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FOR THE BOYS AND GIRLS

"Search the Scriptures."

PUBLISHED  
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The  
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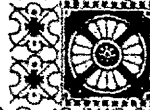


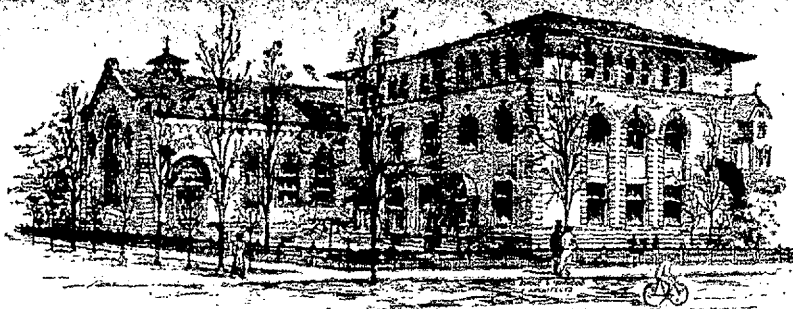
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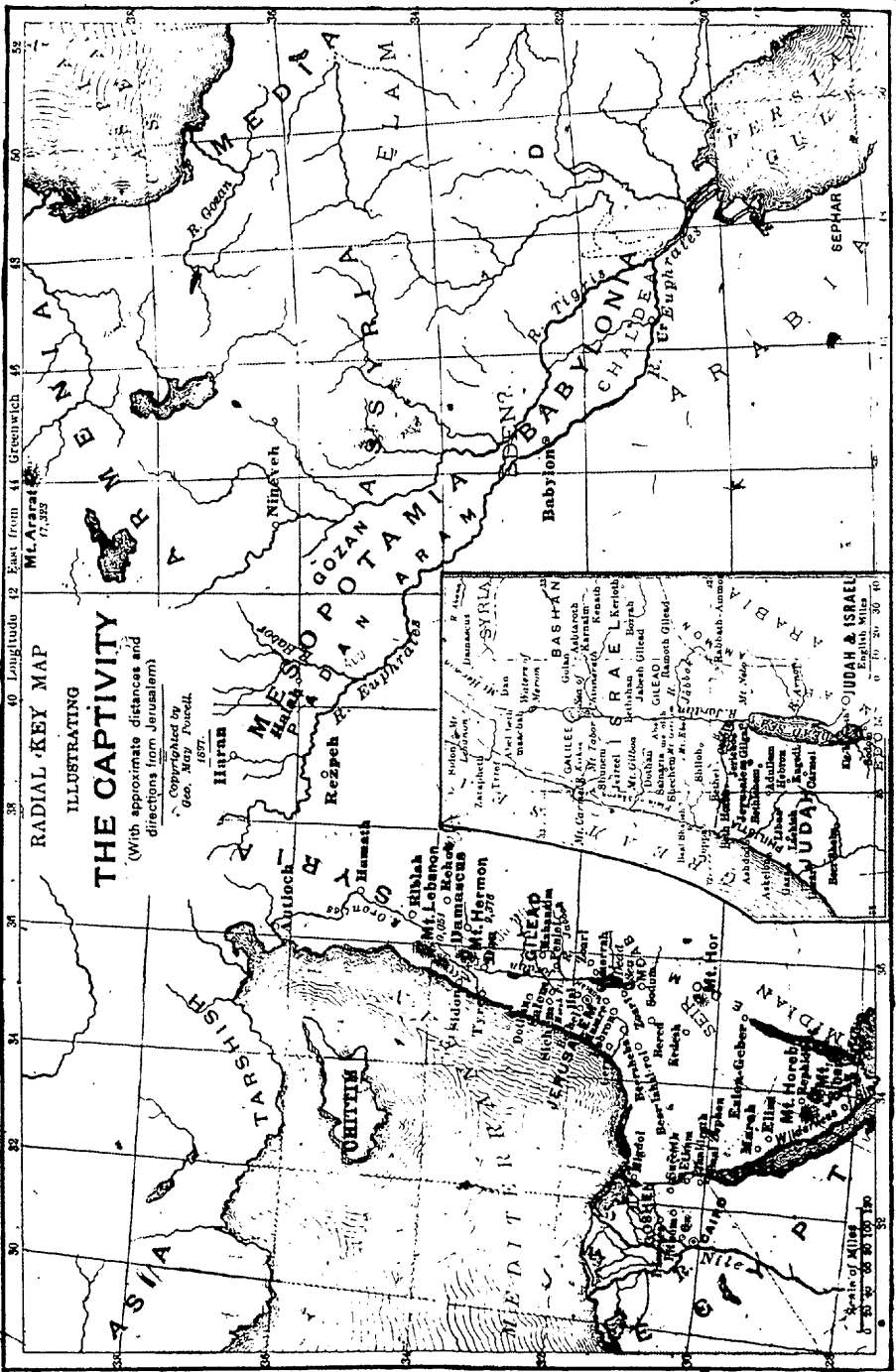
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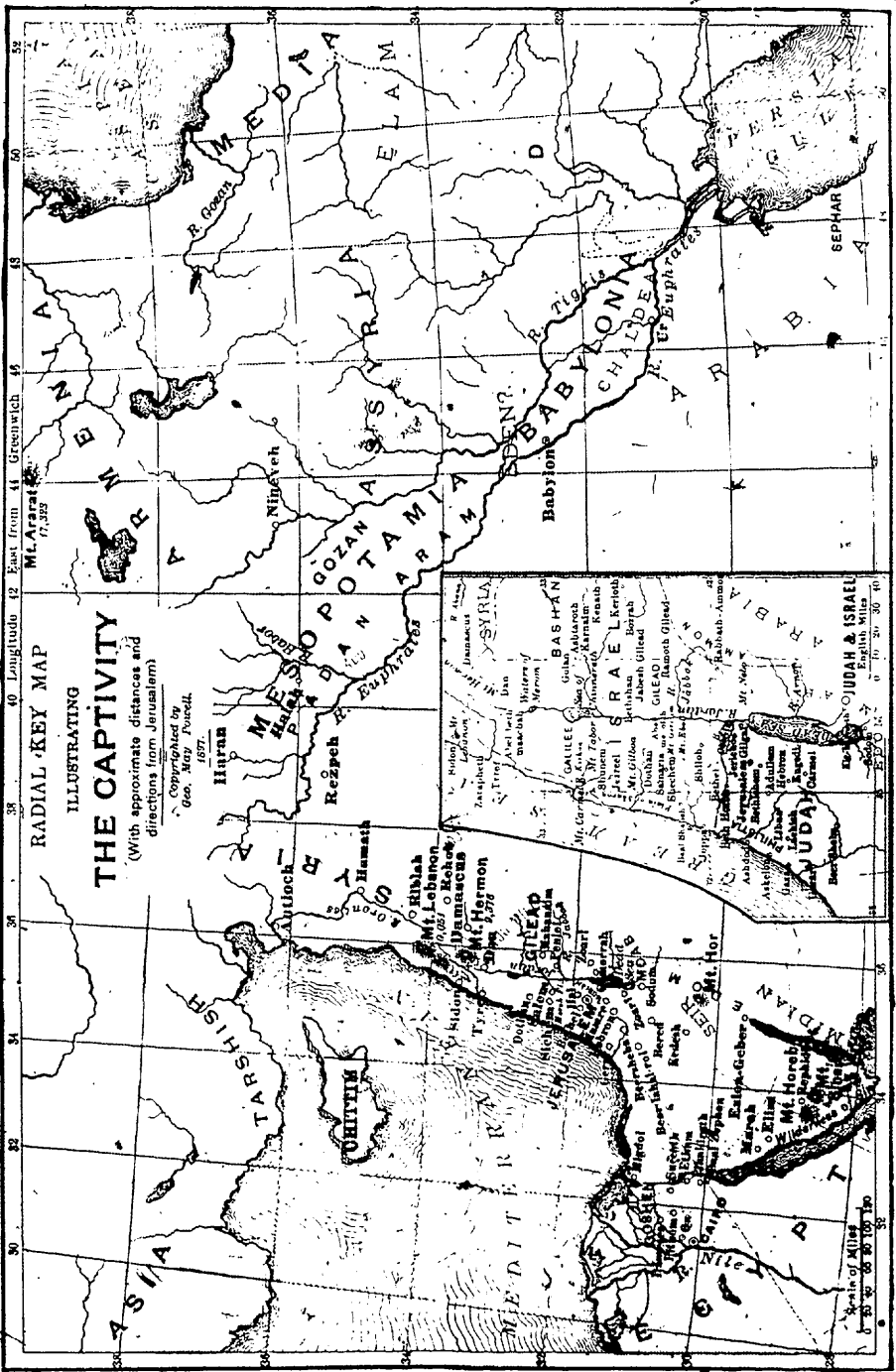
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THE CAPTIVITY

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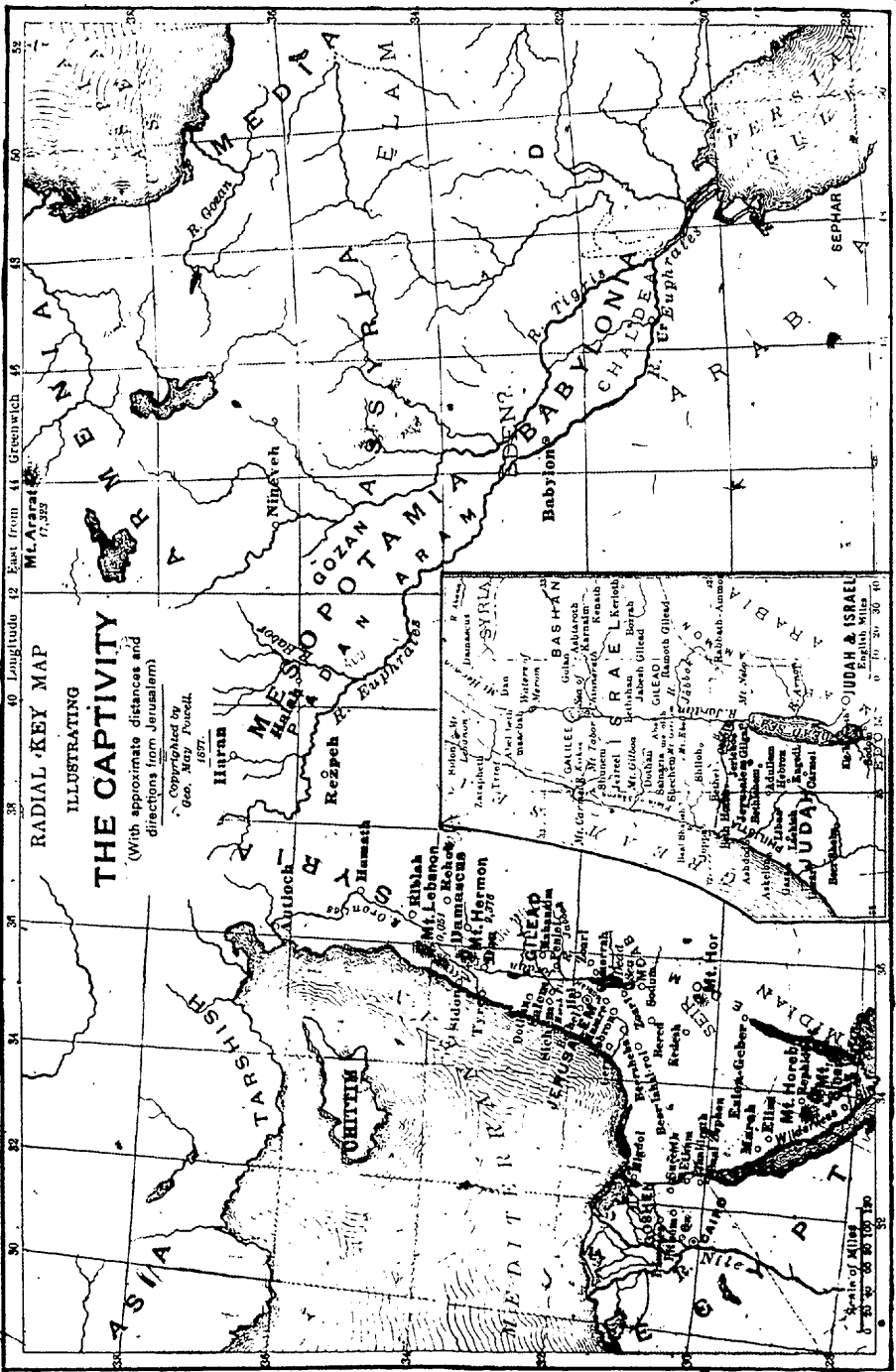
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# The Home Study Quarterly

Vol. V.

JULY, AUGUST, SEPTEMBER, 1899

No. 3

**G**IVE us men!

Strong and stalwart ones;  
Men whom highest hope inspires,  
Men whom purest honor fires,  
Men who trample self beneath them,  
Men who make their country wreath them  
As her noble sons,  
Worthy of their sires!  
Men who never shame their mothers,  
Men who never fail their brothers,  
True, however false are others:  
Give us men—I say again,  
Give us men!

—Bishop of Exeter.

We are well provided with boarding schools for our girls under Presbyterian auspices. The ladies' colleges at Halifax, Ottawa, Toronto, and Brantford are all admirable institutions. We are now to have what has been long and grievously needed, a similar high-class boarding-school for boys, St. Andrew's College, which is to open in Toronto in September, with Rev. George Bruce, D. D., of St. John, New Brunswick, as Principal. Its prospects are bright.

