

The Home Study Quarterly

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No. 2

With Him

When Severus, afterwards emperor, was a general in command of the Roman army, during a dangerous and toilsome expedition he allowed himself scarcely any time for food and sleep. He marched on foot, in complete armor, at the head of his columns, winning the confidence and affection of his troops, praising them for their diligence, cheering them when they were downcast, rekindling their hopes into a brighter flame, well content to share the hardships of the humblest soldier.

Jesus is our Leader in the battles of life. He takes His place by our side. Our conflicts He shares. With our discouragements He has the fullest sympathy. Every brave blow struck in the fight against evil within us and without us, receives His ungrudging commendation. Wherever He bids us go, He advances by our side. Whatever He commands us to do, He undertakes with us. With Him do His soldiers fight, with Him they shall conquer, and with Him they shall reign.



What You May Do For Your Town

By Rev. J. W. Macmillan, D.D.

A town is just a big house, with the dwellings an extended system of rooms, and all the people brothers and sisters, parents and children, who share a common life and should nourish a common love.

Let me group the thoughts I want to enforce, about three words,—Self and Example and Task :

SELF.—A town is just made up of the people who live in it. If every person were what he ought to be, the town would be what

it ought to be. You can make at least one good citizen of your town. And that is no small thing.

EXAMPLE.—Never think that you are too unimportant to count. When a herd of deer are grazing, if one shy doe lifts her head and listens for a moment, the whole herd is instantly on the alert. If one wolf in a pack should howl, the others prick their ears. You are at least a member of the community. What you are, tells upon others in ways that are beyond your discerning. You cannot be a good citizen without elevating the tone of citizenship through the entire town. And you cannot be a bad or careless citizen without lowering the tone of citizenship through the entire town.

TASK.—Now, what is your task? Perhaps, if you keep your eyes open, you can find something to do better than I, who do not live in your town, can suggest. Nevertheless, I am going to make some suggestions.

Do you go to school? Well, the social side of school life is an important feature of your town's character. A school does vastly more than teach what can be found in books. More of what actually counts, in adult life, may be derived from the games of the playground, than from the recitations of the classrooms. There are girls and boys away from home attending your school. Would it not be kind in you, with your comfortable homes, to be nice to these, who are perhaps feeling strange and lonely?

Are you working somewhere? Just earning your wages, looking at the clock, hoping to get free to enjoy yourself, are you? Let me assure you that your career will break down unless you find out how to get pleasure out of your work. Make that shop or store

as happy as you can. Take an interest in the business. Somebody is going to own it in twenty years. Perhaps you will. Anyhow, you own enough of it now to find it a fertile field for the investment of gentle and gracious influences.

Take care of your town's property. Do not walk on the boulevards. Do not throw paper on the streets. Keep your jack-knife off the bark of the shade trees. Keep your home lawn mowed and sprinkled, and the flowers weeded. Do your share to beautify it.

Take care of your town's reputation. When you go away to play lacrosse or football, or to a concert or carnival, you are not known by your own name, but as one of the bunch from X——. Onlookers will judge X—— by you. I remember, in the lacrosse circuit in which I was brought up, that every town was judged by the conduct of the boys who came out of it to play lacrosse. And the judgments thus made were not far wrong.

Now, I have started you thinking, I hope. You can puzzle the rest of it out for yourselves.

Halifax, N.S.

The Voice from Galilee

By Rev. Andrew Robertson, D.D.

This was the name given by the author to the Supplemental Hymn for this Quarter (Hymn 138, Book of Praise). It has long held a foremost place in the esteem of Christendom, and appears in almost every hymnal now in use. Horatius Bonar was a born singer. Those who knew him, cannot help contrasting his manner of speech with his manner of song. When he spoke, his sentences were usually brief,—striking like a hammer blow; in his song, there is a sweet, soft-flowing measure which is a constant surprise. But both in speech and in song he was ever true to the great cardinals of the faith, setting them forth with clearness and distinction. It is not too much to say, that the Voice from Galilee which he himself heard, he has caused to be heard all round the world.

