling lies, swearing, stealing, and the like, but the trying to have

one's own way, instead of looking for God's way, and following that. It was this that caused the downfall of Judah. Tell the story of a poor boy who was found sick, homeless, and friendless.

A good man took him to his beautiful home, fed him, clothed him, helped him back to health, gave him the best teachers, and tried in every way to help him to become a good man. But the boy did not want to do right. He wanted his own way. Where his kind friend wanted him to be true, he chose to be false. Where he wanted his boy to walk in virtue's way, the boy chose the ways of vice. The end was the downfall of the foolish boy. His friend wanted to make him his heir, but the boy loved his own evil way so much better than the good ways of his kind friend that he left the home to live a life of sin. Soon he was found in a prison, and in a few years he died, the victim of his own sin.

The kingdom of Judah had a "downfall," too. It came from choosing the ways of sin. God's ways are good. How long and patiently the Lord tried to lead Judah in right ways! But they wanted their own way, and that way led to downfall and to death!

[Uncover the picture of the city. Make a large J above it. Let children tell what they can about Jerusalem. Tell that Zedekiah was King of Judah now.] He was a son of good King Josiah. But he was not a good king. He loved his own way, which was not God's way. Now trouble had come to him. [Make something to indicate forts all around the city.]

The heathen King of Babylon had come to take Jerusalem. He built these forts all around the city. There were soldiers in the forts. They watched the gates of the city, and would not let any one come out or go in. The people were shut up for a year and a half. All the food was eaten up, and many people died of hunger.

Then Zedekiah and his soldiers tried to get away in the night. They thought they could get out through the king's garden, and no one would see or hear them. But the Chaldean soldiers heard them, and followed. They caught them, and took King Zedekiah to the King of Babylon. [Print his name—"Nebuchadnezzar"—on the board.]

They bound Zedekiah with chains. [Uncover picture.] Then they killed his two sons, and after that they put out the king's eyes! All this trouble came because he would have his own way, and not God's way!

Then they took him and many of the people of Jerusalem to Babylon. The king was put into a prison [uncover picture] and the others were made slaves.

What do you think was done with the holy city? It was burned with fire! [Uncover pict-

ure.] The beautiful temple, the great palaces, the homes—all were burned, because the king and his people chose the ways of sin!

This is a story of what sin did a great while ago. Does it do such bad things now? Yes. Sin is always the same. It never makes happy. It always ends in trouble. This is just as true for little children as for grown people.

There is Tommy Bell. You do not know him. May be some boy here is like him. Tommy loves his own way, and will have it. His way is to strike, to pinch, to speak hateful words, to disobey, to run away from school, to do all kinds of naughty things. Sin makes Tommy do these

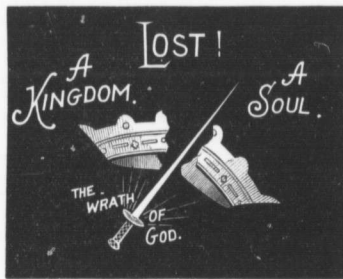


things. Sin is putting chains on Tommy's hands. Sin is putting out Tommy's eyes, so that he will not be able to see what is true and good!

What can children do to escape from sin? Come to Jesus! He is stronger than sin and Satan; and come to him right away, for every day sin's chains are growing stronger!

### Blackboard.

BY J. B. PHIPPS, ESQ.



After the lesson review turn to the blackboard, and point to the design. We see at the top the word "Lost!" That is a sad word. It carries with it sorrow and grief and sometimes hopelessness. Speak of lost health, lost fortune, lost ships at sea, lost battles, lost honor and friends. To-day we study about a lost kingdom; lost through disobedience and sin. This is symbolized by the broken crown, and we see running through it a sharp sword. The sword of the hosts of Babylon was the instrument permitted by God to be used to overthrow the kingdom of Judah, but this sword symbolizes the awful wrath of God against sin. He abhors it in a nation, he abhors it in my heart and



in your heart. The loss of a kingdom is a national calamity, but the loss of a soul is greater. Is there any one here unsaved? A lost soul! The words carry with it the horror of utter hopelessness. The kingdom was lost; do not risk the loss of your soul.

IF THEY HAD { OBEYED GOD,  
TRUSTED GOD,  
LOVED GOD,  
THEY WOULD { HAVE PROSPERED,  
HAVE CONQUERED,  
HAVE SAVED THE KING-  
DOM.

OPTIONAL HYMNS.

No. 1.

- 128. Jesus, my Lord, to thee I cry.
- 203. Keep thou my way.
- 231. Sound the battle-cry.
- 237. Soldiers of Christ, arise.
- 257. Tell it out among the nations.

No. 2.

- 107. Only trust him.
- 121. While Jesus whispers to you.
- 165. Fear not, O troubled soul.
- 206. Go forward, Christian soldier.

The Lesson Catechism.

[For the entire school.]

1. What terror surrounded Jerusalem? **A Chaldean army.**
2. What horror was inclosed within its walls? **Famine.**
3. How did the Chaldeans enter the city? **By breaking down the walls.**
4. Where was the flying monarch overtaken? **In the plains of Jericho.**
5. What awful punishment was meted out to him? **His sons were slain before his eyes, and he was blinded.**
6. What is the GOLDEN TEXT? **"Behold, your house,"** etc.

CATECHISM QUESTION.

10. What is conversion?  
The turning to God in repentance and in faith.
11. What is faith, in general?  
Faith, in general, is a conviction of the truth and reality of those things which God has revealed in the Bible.

**B. C. 587.] LESSON XI. PROMISE OF A NEW HEART. [March 13.**  
**GOLDEN TEXT. A new heart also will I give you, and a new spirit will I put within you. Ezek. 36, 26.**

Authorized Version.

**Ezek. 36. 25-38.** [Commit to memory verses 25-27.]

25 Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you.

26 A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you a heart of flesh.

27 And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.

28 And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God.

29 I will also save you from all your uncleannesses; and I will call for the corn, and will increase it, and lay no famine upon you.

30 And I will multiply the fruit of the tree, and the increase of the field, that ye shall receive no more reproach of famine among the heathen.

31 Then shall ye remember your own evil ways, and your doings that were not good, and shall loathe yourselves in your own sight for your iniquities and for your abominations.

32 Not for your sake do I this, saith the Lord God, be it known unto you: be ashamed and confounded for your own ways, O house of Israel.

Revised Version.

- 25 And I will sprinkle clean water upon you, and ye shall be clean: from all your filthiness,
- 26 and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give
- 27 you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do
- 28 them. And ye shall dwell in the land that I gave to your fathers; and ye shall be my peo-
- 29 ple, and I will be your God. And I will save you from all your uncleannesses: and I will call for the corn, and will multiply it, and lay
- 30 no famine upon you. And I will multiply the fruit of the tree, and the increase of the field, that ye shall receive no more the reproach of
- 31 famine among the nations. Then shall ye remember your evil ways, and your doings that were not good; and ye shall loathe yourselves in your own sight for your iniquities and for
- 32 your abominations. Not for your sake do I this, saith the Lord God, be it known unto you: be ashamed and confounded for your ways, O
- 33 house of Is'ra-el. Thus saith the Lord God: In

33 Thus saith the Lord God: In the day that I shall have cleansed you from all your iniquities I will also cause you to dwell in the cities, and the wastes shall be builded.

34 And the desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by.

35 And they shall say, This land that was desolate is become like the garden of Eden; and the waste and desolate and ruined cities are become fenced, and are inhabited.

36 Then the heathen that are left round about you shall know that I the Lord have builded the ruined places, and planted that which was desolate: I the Lord have spoken it, and I will do it.

37 Thus saith the Lord God: I will yet for this be inquired of by the house of Is'ra-el, to do it for them: I will increase them with men like a flock.

38 As the holy flock, as the flock of Je-ru-sa-lem in her solemn feasts; so shall the waste cities be filled with flocks of men: and they shall know that I am the Lord.

the day that I cleanse you from all your iniquities, I will cause the cities to be inhabited, and the waste places shall be builded. And the land that was desolate shall be tilled, whereas it was a desolation in the sight of all that passed by. And they shall say, This land that was desolate is become like the garden of Eden; and the waste and desolate and ruined cities are fenced and inhabited. Then the nations that are left round about you shall know that I the Lord have builded the ruined places, and planted that which was desolate: I the Lord have spoken it, and I will do it.

37 Thus saith the Lord God: For this moreover will I be inquired of by the house of Is'ra-el, to do it for them; I will increase them with men like a flock. As the flock for sacrifice, as the flock of Je-ru-sa-lem in her appointed feasts; so shall the waste cities be filled with flocks of men: and they shall know that I am the Lord.

**TIME.**—About B. C. 587. **PLACE.**—Probably in the Euphrates valley. **DOCTRINAL SUGGESTION.**—Regeneration.

#### HOME READINGS.

M. Promise of a new heart. Ezek. 36. 25-28.

Tu. A heart of flesh. Ezek. 11. 14-20.

W. A heart to obey. Deut. 30. 1-8.

Th. A heart to know God. Jer. 24. 4-10.

F. Need of a new heart. John 3. 1-8.

S. Evidence of a new heart. Tit. 3. 1-8.

S. A spiritual heart. 1 Cor. 2. 6-16.

#### LESSON HYMNS.

No. 65, New Canadian Hymnal.

Jesus, keep me near the cross,

No. 66, New Canadian Hymnal.

The great Physician now is near.

No. 72, New Canadian Hymnal.

Arise, my soul, arise.

#### DOMINION HYMNAL.

Hymns, Nos. 43, 44, 39.

#### QUESTIONS FOR SENIOR STUDENTS.

1. **The Lord's People**, v. 25-32.

Where did Ezekiel prophesy?

What two other great prophets lived at the same time, and where?

Can you mention any of the characteristics of the Book of Ezekiel?

Can you mention any Jewish rites where water was used as a symbol of purification?

What did all the ceremonies of outer purification enjoined by the law mean?

What does God say he will do to the sinful and captive Jews?

What new force to "make for righteousness" would he give them?

What has been the effect of Christianity on the sympathies of the world?

Whose help do we need to enable us to "walk" in God's statutes?

Are you so walking?

What temporal blessings should accompany their spiritual regeneration?

Does righteous living tend toward prosperity or poverty?

How should a holy man regard his former sins? (Verses 31, 32.)

2. **The Lord's Land**, v. 33-38.

How soon were the predictions of verses 33-35 fulfilled?

Did the Hebrews ever regain their ancient national prosperity?

What should the heathen learn from God's visible providences?

Had not the "house of Israel" already "inquired of" or besought God for national restoration?

Why had it not been granted before?

What does an apostle say about asking and receiving not?

What promise, when fulfilled to us, will bring in its train all needful secular blessings? (See GOLDEN TEXT.)

#### Practical Teachings.

Where does this lesson teach—

1. That without purification no one can come into fellowship with God?

2. That God's plan is first to change the heart, then to change the life?

3. That Christianity makes our hearts tender?

4. That if regenerated we will follow the lead of God's Spirit?
5. That godliness is profitable unto all things?
6. That it requires the same Saviour who cleanses hearts to keep them clean?
7. That if we ask and receive not it is because we ask amiss?

#### Hints for Home Study.

1. Find the time and circumstances of the return of the captives of Judah to Jerusalem.
2. The name of their great leader.
3. The name of their great priestly reformer.
4. About how long after the return of the captives did Jerusalem prosper before THE CHRIST came?

#### QUESTIONS FOR INTERMEDIATE SCHOLARS.

##### 1. The Lord's People, v. 25-32.

What promise of cleansing does the Lord make?  
What gift is promised to his people? (GOLDEN TEXT.)

What help to obedience would they have?  
In what land were they to dwell?  
What assurance of plenty did they receive?  
What would the people remember?  
How then would they feel?  
Why were they called to be ashamed of themselves?

For whose sake was this mercy shown? (Verse 22.)

##### 2. The Lord's Land, v. 33-38.

Where would the Lord cause his people to dwell?  
What would occur to the desolate land?  
What would the people about them say?  
What lesson would the heathen learn?  
Upon what condition would all this be done?  
What would be the Lord's answer to their prayer?

#### Teachings of the Lesson.

Where in this lesson are we taught—

1. That we all need a new heart?
2. That a new heart is God's gift?
3. That a new heart is a source of blessedness?

#### Home Work for Young Bereans.

Find who Ezekiel was, and where he prophesied.

Find what prophet testified in Jerusalem while Ezekiel prophesied in Chaldæa.

Find what other great prophet, in thoroughly different circumstances, flourished about the same time.