**Our Country—Why Should we Love it,  
and How can we Serve it?**

By Edelis

We hear a good deal about patriotism, about the love of our country, about honouring our country's flag, and a great poet once wrote, as probably you have all read—

“Breathes there a man with soul so dead,  
Who never to himself hath said,  
This is my own, my native land?”

Very likely you can all repeat the rest of it; if not, you should learn it.

But why and how should we love our coun-

try and try to serve it to the best of our ability? For it certainly is not enough to sing, “The Maple Leaf Forever,” or, “The Red, White and Blue,” or “Britannia rules the Waves,” though it is good for boys and girls to learn to sing such songs with all their hearts. Still less is it an evidence of patriotism to set off fireworks or fire-crackers on Dominion Day or the Queen's Birthday, very often to the annoyance or injury of other people, and sometimes to the hurt of those taking part in such sports! The less money you waste in gunpowder the better. But we are to show our love for our country as we should show our love for our family or friends—not in words or mere noise, still less in “bragging”—but in steady, faithful service.

But why should we “love this Canada of ours,” and her good mother, Great Britain, more than all the other beautiful countries in God's world, in which all men should love each other as brethren?

Just for the same reason that it is right for us to love our own families best, though other families are God's children, too, and should be loved by us in their degree. But God has placed us in our own families and has given us the affections that bind us to them, and we must first fulfil our duties to them before we can love and serve other people rightly. In the same way our country is the country in which God has placed us, and the country of our fathers and mothers and brothers and sisters, the country in which we ourselves expect to live; and for all these reasons it and its welfare ought to be dear to our hearts.

It is truly a noble country God has given us, a country second to none in its grandeur and opportunities and privileges. And we owe it to the faithful labours of those who redeemed it for us from the wilderness, who

ventured to come and live in it when it was a mass of mild, unbroken forest, with no fruitful farms spreading their golden crops and white blossoming orchards, no steam-boats or sails on lake or river, but only pathless woods infested with fierce animals and wandering bands of savages at war with each other. We can never realize all the years of lonely exile, of toil and danger, bravely and patiently borne by men and women, and even children, during the last three centuries, to make this beautiful country, stretching from sea to sea, a glorious inheritance for us, with its mountains and prairies, its hills and rivers and lakes, and its quiet streams watering its green pastures. Do we not owe it to those who have gone before us to love and serve this fair Canada they have left us?

But how can boys and girls love and serve their country? Did you ever read of the little Dutch boy, who, passing one of the earthen "dykes," which keep the water in the great canals from flooding the whole country, saw a little water coming through a break, and knew that if it were not stopped at once it would soon spread and run over the whole neighborhood? But there was no one near and the brave boy had to stop it first with his arm, then with his shoulder, and to remain thus for hours till help came, and he had saved the country at the expense of much suffering to himself.

Now there is a great flood of evil which is always threatening to spread over our country, as well as other countries, and to destroy the foundation of righteousness on which the true welfare of any country must rest. This flood of evil is first selfishness, or thinking only of ourselves, and, next, unfaithfulness in fulfilling our duties to others. Now, boys and girls can help to stop this flood by simply *being faithful*—faithful to our laws, which are made for the protection of all, so that the strong shall not oppress the weak; faithful to duty, faithful to friends, faithful to employers, faithful to truth, faithful to their promises; above all, faithful to their God and Saviour, from whom they will receive the love and strength to be faithful to their country and to the people in it.

## A Chat With the Boy's

By Mrs. W. G. Wallace

As I look from my window this bright summer day, I can see the boys at their games and hear their happy voices.

Have you ever thought what life would be like without games, sunshine, twittering birds, the trees that we can watch each day as the buds form, then burst, then grow more and more into the fulness of their perfect beauty?

Would life be a pleasant thing without these bright surroundings? How do you take the wet, disagreeable days,—you never grumble, nor complain, do you?

It is extremely easy to grumble, boys; but how many of you, I wonder, think it worth while to thank Him who gives us the sunshine, the happy home, strength of body and mind, daily food, and, indeed, all the brightness of our lives? You would think it rather mean and ungrateful if a friend gave you a birthday gift and you said not a single "thank you" for it, would you not? Is it not rather mean and ungrateful to take all God's good gifts for granted, and never give Him anything in return, not even a daily "thank you"?

Why, boys, what were you sent into this world for? Simply to enjoy yourselves? Enjoyment is a good thing; God wants us to be happy; but surely there is something better for us all to do than just to please ourselves.

You know that there is a continual warfare going on in the world between the Prince of Light, who is Christ, and the Prince of Darkness, who is Satan; but do you know that Jesus needs *you* to help Him on His side? Why, it is for this purpose, you have been sent into the world, to live for Christ, to fight for His honor and glory; and if you do not do it, if you decline to take the place in His army He has planned for you—sent you into this world to take—it will be left vacant, and you will never hear His "Well done, good and faithful servant," addressed to you.

How is this warfare carried on? Not in a sort of guerilla fashion, but by a disciplined army. How did Kitchener win such a victory over the Mahdi? The Mahdi's troops were strong, they were brave and daring, and very numerous, but they were not disciplined; and therefore our British soldiers, though fewer in number but splendidly organized and trained, won a glorious victory.

The great army used by Christ in His warfare against evil is THE CHURCH. What good is being done in the world to-day is being done by the Church. What opposition is being given to the forces of evil is being given by the Church.

"But," you ask, "where in it is there room for boys to work? The Church is only for grown people."

Why, don't you know that as children of Christian parents you are already in the Church—by your baptism you were enrolled as members—and it may be that many of you have publicly confessed Christ, and are His true followers.

There are many ways in which you may help on the Church in this great struggle against evil and for good, but I want to tell you of one way in which I know some boys, of ages varying from ten to seventeen, are proving good soldiers of Jesus Christ. This is a Boys' Mission Band, which meets two evenings in the month for an hour, to study the various countries where mission work is being carried on. They learn all about the geography, climate, history, and people of the country, as well as what our missionaries are doing in these lands. The study has been full of interest to most of the boys, and many of them have given much help in connection with the work.

This year the Band has been studying our own Northwest, and during these months short papers have been written by the boys on the different peoples finding a home in our country, on the different kinds of mission work done amongst them, and on similar subjects. Occasional debates have been held, as, for instance, on "The relative importance of mission work on the prairies, and among the miners," and as to "Whether the locat-

ing of Indians on reserves has been of advantage to them." The result has been that the boys are growing up with an intelligent grasp of the missions of their Church, and with a real interest in them. And there is also being formed a good spirit of brotherhood amongst the boys, which must be of advantage in days to come.

At each meeting a collection is taken up, and the boys are urged to give systematically, even if only a "penny a week and a prayer."

For several years this Band has supported a native helper in Honan, China, who goes about the country preaching to and teaching the people who are in the darkness of heathenism, and he has been the means of bringing many to know and love our Saviour, Jesus Christ. Is this not work worth doing? And it is boys who do it, boys who are so much needed in the work of our Church.

At Christmas time the members of this Band try to bring a little cheer into the homes of some of the unfortunate ones of our city by supplying them with a good big dinner for Christ's birthday. The boys carry the baskets round themselves on Christmas eve, and I believe they all enjoy their good dinner the more for feeling that some hearts have been gladdened.

In the backwoods of Ontario, and in the Northwest, there are many settlements where the people are poor, and where reading matter is an almost unknown luxury. It is an easy thing for boys in a town or city church to collect from members of the congregation, or other friends, magazines, church or Sunday School papers, or other good reading matter, which can be sent every month or two, to one or more addresses where some of our students are laboring, who would be only too glad to receive and distribute the literature.

Now, the methods of this Band may not be the best that can be adopted, but I hope my few words will lead you to think how in your congregations you can best band yourselves together for the Master's work, and prove that boys are worth a great deal in the extension of Christ's Kingdom.

Toronto

### Bible Dictionary for Third Quarter, 1899.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

**Zer-ub'-ba-bel.** See Sheshbazzar.

## Sabbath School Publications

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## ORDER OF SERVICE: Third Quarter

### Opening

I. SILENCE.

II. RESPONSIVE SENTENCES.

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

SCHOOL. For His mercy endureth forever.

SUPT. Let the redeemed of the Lord say so.

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

III. SINGING.

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

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

VI. SINGING.

### The Lesson

I. STUDY IN CLASSES.

II. SINGING.

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

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

### Closing

I. SINGING.

II. RESPONSIVE SENTENCES.

SUPT. Bless the Lord, O my soul.

SCHOOL. And forget not all His benefits.

SUPT. Who redeemeth thy life from destruction.

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

SUPT. As the heaven is high above the earth,

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

SUPT. Glory ye in His holy name.

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

III. CLOSING HYMN OR DOXOLOGY.

IV. BENEDICTION OR CLOSING PRAYER.



## LESSON I.

## GRACIOUS INVITATIONS

July 2, 1899

Hosea 14: 1-9. Commit to memory vs. 4-7. Read 10: 1-13

1 O Israel, return unto the LORD thy God; for thou hast fallen by thine iniquity.

2 Take with you words, and 1 turn to the LORD: say unto him, Take away all iniquity, and 2 receive us graciously: so will we render the calves of our lips.

3 Asshur shall not save us: we will not ride upon horses: neither will we say any more to the work of our hands, Ye are our gods: for in thee the fatherless findeth mercy.

4 I will heal their backsliding, I will love them freely: for mine anger is turned away from him.

5 I will be as the dew unto Israel: he shall 2 grow

as the lily, and cast forth his roots as Lebanon.

6 His branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon.

7 They that dwell under his shadow shall return: they shall revive as the corn, and 3 grow as the vine: the scent thereof shall be as the wine of Lebanon.

8 Ephraim shall say, What have I to do any more with idols? 5 I have heard Jim, and observed him. I am like a green fir tree. From me is thy fruit found.

9 Who is wise, and he shall understand these things? prudent, and he shall know them? for the ways of the LORD are right, and the just shall walk in them: but the transgressors shall fall therein.

**Revised Version**—1 Return unto: 2 Accept that which is good: so will we render as bullocks the offering of our lips: 3 Blossom: 4 Margin, O Ephraim, what, etc.: 5 I have answered, and will regard him.

## GOLDEN TEXT

"Come, and let us turn unto the Lord." Hos. 6: 1.

## DAILY READINGS\*

- M.—Hosea 14. Gracious invitations.  
T.—Hosea 2: 16-23. Precious promises.  
W.—Isa. 1: 10-20. "Come now."  
Th.—Jer. 3: 12-19. Proclamation of pardon.  
F.—Joel 2: 12-19. Turning with the heart.  
S.—Matt. 11: 25-30. The Saviour's invitation.  
S.—1 John 1. Confession and pardon.

## TIME

About the middle of the eighth century, B.C., close to the time of the founding of the city of Rome.

## PLACE

The kingdom of Israel, of which Samaria was the capital.

## CATECHISM

Q. 63. Which is the fifth commandment?

A. The fifth commandment is, Honor thy father and thy mother; that thy days may be long in the land which the Lord thy God giveth thee.

## LESSON PLAN

## A DIALOGUE

- I. The Prophet, 1, 2. Calls to repentance.  
II. The People, 3. Respond by a vow.  
III. The Lord, 4-6. Makes gracious promises.  
IV. The Prophet, 7. Gives strong assurance.  
V. The Lord, 8. Further confirms.  
VI. The Writer, 9. Adds a final appeal.  
**LESSON HYMNS**  
Book of Praise—43 (Ps.), 161, 185, 189, 199.

\*The Daily Readings throughout the year are those of the International Bible Reading Association, by whose courtesy they are here used.

## CONNECTION

Our lessons for the present half year are from the Old Testament. This lesson takes us back to the closing years of the House of Israel (1: 1). The people were sinning grievously, and Hosea was sent to summon them to repentance.

## EXPLANATION

1, 2. **Return**; through repentance. **Thou hast fallen**; from right living and from the favour of God. **Words**; Speak words of confession, instead of the kissing of calves and the silly foolery of idol worship. **Receive us graciously**; with undeserved favour. The Rev. Ver. reads **accept that which is good**; our prayers and vows (Is. 51: 17). **The calves of our lips**: the sacrifice or offering of confession (Calves were used commonly in sacrifice).

3. **Asshur**; Assyria, their powerful northern neighbor. (See ch. 12: 14 Jer. 31: 18.) **Horses**; i. e., from Egypt, the great military power to the south (ch. 7: 11). **Neither will we say**. They will utterly renounce idolatry (13: 2). **The fatherless**; the desolate and friendless. **Findeth mercy**; the love that forgives the sinner in his guilt.

4, 5. **I will heal**; i. e., forgive the backslidings and make up what has been lost through them. **Mine anger**; the divine displeasure for sin. **As the dew**; refreshing and giving vigor (Ps. 133: 3). **The lily**; in beauty of character. **Roots as Lebanon**; the mountain to the north which "rises from the great roots cast out across the land like those of some giant oak."

6, 7. **His branches shall spread**; he shall grow in numbers, influence and power. **Like the olive tree**; fresh and fruitful. **His smell**. Life shall be fragrant with good deeds as Lebanon with the scent of the pines. **His shadow**; Israel, like a great tree, shall afford shelter for others. **Shall return**; to new life and vigor. **As the vine**; in beauty and fruitfulness. **The wine of Lebanon**; renowned for its richness and flavor.

8. Ephraim, etc.; the name of the chief tribe; used here for the whole nation. The Margin of Rev. Ver. reads, "O Ephraim, what have I," etc.; God speaking to further comfort His people. A green fir tree; An ever-green fir, the image of abiding life. From me. All good comes from God (John

15: 4, 5).