There are three calls. The first call is to the weary. It would be an easy thing to set down the causes of the unrest which seems

to have smitten the world; just as easy to set down the evidences of this unrest; and no less easy to set down the wide-spread sway which it holds. Take these for granted. And then the wonder of the gospel breaks. There was but one among the Twelve who ever crept close enough into the affection of Jesus to rest upon His breast. That one was John; and we call him "the beloved disciple". Yet John's place is not for him alone. There is room for us. Some places have to be won by hard fighting; skill, craft, endurance must be exercised in the achievement. But this—the best of all—is to be had for the asking. Bunyan's "chamber of peace" is in "the bosom of our Lord", and the door is open to all true pilgrims.

The second call is to the thirsty. The gospel had need to say something to the fierce appetites and passions and desires which burn in the human heart like fire. The thirst for love, for power, for cleanliness. There is a sheer ferocity about these thirsts which sometimes fills the world with fear. You need only to read the story of every day in your newspaper to find it illustrated. Heathen sacrifices tell of the thirst for cleanliness, the world's battlefields tell of the thirst for power, and the poet's song tells of the thirst for love. The Voice from Galilee strikes through all that turmoil. "I freely give the living water." It is the divine grace. The best things, the essential things, are free. They are given, not won!

The third call is to the darkened. There are so many things that darken life. Death, sin, disappointment, defeat,—these are the things out of which darkness pours like an evil flood, till all life is buried in night. Yet these, after all, are not final. Victory has grown out of defeat; amplest satisfactions have followed disappointment; sin has been matched by grace; and death is swallowed up in life. Of course it does seem too good to be true! But the Voice from Galilee assures us. The evidence and the explanation are in Jesus. Dawn comes and day is not far when the face is turned to Him. He is the Sun, and you never see your shadow except when your back is to the light. "Turn ye. Why will ye die?"

Toronto

Pen Pictures of Great Prophets

By Rev. J. M. Duncan, D.D.

II. ELISHA

A young Israelitish farmer is plowing, with his father's servants,—eleven yoke of oxen they are working, and he the twelfth,—in one of the rich, level fields of the "Valley of the Dance". Suddenly Elijah, the famous prophet of the wild mountains and the lonely desert, comes into the field from the highway and casts his mantle over Elisha's shoulders. The plowman is thus called to be a prophet. He delays the following of his new master only long enough to bid his parents and friends farewell.

It may have been half a score years later that Elisha took up the mantle of Elijah as he was carried to heaven by the whirlwind, and by smiting the Jordan waters apart with it, proved himself the successor to the leadership of the prophets.

Elisha was Elijah's successor ; but he was not Elijah. God never casts two of His servants in the same mold. Elijah was a hardy son of the desert, delighting in its vast solitudes ; Elisha loved human companionship and the joys of home. Elijah was a stern warrior, fighting brave battles against the evils of his time ; Elisha spent the days of his long life in uncounted deeds of mercy.

We can scarcely think of Elisha apart from some of those whom his kindness blessed. There is the woman of Shunem, who provided for him the roof chamber in her house, and who received through him the precious gift of a son, and, when the child died, received him back again from the dead through the same mighty servant of God. And there is the Syrian Naaman, a victorious general, beloved of his sovereign, honored by his country,—but a leper. A leper, but the glimmer of hope, brought into his darkened home through the coming of the Israelitish slave maiden soon brightened into the sunshine of perfect healing through the loving ministry of Israel's prophet.

Like his master, Elisha had much to do with kings. But he entered their palaces, not as a foe but as a friend. They used to call him "father". They came to seek his advice in war and to consult him in sickness. To kings, as well as to common folk,

he showed himself to be a willing, kindly helper, as full of sympathy as of power.

With all his gentleness, however, Elisha was no weakling. He could, when occasion required it, be as stern as Elijah. He refused to speak to Jehoram, the king of Israel, that "son of a murderer". He devised the plan that led to the overthrow of Ahab's wicked line. In such ways as these he fulfilled the prophecy, "him that escapeth from the sword of Jehu shall Elisha slay".

Elijah is the prophet who shows us how to contend valiantly against evil. He inspires us to face any peril or loss in the cause of right and truth. But Elisha teaches us to make the common ways of life beautiful with helpful deeds. He is the prophet of the home and the street and the workshop. In the art of making people happy he is among the great masters of all the ages.