#### QUESTIONS FOR YOUNGER SCHOLARS.

Who was Ezekiel? **Another of the Lord's prophets.**

Who told him what to say to Israel? **The Lord.**

What do we find in this lesson? **Promises of mercy.**

What does the Lord say he will do? **Make his people clean.**

What makes the soul unclean? **Sin.**

What will the Lord give to his people? **A new heart.**

What does the old heart choose? **Sin and self.**  
What does the new heart choose? **Holiness and God.**

How will the Lord cause his people to walk? **In right ways.**

How can he do this? **By giving his right Spirit.**

How else will he show favor to them? **By giving worldly prosperity.**

What will he cause to be built? **The waste places.**

What will the land become? **Like the garden of Eden.**

Who will see that this is the Lord's doing? **The heathen.**

What will they learn? **That God has all power.**

How may we obtain such blessings? **By asking God.**

#### Words with Little People.

The old heart is dark, hard, unclean.  
The new heart is glad, loving, clean.

God will take away the old heart—self-will—and give the new heart—his will—to any one who will "ask and receive."

#### Whisper Promise.

"Ye shall be clean."

#### General Statement.

Ezekiel the son of Buzi, a priest in Jerusalem, was carried away by Nebuchadnezzar when Jehoiakim was captured. Five years afterward he was called by God to prophesy. The first captives were as a class godlier men than those who were taken later, and Ezekiel's sphere of labor was much happier than that of Jeremiah. He resided near the Euphrates, and thither the captive elders of Israel thronged to hear God's messages from him at the very time when Jeremiah was passing through his severest trials in Jerusalem, and while Daniel was making for himself an enviable reputation at Nebuchadnezzar's court for piety and wisdom. In this lesson the prophet promises richer spiritual blessings than the Jews had yet received—a law which should take hold of their moral motives, rather than merely enumerate certain commands and prohibitions. With this bright prophecy, which was fulfilled only by the Christian revelation, came also promises of that marvelous foretoken of the Gospel, the return of the captives to the promised land.

## EXPLANATORY AND PRACTICAL NOTES.

**Verse 25. Then.** After the Jews have been restored to Palestine. **I. God. Sprinkle clean water upon you.** The ceremonial system of Moses used the sprinkling of clean water as a symbol of spiritual cleansing, and some have believed that this usage was connected with the origin of the Christian regulation of baptism. **Ye shall be clean.** The spiritual-minded Hebrew understood such a ceremony to be merely typical, just as the spiritual-minded Christian understands baptism not to work of itself any change in the human soul, but to symbolize that change. **Filthiness . . . idols.** The moral corruption of the Hebrew nation was thoroughly interwoven with the idolatrous systems that they adopted from surrounding nations. The bitterness of the prophets against idolatry becomes additionally reasonable when we recognize the foul rites of the ancient religions. **Will I cleanse you.** God used the captivity as the means for cleansing the Hebrews from idolatry. They were taken far from their own land, and from other nations which shared their idolatrous practices, and in suffering and privation were drawn nearer to the God they had forsaken.

**26. A new heart.** A new spring of life, a new center of force, a new principle of action. **Stony heart . . . heart of flesh.** In other places a fleshy heart is used to indicate carnal, unworthy desires; but here the contrast is between a man whose heart has become petrified, and one whose heart is full of living force and attending to its vital functions. The sinner's heart is impervious to God's gracious influence, a dead soul in the midst of physical life.

**27. I will put my Spirit within you.** God himself will dwell in the human heart and furnish a new motive for every action, so that good deeds shall be the natural fruitage of the life. **Ye shall keep my judgments.** It will be natural to them to do so, because God has given them a new nature.

**28. Ye shall dwell in the land.** God's plan of revelation was not yet completed, and it was necessary for the Jews to remain in the land that God gave to their fathers until the scriptural revelation was finished. Always their security in Palestine was conditioned on their faithfulness to him.

**29. All your uncleannesses.** Back of the captivity of the Jews and their accompanying disaster lay the awful fact of sin, and before peace could be established between them and God, and prosperity be resumed, their "uncleanness" must be purged. This is the case with every sinner today. **I will call for the corn.** Very beautiful is this figure which makes the grain of the field

the servant of God, and represents him as calling for it as a man might call for his servant.

**30. I will multiply.** Food shall be in abundance. **No more reproach of famine.** This phrase and that of the twenty-eighth verse, "I will be your God," both point to the singular religiousness of the ancient world. Thoroughly corrupt as it was, it was nevertheless intensely religious, and when a nation experienced calamity, all the nations about reproached it because of the feebleness of its god, who was expected to defend it. The Jews reproached their heathen neighbors, and they in turn reproached the Jews, because Jehovah seemed not to be able to compete with the heathen gods. From their point of view famine was as much a cause of reproach as defeat on a battle-field.

**31. Then shall ye remember.** Recall their former history, and for the first time see its exceeding sinfulness. **Loathe yourselves in your own sight.** It is easy to hate the sin of the man who lives across the street. It is easy to hate a sin committed by ourselves if we can in any way separate it from our present responsibility. But when a man loathes himself "in his own sight" for his iniquities he is a truly repentant sinner.

**32. Not for your sakes.** You did not merit this. Two great truths are wrapped up in these sentences: (1) No sinner deserves the salvation that God graciously offers; (2) The Jews were unconsciously working out God's great plan of revelation and redemption, and the continued and exceptional mercies vouchsafed their nation were based on this.

**33. In the day that I shall have cleansed you.** Here recurs again the truth that all their prosperity pivoted on their purity of heart. We have larger views of life than the Hebrews could have had. We know that it does not end with the funeral and the grave, and that true prosperity can only be measured when eternal life is taken into account. With this truth in mind, it is safe to say that to-day prosperity as really hinges on purity of heart as it did then. Besides, there is a force which even skeptics have recognized in all civilizations, which "makes for righteousness;" righteous living tends to prosperity in the long run, even in this world.

**34. The desolate land.** One has to go to Palestine, or at least to familiarize himself with its condition by careful study, to understand how desolate a land may become—miles and miles of broken stone, undulating over the hills and into the valleys, here and there varied by a fill which becomes a torrent in the rainy season and dries in the heat of summer. But the river-bed and the

hill-top, and every feature of the landscape as far as the eye can see, consist of stones—stones everywhere—in many places many feet in depth. "The land is one of waste and desolate and ruined cities," nearly as much so now as in the day of the prophet Ezekiel.

**35. Like the garden of Eden.** Eden was the ideal of natural luxuriance and beauty. The whole passage states a promise that the captives in Chaldea could hardly have been expected to believe, so utterly contrary did it run to the course of facts. But it was literally fulfilled, for in the days of our Saviour there was not a more fertile land in all the world than Judea, Samaria, Perea, and Galilee, and we have no reason to doubt that God's providence is quite equal to turning Palestine once more into a marvel of fertility.

**37. I will yet for this be inquired of.**

This passage of Holy Scripture is as deficient in material for critical notes as it is full and rich in lessons of an expository and practical character. And this fact is characteristic of the word of God. Those portions which are best adapted for religious edification and comfort stand in little need of critical discussions, and are so plain that a child can understand them. They constitute, moreover, by far the larger part of the Bible.

**Verse 25. Sprinkle.** This word (in the Hebrew) is used in Ezek. 10, 2, for the scattering of coals; in 2 Chron. 34, 4, and Job 2, 12, for scattering dust; in Isa. 28, 25, for scattering seeds; and in Hos. 7, 9, for sprinkling gray hairs upon the head. But generally the reference is to the sprinkling of blood (as in Exod. 29, 20; Lev. 1, 5; Num. 18, 17; and Ezek. 43, 18), and in connection with the mention of **clean water**, as here, it becomes a metaphor of purification, spiritual cleansing.

**26. Stony heart . . . flesh.** Here again material images are used to denote a purely spiritual religious conception.

**29. Call for the corn.** As if the corn were a thing of life, God will issue his call to it to spring up and grow and produce abundant fruit.

**33. Cause you to dwell in the city.** Rather, "cause the cities to be inhabited;" that is, to be again filled with people.

**35. Eden.** The word suggests that the land of Israel will be like a paradise regained. Comp. the "new earth" of Isa. 65, 17; 66, 22; and Rev. 21, 1.

**37. Inquired of.** Or, "I will let myself be inquired of." Comp. the emphatic use of this word in chap. 14, 3. **With men like a flock.** Hebrew, "like a flock of men;" or, if we follow the Masoretic pointing, which puts the article before flock, "like the flock—men." It seems best to discard the article supplied by the Masorites, and

God wants prayer. If there were no other reason for prayer, the very act puts the human soul into a position where it can more readily receive divine blessings; and the thought in the prophet's mind may have been something like that which was afterward expressed in the New Testament, "Ye have not, because ye ask not; ye ask, and receive not, because ye ask amiss."

**38. The holy flock.** Immense droves of sheep and lambs were annually taken to Jerusalem for sacrifice and feasting. In our Lord's day perhaps two millions of people came up to Jerusalem at the passover, and for their consumption in food and in sacrifice enormous numbers of animals were required. So large, says the prophet, shall be the increase of the population of the land which, when he spoke, was almost utterly deserted.

**CRITICAL NOTES.**

construe the word as in the next two clauses, which should all be read together, without any break between verses 37 and 38, as follows: "Like a flock of men, like a flock of holy ones, like a flock of Jerusalem." The allusion in the last clause is to the immense flocks of sheep and other cattle brought to Jerusalem at the great feasts. Comp. 2 Chron. 35, 7.

**The Lesson Council.**

**Question 2.** In what sense is the word "heart" used in the Scripture?

As (1) the thinking, reasoning part of man; (2) the inner thought, or purpose; (3) the conscience, as when on the day of Pentecost men were "pricked in the heart;" (4) the understanding, as in 1 Cor. 2, 9, but chiefly as (5) the emotional part of our nature; (6) the fountain and seat of the moral life, the springs of desire, will, purpose, and affection; (7) the central soul itself, that which constitutes the moral nature. This is its commonest meaning, and is that of Ezekiel in his frequent usages; and hence it is a prophecy not only that the hard, immoral nature of Jews which lusted after idols should be transformed, but also of that central fact of gospel salvation, Regeneration, a moral nature transformed by the Holy Spirit.—*Rev. A. Inwood.*

The term "heart" occupies an important place in Scripture. Its psychological position is more fundamental than "soul." It is the place where desires originate and where self-consciousness is developed. The "soul," as the "ego," comes to a knowledge of itself in the "heart." The biblical view of the "heart" may be summarized as follows: 1. It is the home and source of moral activity. 2. Hence it is the seat of the conscience. 3. It is the fountain-head of the affections. 4. It is

the abode of the will. 5. It is the center of spiritual life, the sphere in which faith and love begin their work. In connection with religious development it should be noticed: 1. The heart is naturally wicked. 2. It needs re-creation. 3. It is transformed by the Holy Ghost. 4. Once renewed, it must be guarded. 5. It is kept by personal watchfulness and prayerful dependence on God.—*Rev. Willis P. Odell, A. M.*

Scripture uses the word "heart" in two senses antithetic to each other. In one sense, as the seat of righteous motives and holy emotions—the dwelling-place of the divine Spirit, the life of the spiritual soul; the other, as the life of the sensual soul—the seat of adulteries, idolatries, revelings, grovelings, murders, and all the train of devilisms which vex and blight the race. In either case it is the "center of personality," out of which are "the issues of life." The unrenewed heart is "deceitful above all things and desperately wicked," but the "new heart," co-ordinated with the "new spirit," "new creature," "new man," is the repository of the divine possessions and functions; the seat of the divine instinct; the place where the love of God is shed; the lodge of the holy law; the ground on which the seed of the kingdom is sown; the throne of faith and of the indwelling Christ. Though Ezekiel's meaning, with the definite "new," is found frequently in Scripture, especially in John's gospel, "the heart of Christ," yet, can you find this exact phrase, "a new heart," anywhere in the New Testament? or is it found more than twice in the Old?—*Dr. Quest.*

The word "heart" in Scripture is used with reference to whatever is vital or central in the religious nature of man, and is generally intended to include both the intellectual and moral faculties. "Give me thine heart;" here we are invited to give God the supreme affection and adoration of our nature. The affections are the foundation and determine the character of the individual. Hence when the heart is right the whole man is right. The "new heart" promised in the Scriptures is equivalent to a new nature: "If any man be in Christ he is a new creature."—*Rev. Henry C. Jameson.*

Sometimes it signifies the physical organ, sometimes the center or inner part of an inanimate object. It is most frequently used of the soul considered as the seat of thought and will; as the seat of the feelings and emotions, as love, joy, etc.; as the seat of the moral attributes, as purity and sincerity or pride and hypocrisy. It is never used of the soul considered as the subject of salvation or perdition. A man may lose his soul, but it is never said that he can lose his heart.—*Rev. Edward R. Perkins.*

## Analytical and Biblical Outline.

### The New Israel.

#### I. A FORGIVEN PEOPLE.

*Ye shall be clean.* v. 25.

"Pardon all their iniquities." Jer. 33. 8.

"Cleanseth . . . from all sin." 1 John 1. 7.

#### II. A REGENERATED PEOPLE.

*New heart also . . . given you.* v. 26.

"Create in me a clean heart." Psa. 51. 10.

"Except . . . be born again." John 3. 3.