9. These things; his warnings, invitations, etc. Prudent; literally, "the one understanding." The just; those who repent and are forgiven and seek to be holy (vs. 1-4). Shall fall; and so miss life's true goal. (2 Cor. 2: 16.)

ASK YOURSELF

At what time did Hosea prophesy? What was his chief errand?

Juniors

1, 2. To whom is the prophet speaking? What are they advised to do? Why? What leads to repentance? (Rom. 2: 4; Rev. 3: 19.) Who alone saves from sin? How? Give other gracious Gospel invitations. (Mat. 11: 28; Isa. 55; Rev. 22: 17.)

3, 4. What is backsliding? (1 Kings 11: 9; Rev. 2: 4; 2 Cor. 11: 13.)

5. What objects of nature here named? What do they represent? How was dew prized in that land? (Job 29: 19; Zech. 8: 12.) How did Christ speak of the lily? What was Lebanon?

6, 7. Where is the olive first spoken of in the Bible? The vine?

8. How many tribes in Israel? From whom descended? What place held by Ephraim? What does God mean by saying, "He is like a green fir tree?"

9. How are God's ways described?

Seniors

1, 2. Who gave the call to repentance? What is repentance unto life? (S. Catechism, Ques. 87.) How accompanied? (Jas. 4: 8-10.) By what is neglect of it followed? (Rev. 2: 5, 16.) Explain "Calves of our lips." (Heb. 13: 15.)

3. What is meant by the figure "horses"? Compare Isa. 31: 10. For what does giving up false confidence prepare?

4-7. What are the consequences of backsliding? (Jer. 5: 6; Luke 9: 62; Psa. 125: 5.) How will God treat those who turn back from sin? (vs. 5, 6.) What figures are used to describe the blessings that come through God's grace?

8, 9. Who shall walk in God's ways? What about transgressors? Which way are you following?

PRACTICAL

1. Repentance is not merely sorrowing for sin. It is "sorrowing back." With Hosea it is turn and return. The New Testament word for repentance means a change of purpose. To repent is to "cease to do evil" and to "learn to do well."

2. The Bible sanctifies nature—the fresh morning dew—the gorgeous lily—the tower-

ing mountain—the spreading olive—the sweet smelling pines—the growing grain—the fragrant vine—each has its message from God. We learn much of God if we keep our senses awake when we walk abroad. It is well to practise this.

3. Who can resist such love as God's? Surely only the stoniest heart.

FOR WRITTEN ANSWERS

1. Name the persons taking part in this dialogue, with the verses in which each speaks.

2. What three false sources of safety are mentioned in verse 3; and what true source?

3. Write down three promises of blessing here made by God to His people.

*Miss Mowbray  
Brown and all  
all through*

## LESSON 11.

## DANIEL IN BABYLON

July 9, 1899

Daniel 1 : 8-21. (May be used as a Temperance Lesson.) Commit to memory vs. 17, 20. Read the whole chapter

8 But Dan'el purposed in his heart that he would not defile himself with the <sup>1</sup> portion of the king's meat, nor with the wine which he drank; therefore he requested of the prince of the eunuchs that he might not defile himself.

9 Now God <sup>2</sup> had brought Dan'el into favour, and tender love with the prince of the eunuchs.

10 And the prince of the eunuchs said unto Dan'el, I fear my lord the king, who hath appointed your meat and your drink; for why should he see your faces worse liking than the <sup>3</sup> children which are of your sort? <sup>4</sup> then shall ye make me endanger my head to the king.

11 Then said Dan'el to <sup>5</sup> Mel'zar, whom the prince of the eunuchs had set over Dan'el, Hanan'ah, Mi'shael, and Azari'ah.

12 Prove thy servants, I beseech thee, ten days; and let them give us pulse to eat, and water to drink.

13 Then let our countenances be looked upon before thee, and the countenance of the <sup>6</sup> children that eat of the <sup>1</sup> portion of the king's meat; and as thou seest, deal with thy servants.

14 So he <sup>7</sup> consented to them in this matter, and proved them ten days.

15 And at the end of ten days their countenances appeared fairer and fatter in flesh than all the children which did eat of the <sup>1</sup> portion of the king's meat.

16 Thus <sup>8</sup> Mel'zar took away the portion of their meat and the wine that they should drink; and gave them pulse.

17 <sup>9</sup> As for these four <sup>6</sup> children, God gave them knowledge and skill in all learning and wisdom; and Dan'el had understanding in all visions and dreams.

18 <sup>10</sup> Now at the end of the days that the king had said he should bring them in, then the prince of the eunuchs brought them in before Neb'uchadne'zar.

19 And the king communed with them; and among them all was found none like Dan'el, Hanan'ah, Mi'shael, and Azari'ah; therefore stood they before the king.

20 And in all matters of wisdom and understanding, that the king enquired of them, he found them ten times better than all the magicians and <sup>11</sup> astrologers that were in all his realm.

21 And Dan'el continued even unto the first year of king Cy'rus.

**Revised Version**—<sup>1</sup> Omit portion of the; <sup>2</sup> Made Daniel to find favour and compassion in the sight of the prince; <sup>3</sup> Youths which are of your own age; <sup>4</sup> So should ye endanger; <sup>5</sup> The steward; <sup>6</sup> Youths; <sup>7</sup> Hearkened unto; <sup>8</sup> So the steward took away their meat; <sup>9</sup> Now as; <sup>10</sup> And at; <sup>11</sup> Appointed for bringing them in, the prince; <sup>12</sup> Enchanters.

## GOLDEN TEXT

"Daniel purposed in his heart that he would not defile himself." Dan. 1 : 8.

## DAILY READINGS

M.—Daniel 1: 1-7. Captivity.  
T.—Daniel 1: 8-21. Daniel in Babylon.  
W.—Gen. 39: 1-6. Prosperity from God.  
Th.—Psalm 1. The safe way.  
F.—Prov. 16: 1-9. The upright way.  
S.—1 Cor. 9: 19-27. Temperate in all things.  
S.—Jer. 33: 12-19. The Rechabites honored.

## TIME

B. C. 605-3, at the beginning of the 70 years' captivity.

## PLACE

Babylon, to which the Jews had been carried captive. It was on the River Euphrates, and 500 miles east of Jerusalem.

## CATECHISM

Q. 54. What is required in the fifth commandment?

A. The fifth commandment requireth the preserving the honour, and performing the duties, belonging to every one in their several places and relations, as superiors, inferiors, or equals.

## LESSON HYMNS

Book of Praise—100 (Ps.). 533, 263, 252, 260.

## LESSON PLAN

## DANIEL IN BABYLON

## I. The Resolution, 8.

On Daniel's part and that of his three friends that they would not defile themselves with the king's meat nor drink.

## II. The Opposition, 9, 10.

Of the prince of the eunuchs from love to Daniel.

## III. The Experiment, 11-16.

Of pulse and water for ten days and then for three years (v. 5).

## IV. The Outcome, 17-21.

None like Daniel and his three friends.

## CONNECTION

More than a hundred years later than the last lesson, the great 70 years' captivity of the Jews in Babylon began, ch. 1: 1, 2. Daniel and his three friends, who were princes in their own land (v. 3), were among the first of the captives.

## EXPLANATION

8. **Purposed in his heart**; decided to do the right. **Defile himself**. The prescribed diet was forbidden by Jewish law (Lev. 11); or had been consecrated to idols. **The king's meat**; food from the royal table. **Eunuchs**, officers of the king's household.

9, 10. **I fear . . . the king**; who was a very great despot. **Worse liking**; thin and miserable looking through poor living.

**Endanger my head**; put my life in peril. 11-13. **Then said Daniel**; doubtless with the consent of the prince. **To Melzar**; the chief steward, who furnished the food. **Prove thy servants**; try a change of diet as an experiment. **Pulse**; certain plants, as beans, etc.

15, 16. **Appeared fairer**. The coarse food and plain drink had done their work.

17. God gave them knowledge. All gifts of mind as well as of spirit and body are from God. In all learning. It was a learned age. And wisdom; the power to turn knowledge to practical account. Daniel had understanding; a special gift from God.

18, 19. At the end of the days; the three years of their school course (vs. 4, 5). Brought them in; to be examined by the king. The king communed; talked with

them to discover their abilities and progress. Before the king; in his personal service, pages, and to become counsellors by and by, vs. 20, 21. The magicians professed to read the future through dreams, and the astrologers by the study of the stars. The first year of King Cyrus: 536 B.C.; the end of the captivity, which lasted 70 years. So prosper it with those who fear the Lord and are faithful.

#### ASK YOURSELF

##### Juniors

8. Who was Daniel? Whence carried captive? Who was then King of Babylon? (v. 1.) Where were Daniel and his friends to reside? With whom? For what purpose? How long? (v. 5.) Of what did their food consist? What was Daniel's resolve? Why would the king's meat defile? What did Daniel ask? Of whom? Who were the eunuchs?

9, 10. Who had favored Daniel? How does the Lord treat the godly? (Prov. 16: 7.) Of what was the prince of the eunuchs afraid? Why?

11-16. What test did Daniel suggest? For how long? What was pulse? What result?

17-21. Before whom were they brought? How did they stand in their examination? What is meant by "magicians," "astrologers"?

##### Seniors

8. Where was Babylon? Why would it have been wrong for Daniel to eat the food from the king's table? Why was it hard to resist?

9, 10. What selfish view was taken by the prince of the eunuchs? Should we fear God or man? (Acts 4: 19, 20.)

11-16. What Bible characters does Daniel resemble? (Gen. 39: 21; Ezek 14: 14, 20.)

17-21. What were results of the plain food physically? Why a duty to care for the body? (1 Cor. 3: 16, 17; 2 Cor. 6: 16.) What were the results of Daniel's conduct morally? Distinguish between "dreams" and "visions." Give some noted dreams in Bible. (Gen. 22: 12; Gen. 37: 5; 1 Kings 3: 5; Mat. 27: 10.) Some visions. (Ezek. 37; Dan. 2; Dan. 4; Acts 10: 9; 2 Cor. 10.) Who is the great example of resisting temptation? (Mat. 4: 1-11.)

#### PRACTICAL

1. Daniel was made of good stuff. When he "purposed in his heart" he stuck to it.

2. It's a good thing to have God on one's side. (v. 9.) To have it so we must be on God's side. (1 Sam. 2: 30.)

3. Athletes dare not use strong drinks, and no one will who wishes to be strong.

4. There is nothing that pays so well as loyalty to God and to conscience.

#### FOR WRITTEN ANSWERS

1. How did Daniel come to be in Babylon?

2. Why is he so greatly to be admired?

3. Show how plain food and drink are the best.

## LESSON III.

## THE HEBREWS IN THE FIERY FURNACE

July 16, 1899

Daniel 3: 14-28. Commit to memory vs. 16-18. Read the whole chapter

14 Neb'uchadnezzar <sup>1</sup> spake and said unto them, *Is it true, O Shadrach, Me'shach, and Abed'negro, do not ye serve <sup>2</sup> my gods, nor worship the golden image which I have set up?*

15 Now if ye be ready that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of music, ye fall down and worship the image which I have made: *well*; but if ye worship not, ye shall be cast the same hour into the midst of a burning fiery furnace; and who is that <sup>4</sup> God that shall deliver you out of my hands?

16 Sha'drach, Me'shach, and Abed'negro, answered and said, *to the king, O Neb'uchadnezzar, we <sup>5</sup> are not careful to answer thee in this matter.*

17 If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king.

18 But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up.

19 Then was Neb'uchadnezzar full of fury, and the form of his visage was changed against Sha'drach, Me'shach, and Abed'negro; *therefore* he spake, and commanded that they should heat the furnace <sup>6</sup> one seven times more than it was wont to be heated.

20 And he commanded <sup>7</sup> the most mighty men that were in his army to bind Sha'drach, Me'shach, and Abed'negro, and to cast them into the burning fiery furnace.

21 Then these men were bound in <sup>8</sup> their coats, their hosen, and their hats, and their other garments, and were cast into the midst of the burning fiery furnace.

22 Therefore because the king's commandment was

urgent, and the furnace exceeding hot, the flame of the fire slew those men that took up Sha'drach, Me'shach, and Abed'negro.

23 And these three men, Sha'drach, Me'shach, and Abed'negro, fell down, bound into the midst of the burning fiery furnace.

24 Then Neb'uchadnezzar the king was astonished, and rose up in haste, and spake, and said unto his counsellors, Did not we cast three men bound into the midst of the fire? They answered and said unto the king, True, O king.

25 He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the <sup>9</sup> form of the fourth is like <sup>10</sup> the Son of God.

26 Then Neb'uchadnezzar came near to the mouth of the burning fiery furnace, and spake, and said, Sha'drach, Me'shach, and Abed'negro, ye servants of the most high God, come forth, and come *hither*. Then Sha'drach, Me'shach, and Abed'negro, came forth of the midst of the fire.

27 And <sup>11</sup> the princes, governors, and captains, and the king's counsellors, being gathered together, saw these men, <sup>12</sup> upon whose bodies the fire had no power; nor was an hair of their head singed, neither were their <sup>13</sup> coats changed, nor the smell of fire had passed on them.

28 Then Neb'uchadnezzar spake, and said, Blessed be the God of Sha'drach, Me'shach, and Abed'negro, who hath sent his angel, and delivered his servants that trusted in him, and have changed the king's word, and yielded their bodies, that they might not serve nor worship any god, except their own God.

**Revised Version**—1 Answered; <sup>2</sup> Of purpose; <sup>3</sup> My god; <sup>4</sup> That god; <sup>5</sup> Have no need; <sup>6</sup> Omnit one; <sup>7</sup> Certain mighty men; <sup>8</sup> Their hosen, their tunics (*margim*, turbans), and their mantles; <sup>9</sup> Aspect; <sup>10</sup> A son of the gods; <sup>11</sup> The satraps, the deputies and the governors; <sup>12</sup> That the fire had no power upon their bodies; <sup>13</sup> Hosen.

## GOLDEN TEXT

"Our God whom we serve is able to deliver us." Dan. 3: 17.

## DAILY READINGS.

- M.—Daniel 3: 1-7. The golden image.  
 T.—Daniel 3: 8-18. The fiery furnace.  
 W.—Daniel 3: 19-30. The fiery furnace.  
 Th.—Isa. 43: 1-7. God's presence in trouble.  
 F.—Isa. 41: 8-16. An Almighty helper.  
 S.—1 Peter 4: 12-19. Patience in suffering.  
 S.—Acts 12: 1-11. The Lord's angel.

## TIME

Perhaps 20 years after events of last lesson, when Nebuchadnezzar had destroyed Jerusalem and conquered well nigh the whole known world.

## PLACE

The Plain of Dura within the limits of Babylon.

## CATECHISM

Q. 65. What is forbidden in the fifth commandment?

A. The fifth commandment forbiddeth the neglecting of, or doing anything against, the honor and duty which belongeth to every one in their several places and relations.

## LESSON HYMNS.

Book of Praise—34 (Ps.), 530, 277, 276, 584.

## LESSON PLAN

I. The furious King, 14, 15.

Raging because the three Hebrews did not worship his golden image.

II. The faithful Hebrews, 16-18.

Who will do right even if God should allow them to die for it.

III. The Fiery Furnace, 19-23.

Seven times hotter than "it was wont to be heated."

IV. The Wonderful Deliverance, 24-28.

The men safe in the fire, because God was with them.

## CONNECTION

Nebuchadnezzar made a great idol (See Is. 40: 19; 41: 7; Jer. 10: 9), and summoned many officers to the opening ceremonies. All who did not worship the idol were to be cast into a burning fiery furnace. Daniel's three friends refused.

## EXPLANATION

14, 15. Spake unto them. See vs. 12, 13. Is it true? Rev. Ver., "Is it of purpose?" Have you done this intentionally or otherwise? Now if ye be ready. He gives them another opportunity. Cornet, prob-

ably a horn, straight or curved; Flute, a wind instrument; Harp, resembling the modern harp; Sackbut, a stanged instrument; Psaltery, something like the lyre, a stringed instrument; Dulcimer, a sort of

bagpipe. **And who is that God?** He recognized their God as one of many and thought that he himself was superior to all.

**17-20. Our God;** a reply to the king's boast in v. 15. **But, if not.** We will obey God whatever happens. **His visage was changed.** His very features were contorted with anger. **The most mighty men;** so that there would be no chance of escape.

**21. In their hosen, tunics, mantles** (Rev. Ver.). They were dressed in loose trousers (hosen), a tunic, or undergarment

and a cloak.

**23-25. Fell down;** probably through an opening in the top. **Rose up in haste;** showing his astonishment and terror. **Counsellors;** his chief advisers. **A son of the gods** (Rev. Ver.). It was indeed most likely the very Son of God.

**26-28. The most high God.** He now acknowledges Him as supreme; see his boast in v. 15. **And the princes.** It was a public deliverance and there could be no doubt about the miracle. **Yielded their bodies;** rather than disobey God.

#### ASK YOURSELF

##### Juniors

**14, 15.** Who made the image? Of what? What size? Where set up? What said in reference to it? (v. 6.) Who reported against the three Hebrews? (v. 8.) What prompted this? What did the king command? (v. 13.) What did he say?

**16-18.** What reply made? In whom did they trust? Upon what were they determined?

**19-23.** Why was the king angry? What order was given? What was done? How dressed? Why bound? How hot was the furnace? Who were destroyed?

**24-28.** What astonished the king? Whom did he see? Who was the fourth person? What did the king call the Hebrew children? How perfectly were they kept? What does the king now do?

##### Seniors

**14-15.** Are not kings to be obeyed? (Rom. 13: 1, 5; 1 Pet. 2:13) When is it wrong to submit to rulers?

**16-18.** What prepared them to withstand the temptation? (See last lesson.) Why were they so confident? What can be done by faith? (Gal. 2: 20; Rom. 11: 20; 1 Pet. 2: 9; Ps. 27: 13; Heb. 13: 13).

**19-23.** How did the king's anger defeat itself?

**24-28.** Give three evidences of God's hand seen by Nebuchadnezzar in the miracle? (v. 25.) What decree afterwards made? (v. 29.) Wherein just? Wherein unwise? Any such golden images now? What fiery furnace for refusal to worship them? How is God's providence exercised? (Psa. 36: 6; Mat. 6: 26; Psa. 91: 4.)

#### PRACTICAL

1. Here is a king fairly drunk with pride, and kings are not the only people whose brains pride sets reeling.

2. A safe and simple rule, God first, and everything else afterwards!

3. To do right is no guarantee against suffering. It is often the very highway to it.

4. "The righteous cry, and the Lord heareth and delivereth them out of all their troubles." (Ps. 34: 17.)

#### FOR WRITTEN ANSWERS

1. Describe Nebuchadnezzar's image.

2. Tell how the three Hebrews acted and what was done to them.

3. How were they delivered and what effect had this upon the King?

## LESSON IV.

## THE HANDWRITING ON THE WALL

July 23, 1899

Daniel 5: 17-31. Commit to memory vs. 24-28. Read Chaps. 4 and 5

17 Then Daniel answered and said before the king, Let thy gifts be to thyself, and give thy rewards to another; <sup>1</sup> yet I will read the writing unto the king, and make known to him the interpretation.

18 O thou king, the most high God gave Nebuchadnezzar thy father a kingdom, and majesty, and glory, and honour:

19 And for the majesty that he gave him, all people, nations, and languages, trembled and feared before him: whom he would he slew; and whom he would he kept alive; and whom he would he set up; and whom he would he put down.

20 But when his heart was lifted up, and his mind hardened in pride, he was deposed from his kingly throne, and they took his glory from him:

21 And he was driven from the sons of men; and his heart was made like the beasts, and his dwelling was with the wild asses: they fed him with grass like oxen and his body was wet with the dew of heaven; till he knew that the most high God ruled in the kingdom of men, and that he appointed over it whomsoever he will.

22 And thou his son, O Belshazzar, hast not humbled thine heart, though thou knewest all this;

23 But hast lifted up thyself against the Lord of

heaven; and they have brought the vessels of his house before thee, and thou, and thy lords, thy wives, and thy concubines, have drunk wine in them; and thou hast praised the gods of silver, and gold, brass, iron, wood, and stone, which see not, nor hear, nor know: and the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified:

24 Then was the part of the hand sent from him; and this writing was written:

25 And this is the writing that was written, MENE, MENE, TE'KEL, UPHAR'SIN.

26 This is the interpretation of the thing: MENE; God hath numbered thy kingdom, and finished it.

27 TE'KEL; Thou art weighed in the balances, and art found wanting.

28 PE'RES; Thy kingdom is divided, and given to the Medes and Persians.

29 Then commanded Belshazzar, and they clothed Daniel with scarlet, and put a chain of gold about his neck, and made a proclamation concerning him, that he should be the third ruler in the kingdom.

30 In that night was Belshazzar the king of the Chaldeans slain.

31 And Darius the Mede took the kingdom, being about threescore and two years old.

**Revised Version**—1 Nevertheless; 2 The kingdom, and greatness, and glory, and majesty; 3 Because of this greatness; 4 The peoples; 5 Raised up; 6 His spirit was hardened that he dealt proudly; 7 He was led; 8 Ruled; 9 Setteth up; 10 Before him; 11 Inscribed; 12 Brought it to an end; 13 Purple; 14 The Chaldean king; 15 The Mede; 16 Received.

## GOLDEN TEXT

"God is the judge." Ps. 75: 7.

## DAILY READINGS

M.—Daniel 5: 1-9. Belshazzar's feast.

T.—Daniel 5: 10-16. Daniel called.

W.—Daniel 5: 17-31. The handwriting on the wall.

Th.—Jer. 52: 12-19. The temple vessels.

F.—Jer. 51: 47-58. Prophecy against Babylon.

S.—Acts 12: 18-23. Herod's punishment.

S.—Luke 12: 13-21. Found wanting.

## TIME

Forty or fifty years after our last lesson, probably 539 or 538 B.C., the year that Babylon was taken by Cyrus.

## PLACE

Probably Babylon; perhaps Accad, where, according to an ancient inscription, the "king's son" was when Babylon was taken.

## CATECHISM

Q. 66. What is the reason annexed to the fifth commandment?

A. The reason annexed to the fifth commandment is a promise of long life and prosperity (as far as it shall serve for God's glory and their own good) to all such as keep this commandment.

## CONNECTION

During a great feast which Belshazzar gave to his lords a hand appeared writing on the wall. All his wise men having failed to read the writing (v. 8), the king sent for Daniel (v. 13).

## EXPLANATION

17, 18. Let thy gifts. See v. 16. Daniel will do his duty without fear or favour. The most high God gave. God has something to say in the governing of nations. Thy father. Nebuchadnezzar was not Belshazzar's actual father; the term is used here for his predecessor, a common way of speaking.

19. And for its majesty; on account of the greatness and the power given him. All peoples. His empire, like that of Great Britain, was made up of many nations speaking different languages. Whom he would he set up. He promoted or degraded officials at his pleasure.

20, 21. His mind hardened in pride; which led him to act independently of God. Deposed from . . . throne; by the providence of God. From the sons of men; from their society. He was afflicted with a form of madness in which he assumed in some measure the habits of an animal. (See ch. 4 for the whole story.) Till he knew; that God is the supreme ruler (4: 34).

22, 23. Thou knewest; he had not sinned in ignorance. Brought the vessels; see 2 Chron. 36: 18. Drank wine in them; an intentional insult to Jehovah. And whose are all thy ways; who has

## LESSON PLAN

I. The King Rebuked, 17-24.

Because, like Nebuchadnezzar, he had lifted himself up against the Lord of heaven.

II. The Handwriting Interpreted, 25-28.

God's judgment on the king and the kingdom.

III. Daniel Rewarded, 29.

According to the king's promise (v. 16).

IV. Belshazzar Slain, 30.

That very night.

V. The Kingdom Taken, 31.

By "Darius the Median."

## LESSON HYMNS

Book of Praise—103 (Ps.); 331, 129, 131, 363.

power over the whole course of our lives.

25-28. In the Chaldee tongue, **MENE**, numbered; **TEKEL**, weighed; **UPHARSIN**, divisions. Both the king and the kingdom were found wanting in righteousness and so the doom fell.

29. Then commanded **Belshazzar**; as he had promised in v. 16. **With scarlet**;

the color usually worn by persons of rank. **Chain of gold**; denoting rank and authority.

30, 31. Belshazzar was slain that very night. **Darius, the Median**; not mentioned in history. Possibly a prince under Cyrus, the king of the Medes and the Persians, into whose hands the kingdom now fell.

#### ASK YOURSELF

Relate the story of Belshazzar's feast and the handwriting on the wall. (vs. 1-9). How came Daniel on the scene? (vs. 10-12.) What promise does the king make him? (13-16.)

#### Juniors

17. Who was the king? What was the writing? Where did it appear? (v. 2.)

18, 19. What had been done for Nebuchadnezzar? By whom? How did he act?

20. What caused his fall? To what does pride lead? (Prov. 28 : 25.)

21-23. What was the punishment? What should Belshazzar have done? Who was the greatest example of humility? What sin had the king now committed? Where forbidden? (Lev. 18 : 21; Neh. 13 : 18.)

24-31. From whom was the hand sent? Why was the king so terrified? What was the writing? In what language? What the meaning? How was Daniel rewarded? What happened to Belshazzar? Who succeeded him?

#### Seniors

17-24. Who recommended Daniel as the interpreter of the writing? What privileges conferred on Nebuchadnezzar? How did he use them? What followed? By what is pride followed? (Prov. 16 : 18.) To what is it a hindrance? (Ps. 10 : 4.) What sins at the feast? What commandment broken? Why should God be glorified? (Isa. 25 : 1.)

25-28. Give meaning of the writing. How fulfilled? Give Bible instances of "weighed and found wanting." (Gen. 19 : 24; Esther 7 : 10; Ezra 6 : 11.) What is sin? (S. Catechism, Ques. 14.) What redeems and cleanses from it? (Eph. 1 : 7; 1 John 1 : 7-9.)

#### PRACTICAL

1. It is those who keep nearest to God who are the best counsellors.

2. How closely God observes. He knows men one by one. He lays His finger on each erring man and says, "Thou, Thou, Thou, art found wanting."

3. A boasting nation is on the edge of

trouble. It is only by giving God the glory that a nation stands.

4. "Weighed—numbered—wanting—and not cleansed. Weighed—numbered—wanting—but cleansed in the blood. Which shall it be with you?"—A. F. Schauffler.

#### FOR WRITTEN ANSWERS

1. Give the words written on the wall and their meaning.

2. For what sins was Belshazzar destroyed?

3. How may we be saved from the doom of the ungodly?



## LESSON V.

## DANIEL IN THE DEN OF LIONS

July 30, 1899

Daniel 6: 10-23. Commit to memory vs. 21-23. Read the whole chapter.