#### III. A RIGHTEOUS PEOPLE.

*Walk in my statutes.* v. 27.

"Walk in the Spirit." Gal. 5. 16.

"So walk ye in him." Col. 2. 6.

#### IV. A RESTORED PEOPLE.

*Shall dwell in the land.* v. 28.

"A tenth . . . shall return." Isa. 6. 13.

"There is a remnant." Rom. 11. 5.

#### V. AN ADOPTED PEOPLE.

*Shall be my people.* v. 23.

"Power . . . sons of God." John 1. 12.

"The spirit of adoption." Rom. 8. 15.

#### VI. A PROSPEROUS PEOPLE.

*Multiply the fruit.* v. 30-38.

"Grow as the lily." Hos. 14. 5.

"Seed shall be known." Isa. 61. 9.

## Thoughts for Young People.

### Paradise Restored.

Primitive man in Eden's garden, environed by the spontaneous delights of nature, presents the most pleasing scene hung up in imagination's picture-gallery. Man sinned, and sin turned his garden of delights into a wilderness of woe and he became an exile on earth. God revealed a plan by which man's sin may be forgiven and he restored from exile and brought to an eternal paradise.

1. *Sin always forfeits Eden.* It was so with Adam; with the antediluvians; with Lot; with Jacob; with the children of Israel wandering in the wilderness; with the kingdoms of Israel and Judah; with the Church of modern times repeatedly; with you and me.

2. *Outside of Eden the world is a wilderness, and sin is the cause.* Man must earn his bread with the sweat of his brow; Lot must suffer the loss of his wife and his wealth; Israel must wander in pain for forty years; the Church must pass through dark ages; you and I bow under the burden of temptations and trials—all because of avoidable acts which led out of Eden into the wilderness.

3. *The first step to a restored Eden is a renewed heart.* Bellamy may picture a perfect world in print, but he has left out the largest factor in the restoration of the world—the human heart. It was Adam's pure heart that made Eden a paradise, and Adam's sinful heart that made the outer world a

desert. This world is a Sahara, but God has given Christians the art to carry their oases with them, and wherever a Christian rears his home, there is paradise.

4. *All of which emphasizes our duty to have faith in God.*

### Lesson Word-Pictures.

The old and stony heart has gone. The new life has come. A new spirit, even God's, is within. Love reigns in the life. It comes out in the very face, is seen in the smile, is heard in the words, is felt in the very grasp of the hand. It is the new spirit of self-denial, of love for God and love for man.

It is manifested in the home, insuring a blessing there. What a beautiful picture is an old homestead in the land of one's fathers, a Christian home! It stands just back from the road, half-hidden like a nest under the old elms. The spirit within seems to become a spirit without. There is an air of cheerful contentment all about the place, a look of conscientious diligence, and yet an atmosphere of rest, while some open door below and the big chimney above speak of a Christian welcome and Christian hospitality.

And the spirit within, how it crowns all things in the household with its own beauty! There is love between father and mother and parents and children. Prayer is heard at a home altar, and the head is bowed in the asking of a blessing upon the daily meal. Then what a precious day Sunday is in this old home where the law of a new, Christ-like life reigns. And Monday and Tuesday and all the days of the week are dove-tailed into Sunday and make one piece with it, one strong, beautiful fabric. And upon this Christian home the blessing of God abides, insuring a long stay in "the land of the fathers."

But all the fields about this home of a heart given to God seem to abide in the favor of the Almighty. It is out in the old orchard, seen in "the fruit of the tree." It is amid the rustling corn and the bending grain whens God has blessed "the increase of the field." It seems to come forward in the very look of the barns never having an appearance of the "reproach of famine." Is it any wonder when conscience is the companion of diligence?

And with the new life of love, with the fleshy heart of obedience to God, with the indwelling of the divine Spirit, what a blessing goes when men come together and "dwell in the cities" and the "wastes are builded." What a village or town or city that is where righteousness rules, where men share with one another this world's goods, where justice is administered, where drink is dethroned and the saloon abolished, where Sunday is like the shadow of a great rock in a weary land, and God's

house overflows with worshipers! What a beautiful picture is the open country peopled by those leading the new life and obeying the divine Spirit! How the sun smiles on field and meadow till the land becomes like the garden of Eden! How the Golden Rule binds with its clasp all the days of the week! and how hallowed is the Lord's day, the Sabbath bells filling the valleys with swelling notes that overflow the hill-tops and rise higher and higher, beginning on the earth, but ending in heaven! How lovely the sight of the house of God that has summoned its worshipers and now greets them!

Impressive spectacle when the Church within bows down and supplicates holiness of Him "who will be inquired of by the house of Israel to do it for them!" Solemn, delightful moments amid the lush of prayer, the humility of confession, the aspirations of faith! And now lift up your eyes! Who are these coming to Zion's solemn feasts? How fast they come, how multiplied! Of every age—the child and the silver-haired; of every station—the beggar and the prince. How they press toward the mercy-seat! O, like a flock, hastening, running, a great multitude, souls are coming to the Lord! Rejoice, lift up thy voice, O Jerusalem!

### By Way of Illustration.

Verse 25. There is a passage in Revelation which I think a great deal of: "Unto him that loved us and washed us." It might be thought that God would first wash us and then love us. But, no, he first loved us. Some years ago the whole country was intensely excited about Charlie Ross, a child of four years old, who was stolen. Every State has been searched and men have been to Great Britain, France, and Germany to hunt for the child. Suppose that the mother was in this meeting, and while the preacher was talking she should see in the audience her son. Suppose he was poor, dirty, and ragged, shoeless and coatless, what would she do? Would she wait till he was washed and decently clothed before she would acknowledge him? No; she would rush from this platform and take him in her arms. After that she would cleanse him and clothe him. So it is with God. He loved us and washed us.—*Moody.*

The new heart is mentioned before national prosperity and coming civilization because they are an outcome of the new heart.

"You have seen the great reservoirs provided by our water companies. The heart is just the reservoir of man. Our life flows from it through different pipes—the mouth, the hand, the eye; but still all the issues of hand, of eye, of lip derive their source from the great fountain and central reservoir, the heart. Do you see the great necessity for keeping this reservoir—the heart—pure!

since otherwise that which flows through the pipes must be tainted and corrupt."—*Spurgeon*.

*Verses 28-35.* Godliness is followed by material prosperity. History and current events are constantly illustrating this. Five Points in New York city, before the establishment of the Mission, was a plague-spot of wretchedness and disease. It was unsafe for a man to go there in daylight even, unattended by a policeman. A narrow lane leading to rickety tenement-houses was known by the suggestive name of "Murderer's Alley." Many a man went in and never came out alive. But the efforts of godly men and women cleansed this plague-spot, and changed the aspect of the neighborhood.

The answer which Jesus gave to the disciples of John the Baptist when they asked if he was the Messiah is the answer for us to give to inquirers concerning Christianity, "Tell what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached." Ask the South Sea Islanders what godliness has done for them, and they will point to their pretty villages, their school-houses, their farms, their commerce. Ask the Indians of that Alaskan village Metlakahla what Christianity has done for them, and they will show you a town with all modern improvements, large industries, a fish-canning establishment bringing in a handsome revenue, and all this in place of naked savagery and wigwams which constituted their village twenty-five years ago, before Christianity came to them. The Gospel has brought them material as well as spiritual prosperity.

The era of the Reformation in religion is the era of the discovery of America, and the period of the highest splendor of the fine arts in southern Europe.—*Tyler's History*.

*Verses 37 and 38.* These verses foretell the triumph of God's kingdom. The progress of truth has been ever onward. From every defeat it has arisen afresh, and what has never been the case in any other system, religious, social, or intellectual, has revived anew from the ashes of its own inward corruptions. In this century the Christian population of the world is over three hundred millions. What imagination can forecast the conquests of the next fifty years! The heaven is working in every land. The old empires of idolatry and superstition are dying, while new Christian empires are born almost in a day. Every new discovery in nature, or invention in art, helps to spread the Gospel. Trade, commerce, exploration prepare the way and herald the approach of the missionary. The progress of Christ's kingdom is more rapid now than in any period since the apostolic age.—*E. O. Haven*.

### The Teachers' Meeting.

Begin with a brief survey of Ezekiel's prophetic career.... This lesson teaches: 1. Purification from sin. 2. The creation of a new heart. 3. The fruits.... Or make a triple picture of: 1. The Lord's land lying desolate, Jerusalem in ruins, and wild beasts ranging among vineyards which once grew luxuriantly. 2. The Lord's people in remote captivity, utterly helpless and nearly hopeless. 3. The vision of the days to come with new conditions—a new nature; a new heart; a new spirit; a new relation; a new land.... Treat the lesson for a few minutes as typical of the history of the Church in all ages; then, with emphasis, as typical of God's dealing with the individual soul.

### References.

FOSTER'S CYCLOPEDIA. Ver. 25: Prose, 2967-2985, 4822-4826, 432-440, 2377-2379, 5188, 5191, 9401, 9402. Ver. 26: Prose, 2846, 2850, 4130, 6326, 10728-10736. Ver. 37: Prose, 4563.

### Blackboard.



Last Sunday at the top of the blackboard was the word "Lost." To-day we see a more comforting word in the same place. What is it? (All answer.) Found! Now let us go over the lesson together, and see what the prophet Ezekiel told to the captive Israelites. 1. A new heart (verse 26). 2. A new spirit (verse 26). These God says he will give and put into them. The old hard heart will be taken away, and the wrong spirit also, and then God promises that they shall dwell in the land that he gave to them (verse 28). The old Israel will have passed away, and the new Israel will be in the place, and though the kingdom will not be restored, yet neither will idolatry. Go through each verse of the lesson and point out, or have classes do it, the blessings promised.

CONCLUSION.—Was this prophecy verified? How? When? The wrath of God is turned away, and the love of God shines into the new heart which he will give to him who turns from evil ways and seeks God.



**Primary and Intermediate.**

**LESSON THOUGHT. *The New Heart.***

The teacher who is in touch with her class knows right well that in many a little heart there is a troubled sense of something wrong, something out of harmony. The child does not know just what is the matter, and too many teachers think that the innocent little ones cannot understand the mystery of conversion, and so say little about it.

But the world and Satan are not slow to enter, and some day, when parents and teachers think the child is old enough to think of becoming a Christian, they find to their dismay that the ground has been pre-empted!

Let us teach the little ones of the primary class the way to the cross. Nay, let us go with them to that sacred spot, and not only bring them to the Master's feet, but help them to abide there.

Print at the top of the board in large letters:

The Old Heart—Self-will.  
The New Heart—God's will.

Make a large heart on the board; or, better, pin up one cut from white paper. Ask children to unite in the familiar recitation:

"Two little eyes to look to God,"  
using the appropriate motions.

What was it we all said just now about the heart? Yes, we are to give it to God. Eyes, ears, tongue, feet, hands—all are to be given to God; but do you know, they will not work for God unless the heart is really his? So, first of all, if we want our eyes to

"look to God," our "ears to hear his word," our "feet to walk his ways," our "hands to work for him," we must give our hearts to "him." "When?" "Now, in my youth." How "old" must you be to give your heart to God? How many of you love somebody very much?

[Question a little, letting several children tell whom they love, and why. Bring out the thought that the one whom the child loves and tries to please is the one to whom he has given his heart.]

When we ask you to give God your heart we just ask you to love him and do as he tells you to do.

[Print "Self-will" in the heart on the board. Tell that this is the heart that has not been given to God, that loves its own way and does not care for God's way.]

A beautiful little girl in a home of great wealth had a teacher who came every day to give her lessons. At first the child would say, "I won't," to every thing the teacher asked her to do. She had learned to love her own way. Gradually she grew to see that this was wrong. Her teacher told her that self-will hurt her character as well as displeased God. The dear little child looked sad,

and said, with a sigh, "O, I wish I had begun to make a good character sooner!"

Every act of self-will leaves a dark stain on the heart. [With soft black crayon make several spots on the paper heart, giving some illustration of self-will in connection with each.]

The little girl cannot make a good character, no matter how hard she tries. She can learn to conquer her naughty spirit, but she must have help even in that. What can God do with the heart all full of stains?

Our lesson tells us. [Read from the Bible verses 25 and 26.]

God says this! He will wash away all the stain of sin. He will even give a new heart—a heart that loves God best, that chooses his way, that makes room for his Spirit to come in.

[Make another heart, or pin up one, in which print "God's Will." Give some illustrations of children giving up their own way because they want to do what will please God.]

God wants to help us to remember to please him, so he says he will put his Spirit in us. Without this we should forget and often grieve our loving Lord.

How may a little child whose heart is stained with self-will get a new heart?

Come to Jesus. Tell him that you want a heart that loves him best, better than self or sin. Believe him when he says, "A new heart will I give you," and thank him for it. Then ask him to help you every day and every hour. When you feel like doing wrong, look up quickly and whisper, "Dear Jesus, help me!" and he will do it. To live this way is to be a Christian.