10 Now when Dan'el knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jeru'salem, he kneeled upon his knees three times a day, and prayed and gave thanks before his God, as he did aforetime.

11 Then these men assembled, and found Daniel praying and making supplication before his God.

12 Then they came near, and spake before the king concerning the king's decree; Hast thou not signed a decree, that every man that shall ask a petition of any God or man within thirty days, save of thee, O king, shall be cast into the den of lions? The king answered and said, The thing is true, according to the law of the Medes and Persians, which altereth not.

13 Then answered they and said before the king, That Dan'el, which is of the children of the captivity of Ju'dah, regardeth not thee, O king, nor the decree that thou hast signed, but maketh his petition three times a day.

14 Then the king, when he heard these words, was sore displeas'd with himself, and set his heart on Dan'el to deliver him; and he labored till the going down of the sun to deliver him.

15 Then these men assembled unto the king, and said unto the king, Know, O king, that the law of the Medes and Persians is, That no decree nor statute which the king establisheth may be changed.

16 Then the king commanded and they brought

**Revised Version**—1 Making petition and supplication; 2 Interdict; 3 Omit with himself; 4 Nothing might be changed; 5 To the den to Daniel (only unto Daniel at the end of the clause); 6 For him omitted; 7 Had trusted.

## GOLDEN TEXT

"The Lord is thy keeper." Ps. 121: 5.

## DAILY READINGS

- M.—Daniel 6: 1-9. Conspiracy against Daniel.  
T.—Daniel 6: 10-17. Daniel in the den of lions.  
W.—Daniel 6: 18-23. Daniel in the den of lions.  
Th.—Psalm 56. Trust in the Lord.  
F.—Acts 5: 25-32. God rather than man.  
S.—2 Tim. 4: 1-8, 16-18. Delivered.  
S.—Rev. 2: 1-10. Be faithful!

## TIME

Between B.C. 538 and 536, the two years during which Darius was reigning under Cyrus.

## PLACE

Babylon, where Daniel was in high authority.

## CATECHISM

Q. 67. Which is the sixth commandment?

A. The sixth commandment is, Thou shalt not kill.

## LESSON HYMNS

Book of Praise—97 (Ps.), 293, 273, 278, 373.

## LESSON PLAN

## I. Praying to His God, 10.

Notwithstanding the king's decree.

## II. Accused Before the King, 11-13.

By the envious plotters.

## III. In the Den of Lions, 14-17.

To the great distress of the king, who had made the foolish decree (v. 7).

## IV. Delivered, 18-23.

By God's angel and to the king's great joy, and "because he believed in his God."

## CONNECTION

Daniel was made prime minister under Darius. (v. 2.) The other officers through envy plotted his ruin, obtaining a decree that whoever should pray to any but the king should be cast into the den of lions. (vs. 4-9.)

## EXPLANATION

10. The writing; the decree of v. 7. His windows being opened. He would not show fear by closing them. Toward Jeru'salem; the peculiar dwelling-place of God on earth (1 Kings 8: 46-49). As he did aforetime; in his usual manner.

11-13. These men; mentioned in v. 4. Assembled. The word means "To run together with tumult," showing their eagerness. Then they came near; to present their proofs of Daniel's offence. Save of thee, O king.

The Persian kings claimed divine honours; and the plotters used this fact to conceal their real motives. Den; an underground pit in which lions for hunting were kept. That Daniel; Judah; words of contempt. Regardeth not thee; pays no heed to thine authority.

14-17. Sore displeas'd; for having signed the decree. And labored; to find some means of saving him. Know, O king. It was the established custom that no decree once issued could be changed. Thy God.

will deliver thee. He was, not ignorant of the power of Daniel's God. The king sealed it, affixed his own seal and the signet of his lords to the stone by means of clay or wax. That nothing might be changed (Rev. Ver.); so that neither the king nor his lords could interfere to aid Daniel.

18-20. Passed the night. He could take no pleasure in anything. With a lam-

entable voice; literally "a voice of grief." Is thy God . . . able, etc. His feelings are divided between hope and fear.

21-23. O king, live forever; a common mode of addressing a king. His angel. See Ps. 34: 7; 91: 4; Heb. 1: 14; Matt. 4: 11; Luke 22: 43. Exceeding glad; because Daniel was unhurt. Trusted in his God (Rev. Ver.). True faith is never disappointed.

ASK YOURSELF - 1

How many rulers did Darius set over his kingdom? Who was chief? Why preferred? Who conspired against him?

Juniors

Seniors.

10. Why was it difficult to find a charge against Daniel? What in regard to him attracted attention? (v. 5.) What was proposed? (v. 8.) What did the king therefore do? How did Daniel act? Why windows open towards Jerusalem?

11-13. Who spied on Daniel? To whom did they report?

14-17. How did the king feel? Why? What did he think of Daniel? On what did he set his heart? How long did he try? What was special in the law of the Medes and Persians? What command given? How did the king encourage Daniel? How was the door fastened? Why so sealed? (Compare Matt. 27: 66.)

18-23. How did Darius spend the night? What happened in the morning? To whom did Daniel give the glory? Over whom have angels charge? What did the king command? (v. 24.)

10. What was the pretence for the decree? What the real object? To what does envy lead? (James 3: 16.)

11-13. What should be done when God's honor is concerned? What is prayer? (S. Catechism, Ques. 98.) To whom alone should worship be given? (Matt. 4: 10; Col. 2: 18.) Compare the moral weakness of Darius and Pilate with moral courage of Daniel and Christ.

14-17. How is deliverance secured? (Psa. 33: 18; Joel 2: 13.) What is a signet? Why here the signets of both king and lords?

18-23. Why was the king so distressed? (Rom. 2: 15; Luke 9: 7.) Why such haste in the morning? What expected? How was Daniel saved? To what is faith necessary? (1 Tim. 1: 17, 18.) How tried? (1 Peter 1: 6, 7.) With what results? (James 1: 3.)

PRACTICAL

Lions that destroy us:

Angels that shut their mouths:

- |                                |                                  |
|--------------------------------|----------------------------------|
| 1. "What other people say."    | 1. "What Jesus says."            |
| 2. "Only once" (when tempted). | 2. "Never."                      |
| 3. "Nobody will see."          | 3. "God sees."                   |
| 4. "Do it to-morrow."          | 4. "Now" (is the accepted time). |

-Lucy Wheelock.

FOR WRITTEN ANSWERS

1. What rulers did Darius appoint and what was Daniel's place amongst them?

2. How did Daniel act when the king's decree had been issued.

3. Which would you rather have been, Daniel in the den of lions, or the king in his palace, and why?

## LESSON VI.

## THE NEW HEART

August 6, 1899

Ezekiel 36: 25-36. Commit to memory vs. 25-27. Read Ezekiel 11: 14-25; Jer. 31: 31-34

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 an 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 And I will also save you from all your uncleanness; 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 sakes do I this, saith the Lord God, be it known unto you; be ashamed and confounded for your own ways, O house of Israel.

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 filled, 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 build the ruined places, and plant that that was desolate: I the Lord have spoken it, and I will do it.

**Revised Version**—1 And I will: 2 Multiply: 3 Nations: 4 Omit own: 5 That I cleanse you: 6 Cause the cities to be inhabited, and the waste places shall: 7 Fenced and inhabited; 8 Have builded . . . and planted that which.

## GOLDEN TEXT

"A new heart also will I give you." Ezek. 36: 26.

## DAILY READINGS

M.—Ezek. 36: 22-30 } The new heart.  
T.—Ezek. 36: 31-38 }  
W.—Ezek. 11: 14-21. The gift of God.  
Th.—Jer. 31: 31-34. The new covenant.  
F.—Jer. 32: 36-44. A God-fearing heart.  
S.—Jer. 24: 1-7. Whole-hearted return.  
S.—Titus 3: 1-8. Regeneration.

## TIME

After the destruction of Jerusalem, B.C. 586.

## PLACE

Ezekiel dwelt at Tel-Abib, on the bank of the River Chebar, probably one of the great canals near Babylon.

## CATECHISM

Q. 68. What is required in the sixth commandment?

A. The sixth commandment requireth all lawful endeavors to preserve our own life, and the life of others.

## LESSON HYMNS

Book of Praise—43 (Ps.), 131, 160, 553, 200.

## LESSON PLAN

I. A New Heart, 25, 26.  
Cleansed by God's Spirit.

II. New Life, 27.  
Of obedience to God's law.

III. A New Land, 28-34.

Their own land restored to them again, where God will be with them, to keep them holy, and to send prosperity.

IV. A New World, 35, 36.

The heathen brought to the Lord through the Lord's power and grace towards His own people.

## CONNECTION

Through idolatry the people of Judah had become very wicked. Nebuchadnezzar came and carried them to Babylon. By this Jehovah's name was brought into contempt among the heathen. He will now cleanse His people from their sin, bring them back to their land and make His name glorious among all nations.

## EXPLANATION

25, 26. Then will I sprinkle; to wash away their sin. The sins of the heathen into which they had fallen were unspeakably vile. Before entering the kingdom we must be washed from sin, John 3: 5; and all along we need cleansing, John 1: 8; 9. Heart is used here, generally, of the nature. The stony heart is one that has been hardened by sin; the heart of flesh, the new, tender heart which God bestows. A new spirit is a will turned to God.

27, 28. My Spirit within. The only real change is from within by the power of the Holy Spirit, Rom. 2: 28, 29. All else follows the inward renewal. Cause you to walk; not by force, but from love to God, John 14: 15-21. My statutes; my judgments;

God's laws. Ye shall dwell. Compare Ex. 20: 12 for one example; also Ezek. 28: 25; 27: 25. My people; see 1 Pet. 2: 9.

29-31. Save you . . . uncleanness; by purifying you from it. Call for the corn. Prosperity (good crops of grain, grapes and olives) will follow repentance. (Compare ch. 34: 27-29; Hos. 2: 21; Jer. 31: 12. Lay no famine upon you. Famine follows sin. Compare Luke 15: 15, 16. No more reproach. The heathen told them that Jehovah was either weak or angry, and was not caring for them. Loathe yourselves; be ashamed, hate the very thought of your past sin.

32-34. Not for your sakes; which

Rev. J. P. Wainwater, 6-11.

shows how thoroughly unworthy they were. Which of us is any more deserving? Ps. 51:1-4. **In the day.** They would have their own land again so soon as they should be cleansed from sin. Godliness has promise of the life that now is as well as of that which is to come. **Desolate in the sight of all.** All nations saw the evil effects of their sin.

**35, 36. Like the garden of Eden; a proverb for fertility and beauty.** Sin brought

a blight, but a holy life is blessed even to the land. Compare Gen. 3:17-19. **Fenced; walled and fortified. Then the heathen shall know.** Observing the effect of the change wrought in the hearts and upon the land, the heathen would know it was of God, and be led to trust in Him. Mat. 5:16. **I . . . have spoken . . . will do it.** Compare 2 Cor. 1:20; Heb. 6:17, 18.

#### ASK YOURSELF

Who wrote this prophecy? Why was the house of Israel rejected? (vs. 16-19.)

#### Juniors

**25.** Who is speaking? What does he say? To what is reference made? (Num. 8:7.) What does God promise? What will He take away? How great is the change?

**27, 28.** What will God's Spirit lead them to do? Where were they to dwell? What bond between God and His people?

**29, 30.** From what saved? What blessings sent? What other prophet spoke of this? (Hos. 2:22.)

**31-33.** How is sin described? (Prov. 15:9; Deut. 25:16.) Who helps us to resist it? What required on our part? What promises to the holy people?

#### Seniors

**25-27.** Why is the new birth required? (Rom. 8:4, 8.) By whom effected? (1 John 2:29.) How described? (2 Cor. 5:17.) What does it produce? (Col. 3:10.) How evidenced? (1 John 5:1.)

**28-34.** What keeps from sin? (Psa. 119:11.) How should sin be treated? (Psa. 97:10.) What is required to do this?

**35, 36.** What change made? What does Eden represent? What follows when God speaks? What is the character of God as set forth in the lesson? (Psa. 62:12; 2 Cor. 1:3.)

#### PRACTICAL

Six motives to the new life:

1. It brings one back to his own, v. 28.
2. It delivers from sin, v. 29.
3. It is joined with prosperity, vs. 29, 30.

4. It renews and ennobles, vs. 31, 32.
5. It brings a blessing on one's country, vs. 33-35.
6. It leads men to God, v. 36.

—Adapted from Peloubet.

#### FOR WRITTEN ANSWERS

1. Describe what God says He will do to make His people holy.

2. Name some of the blessings that He promises to them.

3. For whose sake does God so change and bless them? (vs. 32, 36.)

## LESSON VII.

## EZEKIEL'S GREAT VISION

August 13, 1899

Ezekiel 37: 1-14. Commit to memory vs. 5, 6. Read John 3: 1-18

1 The hand of the LORD was upon me, and carried me out in the spirit of the LORD, and set me down in the midst of the valley which was full of bones,

2 And caused me to pass by them round about: and, behold, there were very many in the open valley; and, lo, they were very dry.

3 And he said unto me, Son of man, can these bones live? And I answered, O Lord God, thou knowest.

4 Again he said unto me, Prophecy upon these bones, and say unto them, O ye dry bones, hear the word of the LORD.

5 Thus saith the Lord God unto these bones: Behold, I will cause<sup>1</sup> breath to enter into you, and ye shall live:

6 And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I am the LORD.

7 So I prophesied as I was commanded; and as I prophesied, there was a<sup>2</sup> noise, and behold<sup>3</sup> a shaking, and the bones came together, bone to his bone.