**OPTIONAL HYMNS**

**No. 1.**

Holy Spirit, faithful guide,  
Jesus is tenderly calling thee home.  
O for a heart,  
Precious promise,  
Come, my soul,  
If my disciple thou wouldst be.

**No. 2.**

All the promises of Jesus,  
I love the name of Jesus.  
'Tis so sweet to trust in Jesus.  
Come, every soul by sin oppressed.

**The Lesson Catechism.**

[For the entire school.]

**1.** What does God promise to do for the Israelites? **He will cleanse them from their sins.**

**2.** How will he keep them good? **GOLDEN TEXT: "A new heart," etc.**



3. Who will guide them in life? **God's Spirit.**

4. What secular blessings does he promise those who are faithful to him? **Abundant comforts in the land of their fathers.**

5. What does God say the people of the world will learn from this? **"They shall know that I am the Lord."**

#### CATECHISM QUESTION.

12. What is faith in Jesus Christ?

Faith in Christ is a saving grace, whereby we receive Him, trust in Him, and rest upon Him alone for salvation, as He is offered to us in the Gospel.

[John i. 12; Galatians ii. 20; Philipians iii. 9.]

### FIRST QUARTERLY REVIEW.

March 20.

#### HOME READINGS.

*M.* The kingdom of Christ. Isa. 11. 1-10.

*Tu.* A song of salvation. Isa. 26. 1-10.

*W.* Hezekiah's prayer and deliverance.

Isa. 37. 14-21, 33-38.

*Th.* The gracious call. Isa. 55.

*F.* The new covenant. Jer. 31. 27-37.

*S.* Jeremiah persecuted. Jer. 37. 11-21.

*S.* Promise of a new heart. Ezek. 36. 25-38.

### REVIEW SERVICE FOR SENIOR STUDENTS.

#### DIRECTIONS FOR STUDY.

- Write out the titles of the lessons of the Quarter.
- Write out the names of the three great prophets from whose books these lessons have been selected.
- Tell all you know about Isaiah:
  - The time of his birth.
  - The monarchs under whom he lived.
  - The character of his prophecies.
  - Circumstances in which any of his prophecies were uttered.
  - His personal characteristics as far as known.
  - The probable circumstances of his death.
- What sort of a man was Jeremiah?
- To what class of society did he belong?
- Under what monarchs did he prophesy?
- What awful calamity did he prophesy, see, and survive?
- To what strange land was he taken after the destruction of Jerusalem?
- Where did Ezekiel prophesy?
- When was he taken captive from Jerusalem?
- Mention one or two leading characteristics of his prophetic style.

12. How many lessons of this Quarter are prophetic, and how many are historical?

13. How long before the destruction of Jerusalem had Samaria been destroyed?

14. For how many years was the kingdom of Judah a petty little principality, subsidiary to the Empire of the East?

15. What great change had taken place in that great empire between the time of the Israelites' overthrow and the overthrow of Judah?

16. When did the Babylonian princes first peep into the treasuries of Jerusalem?

17. Give the names of the kings of Judah from the time when we may suppose Isaiah to have begun to prophesy.

18. What lessons of this Quarter are "Messianic" in their promises?

19. What great captain did Nebuchadnezzar make responsible for the burning of Jerusalem and the overthrow of its walls?

20. What is the title of the Missionary Lesson of the Quarter?

21. What special phase of missionary work does it emphasize?

22. What delightful feature of gospel truth does the lesson taken from Ezekiel proclaim?

23. What was the character of the last King of Judah?

24. What was his awful fate?

25. To whom did Zedekiah send a loaf of bread each day?

26. What was the name of the king who cut and burned Jeremiah's roll of prophecies?

27. Which lesson brings to view the new covenant offered by God to his people?

28. What solemn covenant had God made with the children of Israel?

29. When had this covenant been renewed?

30. What did Jesus say at the last supper concerning the "new testament [or covenant] of his blood."

31. What lesson tells in prophecy the death of our Saviour for our sins?

32. Select from these lessons as many detailed prophecies as are fulfilled by the gospel narratives.

33. What Assyrian king was overthrown by the direct interference of God?

34. What is the Temperance Lesson of the Quarter?

35. How does it show the inevitable temporal and spiritual ruin that follow intoxication?

### REVIEW SCHEME FOR INTERMEDIATE SCHOLARS.

#### DIRECTIONS FOR STUDY.

I. Recall the TITLES and GOLDEN TEXTS by the aid of these hints:

1. **The K. of C. He shall have dominion—**

- 2. A S. of S.
- 3. O. with W.
- 4. H. P. and D.
  
- 5. The S. S.
- 6. The G. C.
- 7. The N. C.
- 8. J. W.
  
- 9. J. P.
- 10. The D. of J.
- 11. P. of a N. H.

**Trust ye in the Lord—  
Wine is a mocker—  
The righteous cry,  
and—  
The Lord hath laid—  
Seek ye the Lord—  
I will forgive their—  
To-day if ye will  
hear—  
I am with thee—  
Behold, your house—  
A new heart also—**

What did Jeremiah tell the king? What favor did he ask? What did the king command? What is the GOLDEN TEXT?  
10. In what year was Jerusalem besieged? When taken? By whom? Where was Zedekiah captured? How was he punished? What was done to the city? To the people? Who were left in the land? What says the GOLDEN TEXT?  
11. To whom was this promise given? What was the promise? GOLDEN TEXT. What land was promised them? What evidences of prosperity are promised? For whose sake was this done? Who then should feel humbled?

II. Recall the main facts of each lesson by the help of these test questions:

1. Of what family was the Messiah to be born? What Spirit would rest on him? How would he rule His kingdom? What evidences of peace are spoken of? Who beside Jews would acknowledge this King? How extensive would be his kingdom? GOLDEN TEXT.
2. Where would the song of salvation be heard? To whom is there a promise of perfect peace? In whom ought all the people to trust? GOLDEN TEXT. Whose way is uprightness? When will the people learn righteousness?
3. On whom is a woe here pronounced? Who has a controversy with drunkards? To whom will the Lord be a crown of glory? Why had priest and people erred? How did the Lord send his word? Of what unwise people does the GOLDEN TEXT tell?
4. What was the occasion of Hezekiah's prayer? From whom did he seek deliverance? By whom did the Lord send answer? What calamity befell the Assyrians? What fate came to the king?
5. What is said of the beauty of the Saviour? What of his reception by men? For whom did he bear grief? Who put him to grief? GOLDEN TEXT. How would the Saviour be satisfied? For whom did he make intercession?
6. To whom is this call? What is the call? When should men seek the Lord? GOLDEN TEXT. What must they do when they seek him? What will he do for the true penitent? What is the difference between man's thoughts and God's thoughts?
7. Between whom was the new covenant made? When was the old covenant made? Under the new covenant where would the law be written? Who then would know the Lord? What blessedness would come to Israel? GOLDEN TEXT.
8. By whom did the Lord send a message to Jehoiakim? Who read the message to the king? What did Jehudi do with the roll? What was the king's wickedness? What sentence was pronounced against him? What is the warning of the GOLDEN TEXT?
9. Who was Jeremiah? By whom was he persecuted? What did the princes do to him?

**REVIEW SERVICE FOR YOUNGER SCHOLARS.**

DIRECTIONS FOR STUDY.

Will this help you to recall the GOLDEN TEXTS?

**He shall have dominion—  
Trust ye in the Lord—  
Wine is a mocker—  
The righteous cry, and—  
The Lord hath laid—  
Seek ye the Lord—  
I will forgive—  
To-day if ye will—  
I am with thee—  
Behold, your house—  
A new heart also—**

LESSON I tells about Christ's kingdom. What is Christ called here? **The Branch.** From whom did Christ descend? **From David.** What is his kingdom? **A kingdom of peace.** When will his kingdom come? **When all evil is overcome.** How can we overcome evil? **By good.**

LESSON II is a song of salvation. Who may sing this song? **All who love Jesus.** Who is our salvation? **The Lord Jesus.** How may we be kept in perfect peace? **By trusting God.** Why can we trust him? **Because he never fails.**

LESSON III warns against strong drink. What kind of men were the drunkards of Ephraim? **Self-willed men.** What was their ruin? **Strong drink.** Who had warned them against it? **The Lord.** Why is strong drink such an evil thing? **Because it leads away from God.**

LESSON IV. Who was a good King of Judah? **Hezekiah.** What army came to take Jerusalem? **The Assyrian army.** To whom did Hezekiah look for help? **To the Lord.** How did he help? **By smiting the Assyrians.** What became of their king? **He was killed.**

LESSON V is a prophecy of the coming Saviour. What does Isaiah show him to be? **A suffering Saviour.** For what did he suffer? **For our**

sins. Who would not believe that he was the Son of God? **The Jews.** What did their unbelief lead them to do? **To kill Jesus.** From what should we pray to be delivered? **From unbelief.**

LESSON VI is the Saviour's call. Whom does Jesus call? **All the world.** What does he say? **"Come unto me."** When are our souls hungry and thirsty? **When they want God.** Who can satisfy the soul? **God.** When should we seek the Lord? **Now.**

LESSON VII tells of the Lord's love? How long does his love last? **Forever.** What had the Israelites done many times? **Forsaken him.** When do we forsake God? **When we do not obey him.** What did he say he would make with them? **A new covenant.** What is a covenant? **An agreement.**

LESSON VIII. Who prophesied against Judah? **Jeremiah.** Whose were the words he spoke? **The Lord's.** Who was the wicked King of Judah? **Jehoiakim.** What did he do with the Lord's words? **He burned them.** What did his pride and self-will cause? **His ruin.**

LESSON IX is a story of suffering for right-doing. Who was now King of Judah? **Zedekiah.** From whom did he depart? **From the living God.** Who was thrown into prison? **Jeremiah.** What was he accused of doing? **Going with the Chaldeans.** What was the real reason for persecuting him? **Because he served God.**

LESSON X shows how God punished sin. Who was the last King of Judah? **Zedekiah.** What great king took Jerusalem? **Nebuchadnezzar.** What was done to Zedekiah? **His eyes were put out.** Where did he spend the rest of his life? **In prison.** What was done to the holy city? **It was burned.** Why did this ruin come upon Judah? **Because of sin.**

LESSON XI. What promises did the prophet Ezekiel bring? **Promises of mercy.** What did the Lord say he would do? **Make his people clean.** What stains the soul? **Sin.** What kind of a heart does the Lord give? **A new heart.** What does the new heart love? **God and all good things.**

### Analytical and Biblical Outline.

#### The King in Zion.

##### LESSON I. AN ANOINTED KING.

*The Spirit of the Lord.* Isa. 11. 2, 3.

"He hath anointed me." Luke 4. 18, 19.

"God anointed Jesus." Acts 10. 38.

##### LESSON II. A MIGHTY KING.

*Trust ye in the Lord.* Isa. 26. 4.

"I can do all things." Phil. 4. 13.

"God is my salvation," Isa. 12. 2.

##### LESSON III. A GLORIOUS KING.

*A crown of glory.* Isa. 28. 5, 6.

"A hiding-place from the wind." Isa. 22. 2.

"Above all principality." Eph. 1. 21, 22.

##### LESSON IV. A PRAYER-HEARING KING.

*Spread it before the Lord.* Isa. 37. 14, 15.

"Let your requests be made known." Phil. 4. 6, 7.

"Cast thy burden on the Lord." Psa. 55. 22.

##### LESSON V. AN ATONING KING.

*Wounded for....transgressions.* Isa. 53. 5.

"Bare our sins." 1 Pet. 2. 24.

"Redeemed....precious blood." 1 Pet. 1. 18, 19.

##### LESSON VI. A FORGIVING KING.

*He will abundantly pardon.* Isa. 55. 7.

"To save sinners." 1 Tim. 1. 15.

"Blotteth out transgressions." Isa. 43. 25.

##### LESSON VII. A GRACIOUS KING.

*This shall be the covenant.* Jer. 31. 33.

"Blood of the....covenant." Heb. 13. 20, 21.

"A covenant of peace." Ezek. 37. 26.

##### LESSON VIII. A PUNISHING KING.

*I will punish him.* Jer. 36. 31.

"Suddenly be destroyed." Prov. 29. 1.

"Harden not your hearts." Heb. 3. 15.

##### LESSON IX. A PROTECTING KING.

*I am with thee.* Jer. 1. 19.

"Fear thou not." Isa. 41. 10.

"Many are the afflictions." Psa. 34. 19.

##### LESSON X. A CHASTENING KING.

*Behold, your house....desolate.* Matt. 23. 38.

"Whom the Lord loveth." Heb. 12. 6, 7.

"As many as I love." Rev. 3. 19.

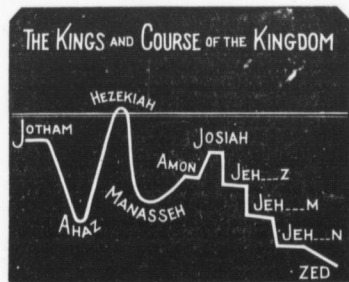
##### LESSON XI. A REGENERATING KING.

*A new heart also.* Ezek. 36. 26.

"The blood of Jesus Christ." 1 John 1. 7.

"Born of....the Spirit." John 3. 5.

### Blackboard.



The subject for a review as set forth on the blackboard is a tracing of the course of the kingdom of Judah under the kings that reigned during this epoch. The line across the board represents

the level of right action, and the crooked line shows how the different kings lowered or raised the position of the kingdom. 1. Jotham was of no special importance, but he did nothing to raise the kingdom. 2. Ahaz came next, and we all know how wicked he was; the temple was shut up, and the kingdom went down in sin and became subject to Assyria. 3. Hezekiah the good restored the worship of God, threw off the Assyrian yoke, and raised the kingdom up to the line. 4. Manasseh the bad brought the kingdom down to the lowest ebb, and delighted in crime and idolatry. 5. Amon had two years of an uneventful reign.

6. Josiah did all he could to reform the nation, but in vain. He died in battle, and with him died all hope of the kingdom being raised to the line. 7. Jehoahaz, son of Josiah, was exiled after a three months' reign. 8. Jehoiakim was a wicked king; he persecuted the prophet Jeremiah. 9. Jehoiachin was carried captive to Babylon, and exercised no influence on the nation. 10. Zedekiah the weak was the last king of a lost kingdom. In the review dwell a short time with each king for the classes or scholars to tell of the events of the lessons.

## [THE QUARTERLY MISSIONARY LESSON.]

**B. C. 712.] LESSON XIII. THE BLESSINGS OF THE GOSPEL. [March 27.]**  
**GOLDEN TEXT.** The glory of the Lord shall be revealed, and all flesh shall see it together. Isa. 40. 5.

## Authorized Version.

**Isa. 40. 1-10.** [*Commit to memory verses 3, 4.*]

1 Comfort ye, comfort ye my people, saith your God.

2 Speak ye comfortably to Je-ru'sa-lem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins.

3 The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God.

4 Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain:

5 And the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it.

6 The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodness thereof is as the flower of the field:

7 The grass withereth, the flower fadeth: because the spirit of the Lord bloweth upon it: surely the people is grass.

8 The grass withereth, the flower fadeth: but the word of our God shall stand forever.

9 O Zion, that bringest good tidings, get thee up into the high mountain; O Je-ru'sa-lem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Ju'dah, Behold your God!

10 Behold, the Lord God will come with strong hand, and his arm shall rule for him; behold, his reward is with him, and his work before him.

## Revised Version.

- 1 Comfort ye, comfort ye my people, saith your
- 2 God. Speak ye comfortably to Je-ru'sa-lem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned; that she hath received of the Lord's hand double for all her sins.
- 3 The voice of one that crieth, Prepare ye in the wilderness the way of the Lord, make straight in the desert a highway for our God.
- 4 Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places
- 5 plain: and the glory of the Lord shall be revealed, and all flesh shall see it together: for
- 6 the mouth of the Lord hath spoken it. The voice of one saying, Cry. And one said, What shall I cry? All flesh is grass, and all the good-
- 7 liness thereof is as the flower of the field: the grass withereth, the flower fadeth; because the breath of the Lord bloweth upon it: surely the
- 8 people is grass. The grass withereth, the flower fadeth: but the word of our God shall stand forever.
- 9 O thou that tellest good tidings to Zion, get thee up into the high mountain; O thou that tellest good tidings to Je-ru'sa-lem, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Ju'dah, Behold, your
- 10 God! Behold, the Lord God will come as a mighty one, and his arm shall rule for him; behold, his reward is with him, and his recompense before him.

**TIME.**—This prophecy was uttered about 712 B. C. **PLACE.**—Probably in Jerusalem. **DOCTRINAL SUGGESTION.**—The glories of the Gospel.

## HOME READINGS.

- M.* Blessings of the Gospel (Missionary). Isa. 40. 1-10.  
*Tu.* The welcome messenger. Isa. 52. 1-10.  
*W.* The great Light. Isa. 9. 1-7.

- T.* The joyful sound. Psa. 89. 7-18.  
*F.* The Dayspring. Luke 1. 68-79.  
*S.* The Gospel of life. 2 Tim. 1. 8-13.  
*S.* Whosoever. Rom. 10. 1-13.

#### LESSON HYMNS.

No. 317, New Canadian Hymnal.

Jesus shall reign where'er the sun.

No. 319, New Canadian Hymnal.

The morning light is breaking.

No. 321, New Canadian Hymnal.

A better day is coming.

#### DOMINION HYMNAL.

Hymns, Nos. 183, 181, 182.

#### QUESTIONS FOR SENIOR STUDENTS.

**1. The Voice of Comfort**, v. 1, 2.

To whom did Isaiah speak?

Whom did he regard as God's "people"?

What national calamity still far in the future had he foreseen?

By what great man were the captive Hebrews led back to Jerusalem?

What is meant by "her warfare is accomplished"?

What is meant by "double for all her sins"?

**2. The Voice of Command**, v. 3-8.

What strange sound seemed to interrupt the prophet while delivering this message of comfort to Jerusalem?

What wide wilderness was to divide the captive Jews from the fatherland?

What Oriental custom is referred to by "preparing a way" and "making straight a highway"?

What voice cried in the wilderness at the advent of Christ?

Whose voices are now crying in the wilderness of heathendom?

What encouragement do we find for missionary endeavor in the fifth verse?

How may the missionary laborers of modern times be compared to John the Baptist?

What new voice is heard in the sixth verse?

What does the prophet ask God? (Verse 6.)

Read the divine answer. (Verses 6-8.)

What lesson does Jesus draw from the flowers of the field?

What is here revealed as the only permanent force in this world of change?

**3. The Voice of Hope**, v. 9, 10.

Who is coming to rule the earth?

How may we hasten the day of his coming?

What is the **GOLDEN TEXT**?

Can one be a Christian and not have missionary zeal?

#### Practical Teachings.

Where in this lesson do we learn—

1. That God does not forsake us though we forsake him?

2. That the Lord comes to reign over every human heart?

3. That the way of the Lord must be prepared by human agency?

4. That God's word cannot fail?

5. That the full revelation of God's glory should strike no terror into human hearts?

#### Hints for Home Study.

1. Reproduce a New Testament scene by which the third verse was fulfilled.

2. Reproduce a New Testament scene by which the fifth verse was fulfilled.

3. Jot down five conclusive evidences of divinity in the acts or utterances of our Lord Jesus.

#### QUESTIONS FOR INTERMEDIATE SCHOLARS.

**1. The Voice of Comfort**, v. 1, 2.

Whom was the prophet to comfort?

To what city was he to declare a message?

What was he to say to her?

Why was Jerusalem pardoned?

**2. The Voice of Command**, v. 3-8.

Where was this voice to be heard?

What was it to bid men to do?

How must the way be prepared?

What thus would be revealed to them? (**GOLDEN TEXT**.)

What further command was given?

To what were the people likened?

What befell the grass?

What is there that endures?

What says Peter about this enduring word? (1 Pet. 1. 25.)

**3. The Voice of Hope**, v. 9, 10.

Where was Zion to go?

What was Jerusalem to do?

What words of hope were to be uttered?

How would the Lord come?

What is said of his reward and work?

What is John's testimony as to his coming? (Rev. 22. 12.)

#### Teachings of the Lesson.

Where in this lesson are we taught—

1. That sin may be pardoned?

2. The duty of repentance?

3. The brevity of human life?

#### Home Work for Young Bereans.

Find what great servant of God fulfilled verse 3. Find when the glory of the Lord was revealed to all flesh.

Find a lesson which our Saviour draws from the flower of the field.

### QUESTIONS FOR YOUNGER SCHOLARS.

- What is the Gospel? **Good news.**  
 To whom is it sent? **To all people.**  
 What does it bring? **Comfort.**  
 What does the Lord promise his people? **Deliverance.**  
 Who is the Deliverer of Israel? **Jesus, the Saviour.**  
 When is he our Saviour? **When we trust him.**  
 Who came before Jesus to prepare the way? **John the Baptist.**  
 How was the way prepared? **By forsaking sin.**  
 Who showed this to Isaiah? **The Lord.**  
 What is like a fading flower? **Human life.**

- What lasts forever? **The word of God.**  
 What did the Lord say to the cities of Judah? **"Behold your God."**  
 Could they behold Christ? **Yes, by believing God.**  
 How do we see him? **In the same way.**  
 What must we try to do? **Tell others about him.**  
 Whom did he come to bless and save? **The whole world.**

### Words with Little People.

- This I pray, "All the world for Jesus!"  
 Then I may help to bring others to him.  
 Every day! Happy way!

### Whisper Motto.

- "Prepare ye the way of the Lord."

### General Statement.

The prophet Isaiah not only foretold the captivity of his countrymen, but foresaw their return, and was instructed by God to utter words of comfort for a bereavement which was still a life-time off. He lived in Jerusalem, but in Babylon there were doubtless already many exiles, although the great national deportation did not take place for years after this. The smoothing of the way in the rough and rocky wilderness which the prophet foretold was never done by mechanical appliances; nevertheless, one of the most wonderful episodes of history was the opening of the way for the return of the captives. We study this lesson under the light of the Gospel; and to us it has a larger, deeper meaning than it could have brought to either Isaiah or the men who listened to his message. It is a true and appropriate symbol of the manner in which all forces of life have been compelled by the King of all kingdoms to enlist in his service, and to contribute to the glad condition when

"Jesus shall reign where'er the sun  
 Does his successive journeys run."

### EXPLANATORY AND PRACTICAL NOTES.

**Verse 1. Comfort ye my people.** This is the voice of God to his prophets, and with singular unanimity God's messengers have begun their messages by sweet assurances of the divine mercy and sympathy. "Fear not" is the invariable beginning of angelic messages. The same words were used by Christ on the climactic occasions of his life. **Your God.** This phrase had more meaning to an ancient Hebrew than it ordinarily has to us. When we attach the possessive pronoun to God we think of our individual appropriation of the divine blessings. We always regard him as the God of the universe; now, by an act of faith, we appropriate him as *our* God. But the old Hebrew could not think of his God without contrasting him with the gods of the Egyptians, Tyrians, and the Babylonians, things which, when regarded least harmful, were mere stocks and stones, and which were often the apotheosis of licentiousness and rapine—the symbols of the wicked desires of unregenerate hearts.

**2. Speak ye comfortably.** Better, "Speak ye to the heart." The meaning is intensified by the next phrase, **and cry.** Utter your message in a voice so distinct and penetrating that **Jerusalem** shall clearly understand it and deeply feel it. **Her warfare is accomplished.** Her

task is completed; her enforced hardships are over, referring, doubtless, to the completion of the threatened seventy years' captivity. **Her iniquity is pardoned.** Literally, "her guilt is accepted." That is, Jerusalem has fully sinned and penitentially acknowledged its guilt, and God, recognizing this penitence, has forgiven it. **Double for all her sins.** Not twice as much as she deserved, but full punishment. A man who had wronged his neighbor was, according to Mosaic law, compelled to pay double, and the phrase became a proverbial one, indicative of entire restitution.

**3. The voice of him that crieth.** This should be rendered in more exclamatory force: Hark! one crieth. **In the wilderness.** That wide stretch of uninhabited territory between the valley of the Euphrates and the valley of the Jordan. A more desolate region there was not in the world at that time. It was a desert of silence and desolation, and that any voice should be heard in it was remarkable. **Prepare ye the way of the Lord.** Ancient Eastern monarchs sent before them messengers to prepare the way. Their duty was to arrange for proper welcomes from the crowded cities and to reduce as much as possible the difficulties of journeying through the uninhab-

ted wastes. Professor Hall notes that in the East almost wherever an unusually good spot of road is found a tradition lies along it to the effect that that piece of road was built expressly for the passage of some royal personage, the Prince of Wales, the Kleidive of Egypt, or the Emperor Napoleon. **A highway for our God.** Very many men have been engaged during very many centuries in building a highway for our God, who never dreamed that they were doing so, and who would not have willingly helped his cause. Exploration and commerce, national aggrandizement, even unworthy motives, "the wrath of man," have all been used by divine providence to advance the missionary movement, and to heighten and prolong God's praise. The first meaning of this passage is, of course, for the exiles. When Cyrus conquered Babylon, perhaps the greatest obstacle to their return was removed, and very marvelously did God open their way. But there is a second and much more important meaning. In the hearts of all Christendom the way of the Lord has been prepared, and the teacher can easily trace how the divine influences have permeated art and music and government and commerce. How the chief works of the greatest composers are oratorios in praise of God; and the chief works of architects are abbeys and cathedrals; and the chief works of the greatest painters are the subjects suggested by the divine revelation; and the chief works of the greatest legislators are those laws which formulate and emphasize the divine will. Beyond this is still a third meaning which has to do directly with missionary effort. At the beginning of this century the Gospel preacher was shut out from most of India, all of China, all of Japan, most of the islands of the sea, all of Central Africa, and most of Central Asia. Now it would be difficult to find a small principality anywhere from which missionaries are excluded. And the preparation of this highway in the moral desert has often been made by men who sought their own selfish purposes, but were used by the molding hand of Providence.