8 And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above: but there was no breath in them.

9 Then saith he unto me, Prophecy unto the<sup>4</sup> wind, prophesy, son of man, and say to the<sup>4</sup> wind, Thus saith the Lord God; Come from the four winds, O<sup>5</sup> breath, and breathe upon these slain, that they may live.

10 So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army.

11 Then he said unto me, Son of man, these bones are the whole house of Israel: behold, they say, Our bones are dried, and our hope is lost: we are cut off for our parts.

12 Therefore prophecy and say unto them, Thus saith the Lord God; Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel.

13 And ye shall know that I am the LORD, when I have opened your graves, O my people, and brought you up out of your graves.

14 And shall put my<sup>6</sup> spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the LORD have spoken it, and performed it, saith the LORD.

Revised Version—<sup>1</sup> Margin, Spirit; <sup>2</sup> Thundering; <sup>3</sup> An earthquake; <sup>4</sup> Margin, Breath; <sup>5</sup> Margin, Wind, or Spirit; <sup>6</sup> Clean out off; <sup>7</sup> Caused you to come up out.

## GOLDEN TEXT

"I will put my spirit within you." Ezek. 36: 27.

## DAILY READINGS

M.—Ezek. 37: 1-14. Ezekiel's vision.

T.—Ezek. 37: 20-28. Promise of restoration.

W.—Ezek. 22: 23-31. All have sinned.

Th.—Isa. 1: 1-9. Dead in sin.

F.—Deut. 8: 11-20. Warning.

S.—Rom. 8: 1-11. Quickened by the Spirit.

S.—Eph. 2: 1-10. From death to life.

## TIME

Early in the Exile, which Ezekiel foretells is to come to an end.

## PLACE

On the banks of the Chebar.

## CATECHISM

Q. 69. What is forbidden in the sixth commandment?

A. The sixth commandment forbiddeth the taking away of our own life, or the life of our neighbor unjustly, or whatsoever tendeth thereunto.

## LESSON HYMNS

Book of Praise—25, 105, 111, 518, 551.

## LESSON PLAN

## I. The Dry Bones, 1, 2.

Which Ezekiel saw in the open valley, "very many" and "very dry."

## II. The Living Army, 3-10.

The dead bones changed by God's power and at the prophet's word into living men.

## III. What it all Meant, 11-14.

The hopeless captives in Babylon to be brought back a living nation into their own land.

## CONNECTION

As a punishment for their sins, God's people had been scattered. To all appearance, the nation was dead. Can the nation live again? and how? To these questions, the vision of to-day's lesson is the answer.

## EXPLANATION

1, 2. The hand of the LORD; the Spirit of the Lord constraining him in a trance or ecstasy. The valley (see ch. 3: 22); the place where God was wont to meet and speak with Ezekiel. Bones; with no life in them. Very many; a whole nation in ruins. Very dry; dead apparently beyond hope of revival.

3-6. Son of Man. The title conveys a hint of human helplessness. Can these bones live? Looking at the bones He could not say, Yes; looking to God He could not say, No. (Rom. 4: 17-21; Heb. 11: 19.) Thou knowest. Luke 18: 27. Prophecy; speak as from God. The word of the LORD; a word of promise and hope (compare John 5: 25). I will cause

breath; the final step of giving them life, mentioned first because, without it, what followed would be of no avail. That I am the LORD. We know God best through experience of His grace and power.

7, 8. As I was commanded; as a true servant doing exactly as he was bidden. As I prophesied. In obedience to the Word spoken, the scattered bones come together with a rattling noise. Margin, Rev. Ver., "thundering." Shaking, Rev. Ver., "earthquake." Compare what happened at the crucifixion of our Lord, Matt. 27: 51-54.

9, 10. Unto the wind. The bodies still lacked life, the sign of which was breath. The four winds; from every quarter. O breath; Rev. Ver., "wind" or "spirit."

**Breathe upon** (into); as God breathed in to Adam, Gen. 2: 7. **So I prophesied—and they lived.** The prophet did his life part, and God the rest, as He always will.

**11. Israel.** God's people were so called from their great ancestor, Gen. 32; 28. **Cut off;** from God's favor and from being one

among the nations. **For our parts;** i.e., "As for us, we are cut off."

**12-14. Your graves;** the grave of captivity, the grave of sin and death (Eph. 2: 1). **Then shall ye know.** That God gives life to the dead is unanswerable proof that He is the true God.

#### ASK YOURSELF

To whom was the vision shewn? What is a vision?

##### Juniors

**1-3.** By whom was the prophet taken? To what place? What was in it? In what state? What question? What reply?

**4-8.** What did God command Ezekiel to do? What was he to say? Who is the source of all life? (Acts 17: 28.) Who preserves it? (Ps. 36: 6.) How should it be spent? (Luke 1: 75; Rom. 14: 8.) As Ezekiel was speaking, what happened? What then followed? What was still lacking?

**9, 10.** What next addressed? What said? What change? How brought about?

**11-14.** Whom did the "dry bones" represent? Where were God's people? In what condition? What promise given them? Who was to be their deliverer? From what are the spiritually dead raised? To what?

##### Seniors

**1-3.** What important truth concerning the future life is taught by Ezekiel's vision? Upon what was the hope of the resurrection founded? How confirmed? What kind of bodies shall saints have at the last day? (1 Cor. 15: 43, 44; Phil. 3: 21.) Of what is Christ's resurrection an assurance? (Acts 17: 31.)

**4-10.** What agents used in the vision to restore life? When has spiritual life its origin? (John 3: 3-8.) Its infancy? (1 John 2: 12.) Its youth? (1 John 2: 13, 14.) Its maturity? (Eph. 4: 13.)

**11-14.** Who to-day are represented by the "dry bones"? How restored to life? By what power is the work done?

#### PRACTICAL

1. God would have us know how dead our hearts are—like bones in the open field, dead and dry. Sin has not only wounded us but it has killed outright?

2. Only God can revive us; for He alone can give life to the dead.

3. That life is through His Holy Spirit, and the Holy Spirit is given for the asking. (Luke 11: 13.)

4. Those who do as God tells them to do will, like Ezekiel, see the impossible happen. (Mark 9: 23.)

#### FOR WRITTEN ANSWERS

1. What did Ezekiel see in the vision?

2. Describe how the dry bones became a living army.

3. What was the great purpose of the vision? Show how it was well fitted to accomplish this purpose.

## LESSON VIII.

## THE RIVER OF SALVATION

August 20, 1890

Ezekiel 47: 1-12. Commit to memory v. 12. Compare Ezek. 13: 1 and 14: 8, 9; Matt. 13: 31-33. Rev. 22: 1-3

1 Afterward he brought me again unto the door of the house; and, behold, waters issued out from under the threshold of the house eastward; for the fore-front of the house stood toward the east, and the waters came down from under from the right side of the house, at the south side of the altar.

2 Then brought he me out of the way of the gate northward, and led me about the way without unto the utter gate by the way that looketh eastward; and, behold, there ran out waters on the right side.

3 And when the man that had the line in his hand went forth eastward, he measured a thousand cubits, and he brought me through the waters; the waters were to the ancles.

4 Again he measured a thousand, and brought me through the waters; the waters were to the knees. Again he measured a thousand, and brought me through; the waters were to the loins.

5 Afterward he measured a thousand; and it was a river that I could not pass over: for the waters were risen, waters to swim in, a river that could not be passed over.

6 And he said unto me, Son of man, hast thou seen this? Then he brought me, and caused me to return to the brink of the river.

7 Now when I had returned, behold, at the bank of

the river were very many trees on the one side and on the other.

8 Then said he unto me, These waters issue: out toward the east country, and go down into the desert, and go into the sea; which being brought forth into the sea, the waters shall be healed.

9 And it shall come to pass, that every thing that liveth, which moveth, whithersoever the rivers shall come, shall live: and there shall be a very great multitude of fish, because these waters shall come thither; for they shall be healed; and everything shall live whither the river cometh.

10 And it shall come to pass, that the fishers shall stand upon it from En-gedi even unto En-ei-laim; they shall be a place to spread forth nets; their fish shall be according to their kinds, as the fish of the great sea, exceeding many.

11 But the miry places thereof, and the marshes thereof shall not be healed, they shall be given to salt.

12 And by the river upon the bank thereof, on this side and on that side, shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed: it shall bring forth new fruit according to his months, because their waters which they issued out of the sanctuary; and the fruit thereof shall be for meat, and the leaf thereof for medicine.

**Revised Version**—1 By; 2 Round by the way; 3 Of the gate that looketh toward the east; 4 Margin, or, trickled forth; 5 When the man went forth eastward with the line in his hand; 6 Upon; 7 Forth toward the eastern region; 8 Shall go down into the Arabah; and they shall go forth toward the sea; into the sea shall the waters go which were made to issue forth; and the; 9 Every living creature which swarmeth, in every place whither the rivers come; 10 For those waters are come thither, and the waters of the sea shall be healed; 11 By it; from En-gedi even unto En-ei-laim shall be a place for the spreading of nets; 12 Fail; 13 Every mouth; 14 The waters there-of issue.

## GOLDEN TEXT

"Whosoever will, let him take the water of life freely." Rev. 22: 17.

## DAILY READINGS

M.—Ezek. 47: 1-12. The River of salvation.  
T.—Isa. 35. Streams in the desert.  
W.—2 Kings 3: 9-20. A miraculous supply.  
Th.—Zech. 14: 4-11. Living waters.  
F.—Psalm 65. The River of God.  
S.—Rev. 21: 1-7. A free gift.  
S.—Rev. 22: 1-7. Water of life.

## TIME

Twenty-fifth year of Ezekiel's captivity (ch. 40: 1, B.C. 572).

## PLACE

As in previous lessons.

## CATECHISM

Q. 70. Which is the seventh commandment?

A. The seventh commandment is, Thou shalt not commit adultery.

## LESSON HYMNS

Book of Praise—4: 18, 144, 161, 148, 457.

## LESSON PLAN

## I. The Waters Springing, 1, 2.

From under the threshold of the temple and at the south side of the altar.

## II. The Waters Deepening, 3-5.

To the ancles, the knees the loins, then a deep rushing river.

## III. The Waters Giving Life, 6-12.

Fish in abundance, and trees on their banks for food and healing.

## CONNECTION

Another message to the captive people; a part of the beautiful description, chs. 40-48, of their new home.

## EXPLANATION

1, 2. **He**; the prophet's guide. (See ch. 40: 1-4). **To the door**; from the outer court (see ch. 46: 21), to the entrance of the Holy Place, or Temple proper. **Waters issued**. The spring which rose on the hill on which the Temple stood issued from the base south of the door of the Holy Place. **The altar**; of burnt offering (Ex. 38: 1) which stood immediately before the door of the Holy Place, Ex. 40: 6. **Northward**. The east gate was shut (for reason see ch. 44: 2). He was therefore taken out by the north

gate around to the outer east gate. **There ran out waters**. (Margin, Rev. Ver., "trickled forth.") A small stream as yet.

3-5. **The man**; his guide. **The line**; Ch. 40: 3. **A thousand cubits**; about 500 yards. **The waters were now ankle deep. Again . . . a thousand**. At the half mile, the waters were to the knees; at three-quarters, to the loins; at a mile, impassable. The further we follow the river of salvation, the deeper does it become.

**6-9. To the brink.** He must now see the beauty of the banks. **Very many trees;** because of the volume of living water (see Rev. 22: 2). **Toward the east country;** the desert land of Jordan and the Dead Sea. Read the Rev. Ver. as given above. The "Arabah" is the depression of the Jordan Valley, the Dead Sea, etc. **The waters shall be healed;** the Dead Sea, so salt that nothing could live in it. The river of salvation goes down to the very depths of human guilt and woe, and heals. **The rivers.** The stream divides itself at the entrance to the

Sea. Fish are often found most plentifully at the mouths of rivers.

**10-12. A place to spread nets;** the finishing touch to the picture of a flourishing fishing shore. **According to their kinds;** of many kinds, as in the Mediterranean or Great Sea. **The miry places.** The marshes about the sea would remain salt; illustrating the condition of those who allow the river of salvation to pass them by. **Meat;** food. For illustration of v. 12, see Ps. 1: 3; Rev. 22: 2.

#### ASK YOURSELF

##### Juniors

1, 2. What house referred to? Whence came the water? Which altar? What does water stand for in the Bible? (Lsa. 55: 1; John 4: 14.)

3-5. What did the man with the measuring line do? What is the length of a cubit? What four words mark the depth of waters?

6-10. What form of address here used? (Used 95 times in Ezekiel.) Of whom used in New Testament? What grew on the banks of the river? What do trees illustrate in the Bible? (Ps. 1: 33; Mat. 7: 17, Rom. 11: 24.) Of what sort are the waters of the Dead Sea? What change did the river effect on them?

11, 12. What is said about the miry places? What is the tree of life? (Gen. 2: 9; Rev. 2: 7; Rev. 22: 2.) To whom is the water of life offered? On what terms?

##### Seniors

1, 2. What blessings are set forth by the vision? What are some of the things which accompany salvation? (2 Cor. 9: 15; John 1: 12; John 15: 5.) Whence the source of the waters which the prophet saw? What their volume? What their virtue?

3-5. To what is the grace of God necessary? (Heb. 12: 28.) Of what is it the source? (Acts 18: 27; Eph. 1: 7; 2 Thess. 2: 16.) Where shall it spread? Whom does it prosper? In what are they made fruitful? What has the Gospel of salvation done? (Eph. 2: 14-19.)