**5. All flesh shall see it together.** Shall see the glory of the Lord. People who do not like

it, as well as those who do; flouting infidels, as well as earnest Christians, recognize the rapid growth of Christianity.

**6. The voice said, Cry.** This entire passage is intensely dramatic, and it would be well for the class to read it alternately, omitting the phrases "the voice said," and "he said," so as to preserve the interlocutory form. **All flesh is grass.** Poetry has not reached a truer, sadder note than this in its consideration of the brevity of human life. Poets and philosophers can find no better figure:

"As shadows cast by cloud and sun  
Flit o'er the summer grass,  
So in thy sight, almighty One,  
Earth's generations pass."

**8. The word of our God shall stand.** If Christians were perfectly sincere they would find to their astonishment that the one thing that gives them more uneasiness than any other is the fear that God's word shall not stand. If they had as little doubt concerning it as Isaiah had, there would be a great difference in missionary collections and in home missions, in the support of our churches and in the aggressive movements for the sake of the unchurched masses. The greatest of evils, perhaps, in modern Christendom, perhaps in your heart and mine, is want of profound faith in the exact and unchanging truth of God's word.

**9. Zion . . . of Jerusalem that bringeth good tidings.** Instead of this many scholars read, "O thou that tellest good tidings to Zion . . . O thou that tellest good tidings to Jerusalem," and understand it to be an appeal to all who are called of God to proclaim his word—prophets, apostles, teachers. But see Critical Notes. **The cities of Judah.** Which when these words were written were tumbling in decay, and one by one submitting to the attacks of the overflowing Eastern conquerors, and which, when these words were first read and practically applied to the condition of the Hebrews, were entirely uninhabited and many of them razed to the ground.

**13. His reward . . . his work.** His wages. God pays liberally all those who make an endeavor for his sake.

### CRITICAL NOTES.

The great critical question which meets us at the opening of this chapter is that of the date and authorship of the last twenty-seven chapters of this Book of Isaiah. The exposition of several passages will be governed by our view of the actual stand-point of the writer. Many eminent biblical scholars are of the opinion that these chapters are not the work of Isaiah the son of Amoz, but of another writer, who flourished near the close of the Babylonian exile. The chief grounds for this belief are (1) that the author

manifestly assumes that the Jewish people are in exile, and Judah and Jerusalem are a desolation; (2) that Cyrus is mentioned by name, and spoken of as one already on the stage of history; and (3) that the language and style of thought are quite different from what appears in the acknowledged writings of the son of Amoz. On the other hand, we have these chapters bound up with the other writings attributed to Isaiah, and the uniform tradition and consensus of the Jewish and Christian people until recent times have attributed them all



to one and the same author. It is also claimed to be inconceivable that such a magnificent production as Isa. 40-56 could have been published by an author otherwise unknown, in the time of the exile, and have been incorporated with the works of so distinguished a prophet as Isaiah. Very much can be said on both sides of this question, but there is no need of committing these notes to either side of the discussion. The same great lessons appear, and the same Holy One of Israel speaks in these oracles, whether they were written in the days of Hezekiah, King of Judah, or of Cyrus, King of Persia. The notion that these chapters are robbed of their true prophetic character if we suppose them written after Cyrus had appeared as a mighty conqueror is thoroughly refuted by observing that the great prophecies of Isa. 7-11 were obviously written after the Assyrian had become a well-known power among the nations, threatening the overthrow of both Syria and Israel (2 Kings 16, 5-9; comp. Isa. 8, 4). And yet those prophecies are among the grandest on record. We must study to take such oracles for what they are in themselves, and we will find that, whatever their historical stand-point and personal authorship, they contain inestimable consolation and comfort for God's people in all time.

**Verse 1. Comfort ye.** The verb here is in the Hebrew intensive form, and its repetition in this form marks it as very emphatic, implying that the case is urgent and God's **people** are in a condition in which they need such comforting as is here given. **Saith your God.** Here the verb is in the imperfect tense, which in Hebrew implies unfinished action. So the thought is, "God continues saying;" he speaks with emphasis and intensity, and keeps on saying his words of consolation.

**2. Speak ye comfortably.** Literally, "Speak to the heart of Jerusalem." A beautiful and touching idiom, suggesting especially the most tender appeal of a lover or a husband. Comp. Gen. 34, 3; Judg. 19, 3. **Her warfare.** Here evidently in the sense of the woes, privations, and various hardships of a military campaign. Most interpreters, whatever their views of the date and authorship of this prophecy, understand these sufferings, as Delitzsch, "of the exile, that homeless bivouac, so to speak, of a people transported to foreign soil, enslaved, unsettled, and unsafe." **Accomplished.** Hebrew, "filled up," completed. **Pardoned.** The word thus translated has in all its forms and derivatives the idea of "delight," a "satisfactory" act or experience. Jerusalem is here assured that her **iniquity** has been satisfactorily provided for, and the fact should be a joy at once to her and her God. The word **double** is here to be understood not of specific measure, but rather in the sense of superabundance.

**3. Voice of him that crieth.** The Hebrew has but two words, "voice crying," and is equivalent to "hark! one is calling!" **In the wilderness.** These words should be connected with **prepare**, not with **crieth**. The parallelisms are thus more clearly correspondent, and we have "prepare in the wilderness" enhanced in the next line by **make straight in the desert**. There is an allusion to God's marching before Israel in the Sinaitic deserts at the time of their redemption from the Egyptian bondage. The way from Babylon and Jerusalem was also through a desert land.

**4. Crooked.** Rather, "rugged," like steep passes through mountains. **Straight.** That is, "a level plain." The rugged and difficult pass is, like the hill and mountain, to be made like the rest of the flat desert pathway. **Rough places.** Like rocky heights and ridges. **Plain.** Or, "valley;" an open and easy grade cleft through the rocky ledge.

**6. Voice said, Cry.** Another voice; not identical with that of verse 3. Many are the voices which serve in the revelations of God.

**7. Spirit of the Lord bloweth.** Rather, "the wind of Jehovah." The destructive wind that blights and blasts the flower is thought of as Jehovah's breath.

**9. Zion, that bringest good tidings.** This translation is preferable to that of the margin, which the revisers have introduced into the text of the new version. It is Zion and Jerusalem that are here conceived as bearers of glad tidings, not some one else bearing tidings to Jerusalem. Hence Delitzsch, following the Greek versions of Aquila, Symmachus, and Theodotion (not the Septuagint), happily translates: "O Evangelist Zion!" The prophet in his rapture sees Jerusalem suddenly restored; her God has come to her, and she is called upon to announce the glad word to her daughters, **the cities of Judah**.

**10. With strong hand.** Revised Version, "as a mighty one." The phrase is somewhat obscure as to its meaning, but the Revised Version probably gives the real thought.

### The Lesson Council.

**Question 3.** How was this prophecy fulfilled in the Old Testament history, and how in the New Testament?

By the rivers of Babylon these words of strong assurance were a blessed comfort to weary captives. In the gracious deliverance wrought by God's servant, Cyrus, and the return to Palestine under Zerubbabel, a glorious promise was fulfilled before the eyes of all nations. But the prophetic vision swept on to a grander event. The restoration of Judah was to be followed by the advent of Messiah. One night there was heard over Bethlehem a song rich with the melody of heaven.

There were good tidings of great joy for a captive race. The Baptist in the wilderness preaching repentance saw among the thronging multitudes the hope of Israel, and, pointing to Jesus of Nazareth, cried, "Behold the Lamb of God;" and the larger fulfillment of prophecy had come.—*Rev. Willis P. Odell, A.M.*

1. It was fulfilled in Old Testament history by the return of the Jews from the captivity in Babylon, brought about by the decree of Cyrus, who overthrew the Babylonish Empire and founded the Persian in its room. The natural road homeward was across the great desert which lay between the two countries, and the prophets assured the people that God would go before them and prepare the way. 2. It was fulfilled in New Testament by the establishment of the Redeemer's kingdom and the deliverance of his people from the bondage of sin. As the prophets announced the coming of Cyrus, so John the Baptist announced the coming of the Messiah.—*Rev. Henry C. Jameson.*

There are two branches to this prophecy: one the Exilian, the other the Messianic. Verses 1 and 2 treat of the deliverance from Babylon as an image of the greater redemption. They are therefore prophetic of the advent which the New Testament confirms by frequent quotations from the Messianic chapters in this "royal" prophecy. That both have been fulfilled is among the undisputed historic treasures of the world. Prophecy and its fulfillment constitute the theme of the Scriptures from Genesis to Revelation, and if it were possible to prove that there has been no fulfillment the divinity of the word would thereby be invalidated. But very much has already passed into history as well as this dual prophecy of the greatest of prophets, save One. The "seventy" years' captivity did come to an end; their "warfare" in this respect was "accomplished," and "a remnant" were restored to Jerusalem, where they did rebuild the temple and rehabilitate the State. This Old Testament history is amply supported by the pages of profane writers. In respect of New Testament history, "Messiah," "to whom gave all the prophets witness," did come; wherein the Jewish people did receive "of the Lord's hands double for all their sins," and were effectually healed of their idolatry, as has been adduced in connection with Lesson X.—*Dr. Quest.*

Cyrus rose to power; Babylon was overthrown; Israel was restored—all obstacles were overcome—all people saw Jehovah's presence in this movement, and thus the Old Testament prophecy was fulfilled. Its New Testament fulfillment was plainly the coming of Christ, who should rule in power, before whose sway every obstacle should vanish, the true Israel be brought in, all splendor of earthly might fade away, and whose glory should appear to all—a fulfillment still unfolding. John

the Baptist was his wilderness messenger calling his nation to make ready for its coming Lord and his kingdom.—*Rev. A. Inwood.*

It was fulfilled in Old Testament history by the repentance of the Jews, as expressed in the prayer of Daniel; the pardon of their iniquity, and the preparation of a way whereby they were brought back to Jerusalem. In the New Testament the way was prepared by whatever made ready for the coming of Christ, especially by the preaching "in the desert" of John the Baptist; and "the glory of the Lord" was revealed in the person of Jesus, the Son of God.—*Rev. Edward R. Perkins.*

## Analytical and Biblical Outline.

### A Message to God's People.

#### I. GOD'S PEOPLE COMFORTED.

1. *Comfort ye my people.* v. 1.  
"Not leave you comfortless." John 14. 18.
2. *Iniquity is pardoned.* v. 2.  
"We have....forgiveness of sins." Eph. 1. 7.

#### II. GOD'S WAY PREPARED.

1. *Prepare ye the way.* v. 3.  
"Will send my messenger." Mal. 3. 1.  
"John the Baptist....is he." Matt. 3. 1-3.
2. *Every valley....exalted.* v. 4.  
"Fruits worthy of repentance." Luke 3. 8.

#### III. GOD'S GLORY REVEALED.

1. *The glory....be revealed.* v. 5.  
"We beheld his glory." John 1. 14.
2. *All flesh shall see it.* v. 5.  
"Lighteth every man." John 1. 9.

#### IV. GOD'S WORD PROCLAIMED.

1. *All flesh is grass.* v. 6.  
"His days are as grass." Psa. 103. 15.
2. *Word....shall stand.* v. 8.  
"Shall not pass away." Mark 13. 31.

#### V. GOD'S PROMISE FULFILLED.

1. *Behold....God will come.* v. 10.  
"Even so, come, Lord Jesus." Rev. 22. 20.
2. *His reward is with him.* v. 10.  
"To give every man." Rev. 22. 12.

## Thoughts for Young People.

### Preparers of the Lord's Way.

This was a voice in the wilderness, not an articulation, and it has sounded through all the centuries since. Every man who has helped to make history has heard it, and felt its power, though not every one has understood it. Isaiah translated it into "Prepare ye the way of the Lord." And it is a fact that every great natural force let loose since that time has helped to prepare the way for the universal dominion of Christ.

1. *Those who preach and live the Gospel.* Philip on the road to Gaza, Paul on Mars' Hill, John writing down the Revelation in his rocky island

prison, all the early Christians joyfully witnessing for Christ in the midst of a crooked and perverse generation, and gladly giving up their soft bodies to be torn by the lions or burned at the stake, were altogether preparing the way of the Lord.

2. *But not they only.* All who antagonize it. Titus, who ruined the city the apostles loved; Nero, who persecuted them with hellish ingenuity; Attila, who scourged Rome as Rome had scourged other nations; all the rancorous and turbulent antagonisms of an anarchical world have been used by Providence to make firm the divine highway; and the worst atrocities of the Dark Ages, even when Christians were the victims, can be seen from our modern historic perspective to have helped on the way of the Lord.

3. *All secular force.* In those degraded times the secular power of the Church was developed in all Israel, until the Pope of Rome became the greatest potentate of the world, and corruptions which had grown in the Church were entrenched and made part of it. But this very centralization and all modern secular forces have been turned into tools by God; and modern mercantile endeavor—explorers, conquering armies, trading vessels—all have helped on the way of the Lord.

4. *You and I, if faithful as home missionaries and as supporters of the foreign work,* can very definitely help to "make his paths straight."

#### Lesson Word-Pictures.

What a beautiful sight! The great Jehovah stooping as a comforter down to poor, distressed Jerusalem! He wipes away her tears. He whispers words of encouragement. He bids her look heavenward and rejoice. Her Maker is her husband.

But hark!

Can you not hear a far-reaching, penetrating voice? Hear it echoing down through the valleys! Hear it as it breaks out of the wilderness and rings above the banks of Jordan! And look! Behold one in his raiment of camel's-hair, a leathern girdle about his loins. It is the form of the forerunner, and his is the proclamation of the coming, advancing kingdom of God. As it moves on triumphantly, how the aspect of all human life changes. What a different earth this is! How the valleys are exalted and the mountains and hills brought low. How the old wrongs, monstrous and misshapen, are cut down and taken out of the way. Every swollen form of oppression and all rank injustice and the big greed of appetite and ambition are humbled and removed. How the valleys are filled up, all lack of kindness and charity and friendly help disappearing. What a glorious picture is this earth then! The old crookedness in method and practice, the abominable frauds and superstitions, are seen no more.

All the twists in human nature are straightened out. What an evening of things unequal, what an elimination of caste and pride, all rough places becoming plain. O beautiful, glorious the sight of the world when it is one vast level of brotherhood, one great expanse of charity and love, of trust and kindly mutual service.

And coming every-where over the earth, advancing into every quarter, filling all lands, is the glory of the Lord, infinite compassion and holiness and power embodied in the Lord Jesus, making a home among men, finding a tabernacle in every heart. Break forth into singing! All eyes shall see this revelation of the glory of the Lord and all tongues shall confess it. On and on goes this Messianic glory, like the light breaking over the eastern hills and flowing every-where. O this incoming, triumphant, every-where-prevailing glory, God manifested, the Son honored, and man redeemed!

But who can accomplish this? Who of the sons of men can effect this result?

Hark! Another cry!

"All flesh is grass!"

It is one wide field of emerald before us. Like jeweled swords are the grass-blades beaded with the glistening morning dew, and "the flower of the field" lifts its crowns in pride before the early sun. But how quickly changed is the prospect! It is one wide expanse of prostrate, withered stalks, and the beauty of every flower-crown has faded. Human life is as frail and temporary, but rising up out of all this scene of weakness and evanescence, how firm and strong is the word of God, the pledge of the prophecy's fulfillment!

One other voice!

It is the cry of one bringing good tidings of the messenger of the Gospel! What beauty in his very face! What graciousness in his voice! What hope, joy, triumph in his message! The high mountain, how resonant with the gospel story! What beauty every-where! Zion, how rejoicing! Jerusalem, how exalting! What voices of praise and proclamation every-where! O happy hour of the manifestation of God to all the cities of Judah, this latter-day glory, this fullness of Messiah's times!

#### By Way of Illustration.

Verses 1, 2. "*Speak comfortably . . . iniquity is pardoned.*" A company of gypsies had encamped near a large town. A good lady, doing her Master's work, asked permission to enter one of their vans. She found inside a poor boy lying upon a wretched bed, and evidently at the very point of death. She spoke to him kindly, but received no answer; then stooping down she whispered in his ear the old verse: "God so loved the world, that he gave his only begotten Son, that

whosoever believeth in him should not perish, but have everlasting life." There was no reply. A second time she repeated it, and a third. Then the eyes, already glazing in death, opened, the thin white lips moved, and the answer slowly came, "Nobody ever told me this before, but thank him kindly for it."—*Mr. John Barnsley.*

"The voice . . . Prepare ye." The Lord recognizes in these verses human co-operation.

"Whether I become a Christian or not is nobody's business but mine," cried an excited youth to a man of God; but the youth was wrong. To be a Christian is not simply to secure our own salvation, it is to clear the pathway along which the weak and the feeble must travel. I remember in my boyhood the excitement of a great meeting to recruit the army in 1863. Amid deafening applause the village blacksmith went forward to put his name down as a soldier. Having signed the roll, he said to the crowd: "I want my children to say that their father helped to save the liberty of our land." What richer legacy than this can any child inherit: "My father helped to win the world for Christ?"—*The Golden Rule.*

This lesson illustrates what Canon Willberforce means when he says: "Christian life and experience has four elements: First. Admit. Second. Submit. Third. Commit. Fourth. Transmit."

Napoleon said: "The army that remains in its intrenchments is beaten." A Church without missions, without earnest, aggressive work, is a declining Church. The gravitation of pure love is toward equal distribution. You cannot accumulate water in a heap except by freezing it.

*Verses 5.* A few years ago I stepped on to the island of St. Helena, and as I walked up from the shore I caught the sound of singing from a group of mango-trees—sweet, plaintive voices, blending with the music of the waves. And as I listened I caught the words of that grand old doxology of the English Church: "Glory be to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning, is now and ever shall be, world without end. Amen." And I said, Here it is; the islands of the sea have caught the sound. "Unto him that loved us, and washed us from our sins in his own blood. . . . to him be glory and dominion for ever and ever."—*Dr. J. T. Gracey.*

*Verses 6, 7, and 8.* Kingdoms and nations and monuments and cities have gone into dust, and out of remembrance, save where they touched in some way the word of God, while the eternal world, growing brighter with every cycle of years, is the book in this world to-day. It was never so studied as now, never so believed as now, never so loved as now; and, as the years roll on, it will shine as the sun in the heavens, with increasing glory.

*Verses 9, 10.* We find Paul going within thirty-three years over most of the known world west of the Golden Horn, certainly as far as Rome, and probably to Spain and Britain. Paul is able to write to the Colossians before his death, which must have been before Nero's death, A. D. 68: "The Gospel is come unto you as it is in all the world," and "The Gospel which ye have heard, and which was preached to every creature under heaven." We find that within thirty-five years after our Lord ascended the Gospel had been carried throughout the known world. That generation of believers gave the Gospel to that same generation of unbelievers as it has never been done since. Upon the banners of the Church let us emblazon as in letters of light our motto: "The world for Christ in our own generation."—*Dr. A. T. Pierson.*

This nineteenth century is getting like the first in missionary zeal and success. Every heathen nation is calling for missionaries, and the islands of the sea are transformed from annibalism to civilization in twenty years. Bishop Thoburn, calling for helpers, says: "We now have the embarrassment of success—converts faster than churches can be built to house them, or teachers to teach them." The good tidings shall be "to all people" before this century closes if God's Church is faithful. Every nation receiving the Gospel can proclaim it to others, as every individual hearing of Christ can tell his neighbor.

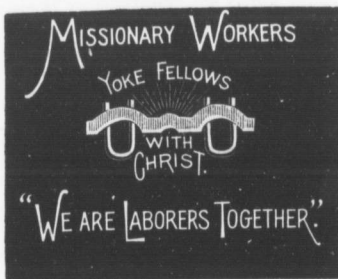
### The Teachers' Meeting.

This lesson may be considered under four heads: I. The vestibule of coming glory. II. The making of a highway in the wilderness. III. The certainty of God's word. IV. The proclamation of the good tidings. This may be applied first to the history of the Jews, then to Christian experience, finally to missionary topics. . . . Or the passage may be at once treated as a missionary lesson under five heads: 1. God owns the world. "My people" are to be evangelized, and that includes the inhabitants of the world—Jew and Gentile, Christian and heathen. 2. God's message is one of mercy and pardon. 3. The Church has to do the missionary work, building the highways and leveling the obstructions. 4. The temporal fails and the spiritual is eternal. 5. The success of the work is sure.

### References.

FREEMAN. VERS. 3, 4: Preparing the way of the King, 513. . . . FOSTER'S CYCLOPEDIA. VER. 1: Poetical, 451-453. VRS. 1-31: Poetical, 3531. VER. 2: Prose, 10889. VRS. 3-5: Prose, 7173. VER. 5: Prose, 2467, 2468. VER. 6: Prose, 2703, 7779. VRS. 6, 7: Poetical, 1338, 1384; Prose, 6347. VER. 7: Prose, 5946. VER. 8: Prose, 2622-2642.

## Blackboard.



This blackboard design shows a yoke in the center of the board. A yoke is generally a symbol of captivity or oppression, but in this case it represents the binding together of two workers. The one who reviews the lesson may speak of the habits of affection and loving help that grow up between two oxen that are yoked together for work. These poor dumb beasts soon learn to help one another, and to regulate their steps together, and to lie down when one is weary. So in a higher sense is the worker with Christ. He lovingly helps to bear the burden; he assists over difficult places; he gives of his strength when we are weak; and with him do we find rest. Missionary workers are laborers together with God. He will not let one work by himself in his cause, but will bear one part of the yoke, and will carry forward the work. "Comfort ye, comfort ye my people, saith your God." Close the review by earnestly urging every one to be a yoke-fellow with Christ in sending the Gospel "into all the world," and to "every creature."

## Primary and Intermediate.

LESSON THOUGHT. *Telling the Story.*

How many of you children love to hear stories? Our lesson to-day calls on every body, even the little children, to tell the most beautiful story that was ever told! What can it be?

[Sing one verse of "I love to tell the story."] Yes, it is the story "of Jesus and his love." What is this large book? Yes, the Bible. Can you tell me any other name by which it is sometimes called? [Children should be taught the other names of the Bible.] There are many little books that make up this big book. Who can tell how many? This part we call the Old Testament. How many books in this? I am going to open to one of the books in the Old Testament. It is called Isaiah. Who was Isaiah? Yes, a prophet to whom God often spoke. He let him see things that were yet in the future.

Jesus was not born when Isaiah lived. God let Isaiah look ahead seven hundred years and see him and the work he was coming to do!

To be taught: 1. That a Voice is speaking to us to-day. 2. That it calls us to get ready for our King. 3. That it calls us to tell others about him.

1. Print "Prepare." Talk about preparing or getting ready for a visit or a journey or to receive company. Tell how in old times some one was always sent to tell the people to get ready for the visit of their King. What King was coming now? Yes, King Jesus, and Isaiah wanted the people to get ready in their hearts to receive him. For King Jesus comes to rule over hearts.

2. Hark! It is God's voice telling us to get ready for our King!

Do we hear the voice? It is speaking to-day to us! If we do not hear it it is because our minds are too full of other things. Let us listen.

One night three children were taken in to see their sick mamma. They had not seen her for many days, and they were very happy to know that they might see her now.

"I am going on a journey, dear hearts," said the pale, smiling mother.

"O, mamma, can we go with you?" the children cried.

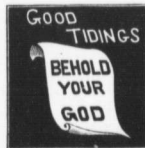
"No, my dear ones, for I cannot come back again; I am going to be with King Jesus."

"O, mamma, when did you get ready?" said the oldest child.

"I have been getting ready all my life," said the mother, "and I want my children to do something every day to get ready for this journey."

Do you know what the sick lady meant? And can you think how the children could get ready to meet King Jesus?

They did get ready. They thought about it every day, and they learned, while yet very young, that they must do more than just get themselves ready.



[3. Print, "Behold your God."] Who likes to hear good news? Who likes to be the first to tell it?

Isaiah thought it was good news when he told the people that Jesus was coming. Now, he said—tell of it:

"Lift up thy voice; be not afraid; say, Behold your God."

[Tell that a missionary is one who tells the good news about Jesus.] It may be some child in this class knows some little children who never heard of Jesus. If you do, you can tell them what you learn here to-day, and ask them to come next Sunday, and hear more about him. If you do this, you will be doing the work of a missionary.

[Tell simply of the great work of missions, both

at home and abroad, and try to enlist the interest of the class, by telling especially what is being done for children.

Urge the children to give, not alone what is given to them, but to earn money themselves for missions. Wherever it is possible, it is well to have before the class some definite object for missionary labor.

A real interest in both home and foreign missions may be awakened in many little hearts if the teacher is in earnest and alive to the work of spreading the Gospel.

#### OPTIONAL HYMNS.

##### No. 1.

So near to the kingdom.  
Take my life, and let it be.  
Awake! awake! the Master.  
Far and near the fields are teeming.  
Toll it out among the nations.  
We must work and pray together.

##### No. 2.

There's a call comes ringing.  
Christians, lo!  
In from the highways.  
Hark! the voice of Jesus calling.  
Go labor on while it is day.

#### The Lesson Catechism

[For the entire school.]