7, 12. What has sin produced? What is the remedy provided? What power has God's spirit? Phil. 4: 13. What are meant by "miry" places? What is the result of rejecting God's grace? Who is our life? In what sense? What is meant by "the fruits thereof shall be for meat"? By "the leaf thereof for medicine"?

#### PRACTICAL

1. The river of Salvation widens and deepens as it flows onward.

2. Wherever God's grace comes it makes men holy and happy.

#### FOR WRITTEN ANSWERS

1. Whence did the waters flow? What measurements were taken? What were the depths found?

2. Whither did the waters finally flow and what effect did they produce?

3. State some of the great spiritual truths illustrated by the vision.



## LESSON IX.

## RETURNING FROM CAPTIVITY

August 27, 1899

Ezra 1:1-11. Commit to memory vs. 2-4. Read Ezra 2: 64-70

1 Now the first year of Cyrus king of Persia, that the word of the Lord by the mouth of Jeremi<sup>ah</sup> might be fulfilled, the Lord stirred up Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying,

2 Thus saith Cyrus king of Persia, The Lord God of heaven hath given me all the kingdoms of the earth; and he hath charged me to build him an house at Jeru<sup>salem</sup>, which is in Ju<sup>dah</sup>.

3 Who is there among you of all his people? his God be with him, and let him go up to Jeru<sup>salem</sup>, which is in Ju<sup>dah</sup>, and build the house of the Lord God of Israel, (he is the God,) which is in Jeru<sup>salem</sup>.

4 And whosoever remaineth in any place where he sojourneth, let the men of his place help him with silver, and with gold, and with goods, and with beasts, beside the freewill offering for the house of God that is in Jeru<sup>salem</sup>.

5 Then rose up the chief of the fathers of Ju<sup>dah</sup> and Ben<sup>jamin</sup>, and the priests and the Levites, with all them whose spirit God had raised, to go up to build the house of the Lord which is in Jeru<sup>salem</sup>.

Revised Version.—Wherever there is among you of all his people; <sup>1</sup>Is left; <sup>2</sup>Heads of fathers' houses; <sup>3</sup>Even all whose; <sup>4</sup>Stirred; <sup>5</sup>Bowls; <sup>6</sup>When they of the captivity were brought.

## GOLDEN TEXT

"The Lord hath done great things for us; whereof we are glad." Ps. 126: 3.

## DAILY READINGS

- M.—Ezra 1. Returning from captivity.  
T.—Ezra 2: 1. and 64-70. Returning captives.  
W.—Jer. 29; 10-14. The word of Jeremiah.  
Th.—Isa. 44: 21-28. Prophecy of return.  
F.—Isa. 61. Proclamation of liberty.  
S.—Isa. 51: 9-16. Joy of redemption.  
S. Psalm 107: 1-15. Praise for deliverance.

## TIME

The first year of the rule of Cyrus in Babylon, B.C. 538-529.

## PLACE

Babylon, Cyrus, its conqueror, now ruling.

## CATECHISM

Q. 71. What is required in the seventh commandment?

A. The seventh commandment requirith the preservation of our own and our neighbour's chastity, in heart, speech, and behaviour.

## LESSON HYMNS

Book of Praise—101 (Ps.): 262, 587, 385, 304.

## LESSON PLAN

## I. The King's Proclamation, 1-4.

Cyrus, King of Persia, stirred up by the Lord, calls upon the Jews to return to Jerusalem to rebuild the temple there, and commands his people to help.

## II. The Jews' Response, 5.

Rulers and people alike are eager to go.

## III. The Question of Supplies, 6.

Full provision is made according to the king's command.

## IV. The Holy Vessels, 7-11.

These are restored to them by Cyrus.

## CONNECTION

Cyrus, King of Persia, conquered Babylon B.C. 538. The prophets had foretold that he would deliver the Jews from bondage, and restore the city and Temple. Cyrus plans to do so, almost at once on his ascending the throne.

## EXPLANATION

1, 2. In the first year; of the rule of Cyrus over Babylon. The Lord stirred up; by His Holy Spirit, probably through the words of the prophets and the entreaties of the people. Made Proclamation; by means of heralds, who spoke it to the people. In writing; made official record of it among the state papers. The Lord God; Jehovah, God of heaven. Wherever Lord is found in the Old Testament in capitals, it stands for Jehovah, the sacred name of Israel's God. Hath given me; an acknowledgment of the true God. Hath charged me. Is. 44: 28; 45: 1, 13.

3, 4. He is the God; the only living and true God. (Compare Daniel 6: 26.) Remain-

eth; is left, or surviveth, after the trials of the exile. The men of the place. The neighbors, whether Jews or Babylonians, were to help. With silver, etc.; with everything necessary for the journey and for settlement. (For "the beasts," see ch. 2: 66, 67.) The freewill offering; a special offering to help in the rebuilding of the temple of God.

5-8. The chief; the heads of families. The divisions were, (1) Tribes, (2) Families, (3) Households. Judah and Benjamin; the tribes who returned. Priests... Levites; the tribe who attended to the services of the temple. Vessels of silver. "Silver-ware" is a common gift still. Precious things; perhaps gems. Willingly

offered. See v. 4.

**Vessels.** King Nebuchadnezzar had stripped the temple of its instruments of service, and placed them in the temples of his gods in Babylon, 2 Chron. 36: 7; Daniel 1: 2. **The prince of Judah**; called by the Persian title Tirshatha, ch. 2: 63.

**9-11. Chargers**; basins used to catch the blood<sup>of</sup> of the animals slain in sacrifices.

**Knives**; used in the slaying of the sacrifices. **Basons**, Rev. Ver., "Bowls." These are vessels provided with covers or lids, tankards. Of a second sort; of a subordinate kind, and for a less important service. **All the vessels.** The total number in vs. 9, 10 is 2,499. There has been some mistake in copying or a great number of lesser vessels are taken in to make up the 5,400.

#### ASK YOURSELF

##### Juniors

1-4. By whom was Judah taken captive? What led to the captivity? Who was Cyrus? How influenced? Who holds the hearts of kings? How does He turn them? (Prov. 21: 1.) What did Cyrus do? Where foretold that he should restore Judah? How is God spoken of? What proclamation did Cyrus make? What permission given? How many responded? (Ch. 2: 2.) Who were to help the Jews? How? -

5-6. Who were the two leaders? (Ch. 3: 8.) Who followed them? What did their neighbors give them? What similar occurrence do we read of? (Ex. 12: 35, 36.)

7-11. Who had preserved the holy vessels? Who now had charge of them? Of what did the vessels consist? Why had God preserved these holy vessels so carefully for His people?

##### Seniors

1-4. By whom were the Jews led into captivity? How long did the captivity last? Why were they taken captive? What do national sins defile? (Isa. 24: 5, 6; Ezek. 14: 11; Hag. 2: 14.) What did Cyrus proclaim to the people? How was provision for the journey and for building to be made?

5-11. Who were the leaders in the return? (v. 11.) Who assisted the Israelites? Which Psalm describes the setting out of the captives? What prophecy fulfilled? (Isa. 48: 20, 21.) Why are afflictions sent? Whence comes deliverance? When? What benefit did the captivity do to the Jews? Why does God want volunteers for His service? Are you in the ranks? If not, why not?

#### PRACTICAL

1. The real ruler of the nations is God. He must always be reckoned with.

2. Men are free to remain away from God or to come back to Him; a choice that carries with it a fearful responsibility.

3. God's Spirit in the worker<sup>is</sup> the best preparation for the Lord's work.

4. God keeps close count of the vessels of His own house. Even the hairs of our heads are all numbered.

#### FOR WRITTEN ANSWERS

1. Describe the king's part in the return from captivity.

2. Describe the people's part.

3. Describe the Lord's part.

## LESSON X.

## REBUILDING THE TEMPLE

September 3, 1899

Ezra 3:10-1:5. Commit to memory vs 10, 11. Read chapters 3 and 4

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

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

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

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

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

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

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

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

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

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

## GOLDEN TEXT

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

## DAILY READINGS

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

## TIME

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

## PLACE

Jerusalem, the Holy City.

## CATECHISM

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

## LESSON PLAN

## I. The Work Begun, 10-13.

With high enthusiasm and the hearty co-operation of all.

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

By the people of the land who pretended zeal for God.

## LESSON HYMNS

Book of Praise—108 (Ps.), 97 (Ps.), 559, 573, 238.

## CONNECTION

The exiles returned during the first year of Cyrus, and in the seventh month of the year (the fall). The altar of burnt offering was set up on its old site, and the stated worship and feasts established. Great preparations were made for the laying of the foundation of the Temple. Zerubbabel was the civil ruler, and Joshua, the high priest.

## EXPLANATION

10. When the builders laid; on the day on which the ceremony of laying the foundation took place. They; Zerubbabel and Joshua and the chiefs of the people. Set the priests; stationed the priests in their appointed place, the priests' court. In their apparel; clothed in their gorgeous priestly robes of blue and purple and scarlet and holding the trumpets. The Levites; who had charge, under the priests, of the worship. David had assigned the instrumental music to the Levites (1 Chron. 6:31; 16:4-7; 25:1, 2.)

11-13. They sang by course. The choir was divided, and standing opposite each other, sang alternate portions of the psalms responsively. Because he is good; words found in Ps. 136, and suitable for this occasion. Many of the . . . ancient men; the

old men, who had seen the first temple in its glory. Wept with a loud voice; so insignificant did this building seem, and yet so gracious had Jehovah been to them. Many shouted for joy; the young especially, who thought only of the present deliverance and privilege.

Ch. 4: 1, 2. The adversaries; the Samaritans who lived near by. (See 2 Kings 17:24-29.) Some of their old foes also, the Israelites, still remained. The children of the captivity; the Hebrew way of styling those who had been carried to Babylon. We seek your God. Their worship was of a mixed sort. (See 2 Kings 17, as above.) Esar-haddon; the King of Assyria who had brought them from the east and settled them in Israel. (2 Kings 19:37.)

3. **Ye have nothing to do with us.** The Jews resented the claim of these "mixed multitudes" to have a part in the re-building of the temple. **We ourselves together;** they, and they alone. They refused external aid that they might the better maintain internal purity. This was no narrowness. It was righteous zeal. Compromises are always perilous.

4, 5. **Weakened the hands;** through fear and by constant threatening and occasional attacks.

**Hired counsellors;** at the court of Cyrus, to poison the mind of that monarch against the Jews at Jerusalem. **All the days of Cyrus.** From 538 to 529. Darius Hystaspes followed in 522. There was therefore a break of sixteen years in the work.

#### ASK YOURSELF

Who built the first temple? By whom destroyed? Who, the second? Who, the third? How did the Jews regard the temple and its worship? Ps. 84.

#### Juniors

10. Who were the builders? To what tribe did the priests belong? What colors in their robes? What are cymbals? How used? How did the Jews treat the Temple in Christ's time? (Matt. 21: 12, 13.) How should God's house be treated by all? In what ways can we shew reverence for God's house?

11-13. How did the older people act? How the others? Why the difference?

Ch. 4: 1-3. What is an adversary? Who were the adversaries who opposed the Jews in their work? What did they ask? Of whom? For what purpose? What was the reply? Who is our greatest adversary?

4, 5. How did they hinder the work? For how long?

#### Seniors

10. Why is character-building so important? Who is the foundation of character? (1 Cor. 3: 11, 12.)

11. What three great thoughts in the song? How has God's mercy been shown? (Luke 1: 78; Titus 3: 5.) To whom? (Psa. 103: 17.) What is the greatest gift of God's mercy? Why did the people shout?

12, 13. What were the causes of the weeping? (Hag. 2: 3.) Of whom is the Temple a type?

Ch. 4: 1-5. Who gives success in any work? What should be rendered for it? (Psa. 126.) Why was opposition offered to the work? What was the result? When was the building finished? (Ch. 6: 15.)

#### PRACTICAL

1. The Lord's work is always urgent.
2. A working church is apt to be a singing church.
3. Don't be afraid of enthusiasm. You will

need it all if you are to do the Lord's work as He wishes it done.

4. It requires little brain and less grace to be a hinderer.

#### FOR WRITTEN ANSWERS

1. Why did some weep and some shout for joy?

2. Tell the story of the "adversaries."

3. What is enthusiasm, and what purpose does it serve in the Lord's work?

## LESSON XI.

## ENCOURAGING THE BUILDERS

September 10, 1899

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

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

2 Speak now to Zerubbabel the son of Sheal'tiel, governor of Judah, and to Josphua the son of Josedech, the high priest, and to the residue of the people, saying,

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

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

Revised Version—1 Jehozadak; 2 Remnant; 3 Its former; 4 Omit in comparison of it; 5 And my spirit abode; 6 Desirable things; 7 Latter glory of this house

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

**DAILY READINGS**

M.—Haggai 1. God's call to build.  
T.—Haggai 2: 1-9. Encouraging the Builders.  
W.—Ezra 5: 1-5. The Call obeyed.  
Th.—Ezra 5: 6-17. Opposition.  
F.—Ezra 6: 1-12. Enemies defeated.  
S.—Ezra 6: 13-22. The Temple completed.  
S.—2 Chron. 5: 11-14. God's glory.

**TIME**

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

**PLACE**

Jerusalem.

**CATECHISM**

Review questions 63-66.

**LESSON HYMNS**

Book of Praise—30, vs. 1, 6-8 (P.S.); 271: 532, 278, 535.