1. Why did God tell Isaiah to comfort his people? **Their iniquity was pardoned.**
2. What did the voice in the wilderness cry? **Prepare ye the way of the Lord.**
3. What wonderful thing did God promise? GOLDEN TEXT: "**The glory of the Lord,**" etc.
4. What stands while every thing else fails and fades? **The word of our God.**
5. Why should Jerusalem not be afraid? **The Lord was coming.**

#### CATECHISM QUESTION.

13. What is meant by salvation?

It is the deliverance of the soul from sin and its recovery to spiritual life in God.

And thou shalt call His name Jesus; for it is He that shall save His people from their sins. Matt. i. 21.

#### A Beautiful Picture.

In the hall of the Waterloo Street Church, London, in 1877, some of us were assembled as the committee of the Evangelistic Association, and we had closed the ordinary business, when in there came hastily the Rev. Dr. Somerville, then minister of Anderston Free Church, my revered friend, and bearing my own name, though no relative. We all gave him warm welcome, but little did we expect the announcement which he made. He told us in his high, clear, and affectionate tones that he had been thinking over the matter, and he wished to free himself from the limited work of his pastorate, and to give himself as a missionary to the world under our authority and auspices. It fairly took away our breath—this man after forty years of honorable and successful labor, at an age when most men desire rest, proposing to himself and to us work that involved journeys, fatigue, and sacrifices which the youngest would shrink from. Affectionately we remonstrated. But it was of no use. There he stood before us—the man that had a history before some of us were born. He was the early friend of McCheyne, Burns, and the Bonars, old in years and yet young in enthusiasm. Nearly seventy, and yet his eye was not dimmed nor his natural strength abated; the beautiful white hair falling upon his shoulders, and the light sparkling in that wonderful eye; strong in the bone and warm in his feelings, like all his race, proclaiming that it was his desire to go forth to the regions beyond and preach the Gospel to them who were ignorant and out of the way. No security for stipend or any thing of that sort did he think of. He would cast himself upon God. It was the work he was wanting, and he desired to go forth with the sympathy and prayers of his brethren. He carried us away with his own enthusiasm. It was all settled in a marvelously short time. The Rev. Dr. Wallace was called upon to lead in prayer, and he was set apart as our missionary for the world, and then he addressed us, taking for his text the eighteenth verse of Psalm 71: "Now also, when I am old and gray-headed, O God, forsake me not; until I have showed thy strength unto this generation, and thy power to every one that is to come." I can't describe the impression made upon us. He was at times in tears, and we were also. What a wonderful commentary does his work of the last twelve years furnish! He has been in France, Spain, Italy, and Turkey, in Egypt, New Zealand, and Australia, and the blessed instrument of a great work in all.—*Dr. Somerville.*

Responsive Review Service for the First Quarter.

LESSON I.

*Supt.* Who wrote the lessons of this quarter?  
*School.* Isaiah wrote seven, Jeremiah four, Ezekiel one.  
*Supt.* Who is meant by "a rod out of the stem of Jesse, and a Branch out of his roots?"  
*School.* The Messiah.  
*Supt.* What distinguished son had Jesse?  
*School.* David.  
*Supt.* What two qualities are prophesied to surround the Messiah as a girl?  
*School.* Righteousness and faithfulness.  
*Supt.* What is prophesied concerning wild beasts?  
*School.* A little child shall lead them.  
*Supt.* What is prophesied concerning the poisonous serpents?  
*School.* "They shall not hurt nor destroy in all my holy mountain."  
*Supt.* How full shall the earth be of the knowledge of the Lord?  
*School.* "As the waters cover the sea."  
*Supt.* What shall be the extent of Christ's kingdom?  
*School.* "He shall have dominion also from sea to sea, and from the river unto the ends of the earth."  
 (GOLDEN TEXT.)

LESSON II.

*Supt.* In the days of the Messiah, what will God appoint for the walls and bulwarks of a strong city?  
*School.* Salvation.  
*Supt.* Who may enter in?  
*School.* The righteous nation which keepeth the truth.  
*Supt.* What shall be kept in perfect peace?  
*School.* He whose mind is stayed on God.  
*Supt.* Why should we trust in the Lord forever?  
*School.* "In the Lord Jehovah is everlasting strength."  
*Supt.* What is prophesied concerning the lofty, wicked city?  
*School.* "He layeth it low, even to the ground; he bringeth it even to the dust. The foot shall tread it down, even the feet of the poor, and the steps of the needy."

LESSON III.

*Supt.* What was prophesied concerning the drunkards of Ephraim?  
*School.* They "shall be trodden under feet."  
*Supt.* What shall the Lord be to his people?  
*School.* A crown of glory and a diadem of beauty.  
*Supt.* What caused priests and prophets to err in vision and stumble in judgment?  
*School.* Wine and strong drink.  
*Supt.* Was this people warned more than once?  
*School.* Precept upon precept, line upon line, here a little, and there a little.  
*Supt.* How is the downfall of this drunken nation described?  
*School.* Broken; snared; taken.  
*Supt.* What does the GOLDEN TEXT say about wine and strong drink?  
*School.* "Wine is a mocker, strong drink is raging."

LESSON IV.

*Supt.* What king of what country determined to take Judah?  
*School.* Sennacherib, King of Assyria.  
*Supt.* Who was King of Judah, and what did he do?

*School.* Hezekiah; he prayed to the Lord for deliverance.

*Supt.* Who came to tell Hezekiah that the Lord would answer his prayer?

*School.* Isaiah. "Thus saith the Lord concerning the king of Assyria, He shall not come into this city, nor shoot an arrow there, nor come before it with shields, nor cast a bank against it." "For I will defend this city to save it for mine own sake, and for my servant David's sake."

*Supt.* Who that night smote one hundred and eighty-five thousand Assyrians?

*School.* The angel of the Lord.

*Supt.* What was Sennacherib's fate?

*School.* While worshipping in his own heathen temple he was put to death by his two sons.

LESSON V.

*Supt.* To whom does the fifty-third chapter of Isaiah refer?

*School.* The Messiah.

*Supt.* What was the prophecy of the impression his humble appearance should make on the Jews?

*School.* "He hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him."

*Supt.* How did men receive him?

*School.* They despised and rejected him.

*Supt.* What is he called?

*School.* "A man of sorrows."

*Supt.* Why was he wounded and bruised?

*School.* For our transgressions and our iniquities.

*Supt.* On whom did the Lord lay the iniquity of us all?

*School.* On Christ.

*Supt.* What was his conduct when oppressed and afflicted?

*School.* He opened not his mouth.

*Supt.* What shall be the reward of his suffering?

*School.* "He shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand."

HYMN.

LESSON VI.

*Supt.* Whom does God call?

*School.* Every one that thirsteth.

*Supt.* What does God promise those who come unto him?

*School.* "I will make an everlasting covenant with you."

*Supt.* What is said about seeking the Lord?

*School.* "Seek ye the Lord while he may be found, call ye upon him while he is near." (GOLDEN TEXT.)

*Supt.* What will God do for the wicked who forsake his way and returns unto the Lord?

*School.* Our God will have mercy upon him, and will abundantly pardon.

*Supt.* How much above our ways and thoughts are God's ways and thoughts?

*School.* As the heavens are higher than the earth.

*Supt.* What is promised concerning God's word?

*School.* He says: "It shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

## SUNDAY-SCHOOL BANNER.

### LESSON VII.

*Supt.* What is the new covenant?

*School.* The Lord says: "I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother: . . . for they shall know me, from the least of them unto the greatest of them, saith the Lord; for I will forgive their iniquity, and I will remember their sin no more."

*Supt.* What had God done for the house of Israel in the past?

*School.* He had watched over them "to pluck up, and to break down, and to throw down, and to destroy, and to afflict."

*Supt.* What will he do under the new covenant?

*School.* "I will watch over them to build and to plant, saith the Lord."

*Supt.* How long shall the Jews continue a distinct nation, according to this prophecy?

*School.* As long as the sun and moon and stars endure.

### LESSON VIII.

*Supt.* Name the three principal persons in this lesson.

*School.* Jeremiah the prophet, Baruch his scribe, and Jehoiakim, King of Judah.

*Supt.* Why were Jeremiah and his scribe told to hide themselves?

*School.* Jeremiah's prophecy against Judah was about to be read to the king, and he would seek to kill them.

*Supt.* What did the king do when the prophecy was read to him?

*School.* He cut the roll with his penknife and cast it into the fire that was on the hearth, until it was consumed.

*Supt.* Did the king find the prophet and scribe?

*School.* "The Lord hid them."

*Supt.* What did the Lord say to Jeremiah?

*School.* "Take thee again another roll, and write in it all the former words that were in the first roll."

*Supt.* How was Jehoiakim punished?

*School.* "Thus saith the Lord, He shall have none to sit upon the throne of David: and his dead body shall be cast out in the day to the heat, and in the night to the frost. I will punish him and his seed . . . and bring upon them . . . the evil that I have pronounced."

### LESSON IX.

*Supt.* Who was now King of Judah?

*School.* Zedekiah.

*Supt.* What danger threatened Jerusalem?

*School.* The Chaldeans were about to take it.

*Supt.* Who sought to leave the city?

*School.* Jeremiah.

*Supt.* What befell him?

*School.* He was taken prisoner and cast into a dungeon.

*Supt.* Who came to him and asked if there was a message from the Lord?

*School.* King Zedekiah.

*Supt.* What was the word?

*School.* That Zedekiah should be delivered into the hand of the King of Babylon.

*Supt.* When Jeremiah had shown Zedekiah that his

own prophets were false and he alone prophesied truly, what did he do?

*School.* He committed Jeremiah into the court of the prison, and gave him daily a piece of bread out of the baker's street.

*Supt.* What is God's promise to his people in trouble?

*School.* "I am with thee, saith the Lord, to deliver thee." (GOLDEN TEXT.)

### HYMN.

### LESSON X.

*Supt.* Who besieged Jerusalem and took the city?

*School.* Nebuchadnezzar, King of Babylon.

*Supt.* When Zedekiah and his men of war fled, what happened them?

*School.* The Chaldean army pursued after them and overtook Zedekiah and brought him to Nebuchadnezzar.

*Supt.* How was Zedekiah treated?

*School.* The King of Babylon slew his sons before his eyes, put out his eyes, and bound him with chains to carry him to Babylon.

*Supt.* What was done to the city of Jerusalem?

*School.* The walls were broken down and the houses burned.

*Supt.* What was done to the people in the city?

*School.* They were carried away captive into Babylon.

*Supt.* What was done to the poor of the land?

*School.* They were left to care for the vineyards and fields.

### LESSON XI.

*Supt.* To what is the Holy Spirit compared?

*School.* Clean water.

*Supt.* What will God give us?

*School.* A new heart and a new spirit.

*Supt.* What will his Spirit within us cause us to do?

*School.* Walk in his statutes and keep his judgments.

*Supt.* What is promised concerning the prosperity of God's people?

*School.* "Ye shall dwell in the land that I gave to your fathers." "And I will multiply the fruit of the tree and the increase of the field."

*Supt.* What would be said of the land that was desolate?

*School.* It "is become like the garden of Eden, and the waste and desolate and ruined cities are become fenced and are inhabited."

*Supt.* What effect would this have on the surrounding heathen?

*School.* They would know that the God of Israel had done it.

### LESSON XIII.

*Supt.* What does God do to his people?

*School.* Comforts them.

*Supt.* Who is meant by "the voice of him that crieth in the wilderness?"

*School.* John the Baptist?

*Supt.* Who shall see the glory of the Lord?

*School.* All flesh.

*Supt.* How long shall the word of the Lord stand?

*School.* Forever.

*Supt.* What is the message of good tidings?

*School.* "Behold your God!"

### HYMN.



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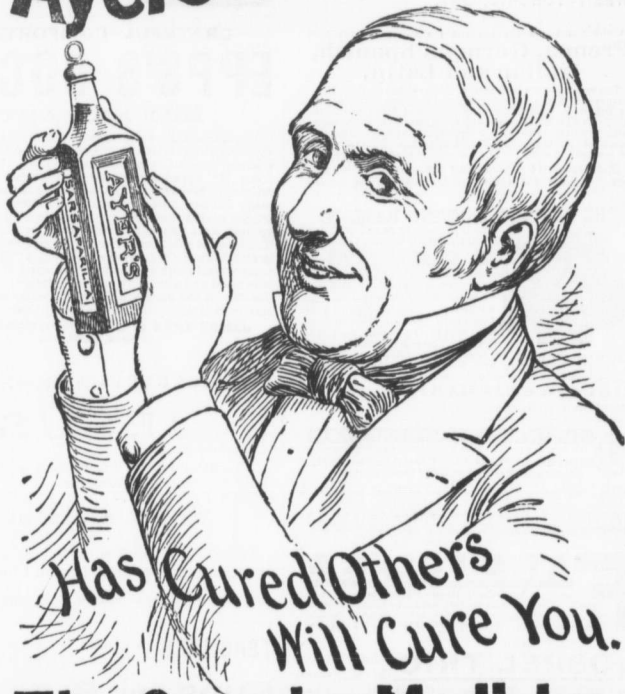
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