**LESSON PLAN****I. The Builders Depressed, 1-3.**

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

**II. The Builders Encouraged, 4-9.**

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

**CONNECTION**

The people had become discouraged through the opposition of their neighbors and the building of the Temple ceased for sixteen years. It is now begun again, under the exhortations of Haggai and Zechariah. Haggai gave four distinct messages, beginning ch. 1: 4; 2: 1; 2: 10; 2: 20. Our lesson is the second of the four.

**EXPLANATION**

1-3. In the seventh month. October; not quite a month after they had begun the work (Ch. 1: 15). The one and twentieth day; the seventh day of the harvest feast of Tabernacles (Lev. 23: 36). There had been a bad harvest, and the people were cast down. To Zerubbabel and to Josphua; leaders, the one in civil and the other in religious matters. If the leaders lag, the people are sure to droop. Saying. The first prophecy (Ch. 1) had been one of severe rebuke. This is one of encouragement. Who is left? Only a handful, for it was 86 years since Solomon's temple had been destroyed. How do ye see it now? He comes down with them underneath their drooping hopes, if he may, perchance, lift them higher on his own confidence. As nothing. There was gold, gold, gold everywhere in Solomon's temple. Six hundred talents, worth \$21,600,000, were used in overlaying the Holy of Holies alone.

4, 5. Yet now be strong. Take courage. There may be reason for regret, but there is

greater reason for joy and hope; a word for all classes, as all shared in the gloom: And work. Work is a sovereign cure for grief. I am with you; the greatest incentive to work, God's presence and help. Compare Matt. 28: 19, 20. The Lord of Hosts. The possessor of all power in heaven and in earth. Matt. 28: 18. The word that I covenanted. God covenanted with His people in Egypt to be with them, Ex. 19: 6, 6; and His covenant still abides. My Spirit remaineth. Continually with them, as in the pillar by day and by night, Is. 63: 11; Zech. 4: 6.

6, 7. Yet once ("once again"). It is a little while. The time is close at hand. The first great changes in the nations which were to end in the establishment of Christ's kingdom on earth were near. I will shake the heavens; as at Sinai and Calvary. Upheavals in the kingdom of nature have sometimes accompanied upheavals amongst the nations. (Compare Christ's own words, Matt. 21: 25, 26.) I will shake

all nations; with great social, political and religious convulsions. **The desire**, Rev. Ver., "desirable things." When nations are moved by God's power and grace they use their treasures in His cause, Is. 60. **Shall come**; shall be offered to God. **I will fill this house with glory**; through the blessings bestowed on the worshippers in it.

**8, 9. The glory of this latter house;**

Rev. Ver., "The latter glory of this house." The promise of greater glory is fulfilled to the utmost in Christ Himself, present in the temple when on earth, in His Church on earth now, and in the heavenly Jerusalem of which He is the temple. (Rev. 21: 22.) **Will I give peace**, from all enemies. (Compare Ps. 119: 165 and Christ's parting gift, John 14: 27.)

#### ASK YOURSELF

##### Juniors

**1-3.** By whom did the word of the Lord come? When? To whom? Why to these two? What does he say?

**4, 5.** What exhortation given? To whom? What encouragement repeated? (See ch. 1: 13.) What is a covenant? What covenant has God made? What had God's Spirit done before? (Isa. 63: 11.) What assurance now given?

**6, 7.** What had God sent upon the enemies of His people before they left Egypt? To what events do the words "I will shake all nations" refer? What is meant by "the desirable things" of all nations?

**8, 9.** Who is the possessor of all things? How should His gifts be used? Whose presence gave its chief glory to the temple? How should God be worshipped?

##### Seniors

**1-3.** How long had the building been neglected? Who now summons the people to the work? (Ch. 1.) What was the appeal made? How long since Solomon's Temple had been destroyed? Whence the discouragement?

**4, 5.** How is strength made perfect? (Heb. 11: 34.) To whom does Christ promise to come? (Matt. 18: 20.) When had God covenanted with His people? How was the covenant kept on their part? How on His?

**6, 7.** To what period does "a little while" refer? Why may Christ be called "the desire of all nations"? Is He yours? How does He satisfy?

**8, 9.** What discouragements have God's people to-day? What encouragements?

#### PRACTICAL

**1.** Leadership is a gift from God and He will hold to strict account for its use.

**2.** The Lord discourages no one except wrong-doers.

**3.** The weakest is omnipotent, if God be with him (Phil. 4: 13).

**4.** Whoever else may fail us, God never will.

**5.** The chief glory of a Church is to have Christ in it and Christ-like men.

**6.** The gold is God's. It is ours only to use in His service.

#### FOR WRITTEN ANSWERS

1. Who built the first Temple? The second? The third?

2. Quote three passages in which God promises to be with His people.

3. How were the promises of verse 9 fulfilled?

## LESSON XVII.

## POWER THROUGH THE SPIRIT

September 17, 1899

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

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

2 And said unto me, What seest thou? And I said, I have <sup>1</sup> looked, and behold a candlestick all of gold, with <sup>2</sup> a bowl upon the top of it, and <sup>3</sup> his seven lamps thereon, <sup>4</sup> and seven pipes to the seven lamps, which are upon the top thereof:

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

4 <sup>5</sup> So I answered and spake to the angel that talked with me, saying, What are these, my lord?

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

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

7 Who art thou, O great mountain? Before Zerubbabel thou shalt become a plain: and he shall bring forth the <sup>8</sup> headstone thereof with shoutings, crying,

Grace, grace unto it.

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

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

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

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

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

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

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

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

## GOLDEN TEXT

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

## DAILY READINGS

M.—Zech. 4. Power through the Spirit.

T.—2 Chron. 20: 5-18. "Not by might."

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

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

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

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

S.—2 Cor. 3. Life by the Spirit.

## TIME

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

## PLACE

Jerusalem.

## CATECHISM

Review questions 67-69.

## LESSON HYMNS

Book of Praise—46 (Ps.), 352, 217, 551, 311.

## LESSON PLAN

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

Of the golden candlestick and the olive trees.

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

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

## CONNECTION

Through a series of visions given to Zechariah God encouraged the people and their rulers in the work of re-building the Temple. In the vision which we study to-day He shows them the source of true power.

## EXPLANATION

1-3. The angel; that interpreted the visions, ch. 1: 12. Waked me. He was overpowered by what he had seen. (See previous chapters.) A candlestick; or lamp-stand, resembling the one that had been in the Tabernacle and former Temple (Ex. 25: 31), the value of the gold reckoned to be \$25,380. With a bowl; for holding the oil. Seven pipes; conveying the oil from the bowl. Seven in the Bible denotes a perfect number: Two olive trees. The oil used for giving light was obtained from olive trees. The trees of the vision supplied the bowl with oil from two branches through two pipes (v. 12).

4-6. What are these? The things mentioned in vs. 2, 3. Knowest thou not? Implying surprise. The Word of the Lord;

to encourage Zerubbabel in rebuilding the temple. Not by . . . power. Not in reliance upon human strength or earthly resources can the work be done. But by my Spirit. He must rely upon God (John 15: 4, 5).

7. Who art thou . . . mountain? The mountain represents the difficulties in Zerubbabel's way (Ezra 4: 4-6). Shall become a plain; completely levelled, all difficulties removed (Isaiah 40: 4). The headstone; the stone that completes the building. With shoutings; of joy. Grace, grace. "All favour rest upon it!"

9, 10. Of this house; the Temple (Ezra 3: 10). The work was delayed for 16 years (Ezra 4: 23, 24). Shall also finish it; a promise of success. And thou shalt know.

w. B. B. H. Clark, New Castle.

Its completion would prove the angel's word.

**These seven.** (See Rev. Ver.) The meaning is, "Who hath despised the day of small things, seeing that these seven eyes (representing the perfect number) of the Lord, which run to and fro throughout the earth, shall rejoice to see the plummet in the hand of Zerubbabel." God is watching the work

with favor and joy; it becomes no one, therefore, to despise it. **The plummet**, or plumb-line, is used by builders.

**14. These:** the two olive branches (v. 12). **The two anointed ones**, "Sons of oil," Rev. Ver.; Joshua the Priest and Zerubbabel the Prince. Through whom was to flow God's Spirit, like holy oil, to give light and life to His people.

#### ASK YOURSELF

##### Juniors

**1-3.** What had the angel been doing? What does he now do? What does he ask? What did the prophet see? Describe it fully. "What stood by it? For what purpose?"

**4-6.** What does the prophet ask? What was the answer? What is the angel's explanation? (v. 6.) What are some of the different manifestations of the Spirit? (1 Cor. 12: 8-10.)

**7-10.** For what does "mountain" stand? What was Zerubbabel to accomplish? Who was God influencing at this time to help? (Ezra 6.) Of what kind of faith does Christ speak? (Mat. 17: 20.) Why should "small things" not be despised? (11: 14.) Whom do the "two olive trees" represent? From whom does every good and perfect gift come down?

##### Seniors

**1-3.** What is the topic? Describe the vision. Of what is the candlestick a symbol? (Rev. 1: 20.) What is taught by the fact of there being *one* lamp-stand? What by the branches? What does the number seven denote in the Bible? What do the olive trees represent?

**4-6.** What is the Christian's mission? (Mat. 5: 14.) Who is our light? What are some of the things which the Holy Spirit does? (John 16: 8; 11: 13; Rom. 8: 16.)

**7-10.** What does "mountain" stand for? Name some "mountain" that we are to overcome. What can remove them? By whom given? (1 Cor. 12: 9.) What is meant by "the day of small things"? Why so important? Explain the expression, "these seven, which are the eyes of the Lord." (11: 14.) Who were the anointed ones? How prepared for their work?

#### PRACTICAL

1. The strongest man is the man who trusts God most.

2. Don't be so foolish as to despise a cause because it is small. One man and God make a majority.

3. God's eyes brim with gladness when they see His servants busied with His work.

4. It is a choice honor to be the means of conveying the Lord's blessing to others. Isn't it always more blessed to give than to receive?

#### FOR WRITTEN ANSWERS

1. Describe what the prophet saw.

2. What does the candlestick signify? The olive trees? The golden oil?

3. Give some examples from Scripture of the interest the angels take in men.



## LESSON XIII.

## REVIEW

September 24, 1899

<p><b>GOLDEN TEXT</b></p> <p>"The angel of the Lord encampeth round about them that fear him, and delivereth them." Ps. 34: 7.</p>	<p><b>DAILY READINGS</b></p> <p>M.—Hosea 14: 1-9. Gracious invitations.</p> <p>T.—Daniel 1: 8-21. Daniel in Babylon.</p> <p>W.—Daniel 5: 17-31. The handwriting on the wall.</p> <p>Th.—Daniel 6: 10-23. Daniel in the den of lions.</p> <p>F.—Ezek. 36: 25-30. The new heart.</p> <p>S.—Ezra 1: 1-11. Returning from captivity.</p> <p>S.—Haggai 2: 1-9. Encouraging the builders.</p>	<p><b>CATECHISM</b></p> <p>Review Questions: 70-72.</p> <p><b>LESSON HYMNS</b></p> <p>Book of Praise—1, 17, 514, 509, 14 (Ps.).</p>
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## REVIEW CHART—Third Quarter

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

## ASK YOURSELF

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

**FOR WRITTEN ANSWERS**

[This leaf, with Record of Attendance on the other side, may be detached, if so desired, by Members of The Home Department: See other side.]

Lesson I. Give three gracious promises here made by the Lord to His people.

Lesson II. What did Daniel gain by being true to his conscience?

Lesson III. Why were the three Hebrews "not careful" to answer the king's question?

Lesson IV. How should God's judgments upon men lead us to regard Him?

Lesson V. How came it that Daniel was safe in the den of lions?

Lesson VI. What is meant by a "new heart"? Who alone can give it?

Lesson VII. What did God seek to teach His people by the vision of the valley of dry bones?

Lesson VIII. On what terms is the water of life bestowed? What blessings does it bring?

Lesson IX. How were the people fitted out for their journey and for the re-building of the Temple?

Lesson X. How are we to treat our spiritual adversaries?

Lesson XI. What are we here taught as to how we should do the Lord's will?

Lesson XII. Who is the chief source of strength, and how may He become ours?

## RECORD OF ATTENDANCE

[This leaf, with questions for written answers on other side, may readily be detached, if so desired, by members of the Home Department.]

Name.....	Address.....										Class.....		
THIRD QUARTER OF 1899	JULY					AUGUST				SEPTEMBER			
	2	9	16	23	30	6	13	20	27	8	10	17	24
PRESENT.....													
MEMORY VERSES.....													
CATECHISM.....													
TIME SPENT ON LESSON STUDY.....													
CONTRIBUTION.....													
CHURCH ATTENDANCE.....													

## THE TEN COMMANDMENTS

## EXODUS XX.

God spake all these words, saying, I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

I. Thou shalt have no other gods before me.

II. Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them; for I, the Lord thy God, am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and shewing mercy unto thousands of them that love me and keep my commandments.

III. Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.

IV. Remember the sabbath day, to keep it holy.

Six days shalt thou labour, and do all thy work: but the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day; wherefore the Lord blessed the sabbath day, and hallowed it.

V. Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.

VI. Thou shalt not kill.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

IX. Thou shalt not bear false witness against thy neighbour.

X. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbor's.

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I believe in God the Father Almighty, maker of heaven and earth; and in Jesus Christ, his only Son, our Lord, which was conceived by the Holy Ghost, born of the

Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried: \*he descended into hell; the third day he rose again from the state of the dead, and under the power of death till the third day.

of God the Father Almighty, from thence he shall come to judge the quick and the dead. I believe in the Holy Ghost; the holy catholic church; the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting. Amen.

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