* * *

Syrian Husetops

In Syria in summer the family sleep upon the husetop. Says Dr. Tristram, "In humbler families the master of the house locked the door below, and followed us up the steps to the roof of the empty house." Sometimes there is a guest chamber on the roof, such a chamber as the woman of Shunem had her husband build for the prophet "on the wall". That means that the "chamber" was reached from the outside by steps on the wall, so that the prophet might be free to go and come, and to have privacy. Tristram tells us of such guest chambers in Syrian towns now. A room like this could be reached, just as the prophet's room at Shunem, by outer steps without the observation or knowledge of the inmates of the dwelling. An outside staircase to an Oriental house is quite common.

Dr. Shaw states that, in Barbary, the stairs are sometimes placed in the porch, sometimes at the entrance into the court, when there is one or more stories, and are afterwards continued through one corner or other of the gallery to the top of the house, whither they conduct us through a door. "We may go up or come down by the staircase without entering into any of the offices or apartments, or interfering with the business of the house."—Rice's, *Orientalisms in Bible Lands*

BIBLE DICTIONARY FOR SECOND
QUARTER, 1911

[For additional information in regard to certain of the places, see Geography Lessons.]

Aa'-ron. The elder brother of Moses and the first high priest of Israel.

Ab'-a-na. The more important of the two rivers of Damascus mentioned by Naaman.

A'-haz. One of the kings of Judah.

Am'-mon-ites. A people whose territory lay east of the Jordan.

Assh'-ur. The same as Assyria.

As-syr'-i-a. A country on the Tigris. For 700 years after B.C. 1300 it was the leading power in the East.

Ath-a-li'-ah. The wife of Joram, king of Judah, a daughter of Ahab.

Az-a-ri'-ah. The priest who resisted Uzziah when he entered the temple to burn incense contrary to the law.

Ba'-al. Meaning "owner" or "lord", a general title for various Canaanitish deities, for example, Melkar, the Baal of Tyre, whose worship Ahab brought in Israel under the influence of his wife Jezebel.

Da-mas'-cus. A very ancient city in Syria. It has always been a great trade centre, and is famous in Bible history.

Da'-vid. Son of Jesse, and second king of Israel.

Do'-than. The town 10 miles north of Samaria in which Elisha was besieged by the Syrians and defended by the heavenly host.

E'-gypt. The famous country in the Nile valley where the Israelites were in bondage.

E'-lah. Father of Hoshea, the last king of Israel.

E'-li'-sha. The famous prophet of Israel who succeeded Elijah.

E'-phra-im. The chief tribe of the Northern kingdom, descended from Joseph's second son. Its name is sometimes given to the whole kingdom.

Go'-zan. A city and province in Mesopotamia.

Ha'-bor. A city between the Tigris and Euphrates.

Ha'-lah. A district on the Euphrates in northern Mesopotamia.

Han-a-ni'-ah. One of Uzziah's generals.

Haz-e-ki'-ah. A king of Judah, son of Ahaz.

Ho-she'-a. The last king of the Northern kingdom.

Is'-ra-el. The name given to all the descendants of Jacob, and afterwards to the ten tribes who formed the Northern kingdom.

Is'-sa-char. Son of Jacob and Leah.

Je-ho'-ash or Jo'-ash. A king of Judah. See under Jehoiada.

Je-hoi'-a-da. The high priest who planned and successfully executed the revolt against Athaliah which placed Joash on the throne at the early age of seven years.

Je-i'-el. A scribe in the reign of Uzziah.

Jo'-nah. The prophet at whose preaching the people of Nineveh repented.

Jor'-dan. The well-known river flowing from the north of Palestine to the Dead Sea.

Jo'-tham. One of the four kings of Judah under whom Isaiah prophesied.

Ju'-dah. At first the name of the tribe descended from Jacob's fourth son; then the kingdom formed by the two tribes, Judah and Benjamin, which remained loyal to Rehoboam.

Ke'-dron. The valley to the east of Jerusalem, separating it from the Mount of Olives.

Leb'-a-non. From a word meaning "to be white", a range of snow-covered mountains in northern Palestine.

Le'-vites. The descendants of Levi, son of Jacob. They were charged with the care of the temple.

Ma-a-sei'-ah. An officer in Uzziah's reign.

Ma-nas'-seh. The tribe of Israel descended from Joseph's elder son.

Mat'-tan. A priest of the temple of Baal in Jerusalem during the reign of Athaliah.

Medes. The inhabitants of Media, a country southwest of the Caspian Sea.

Mo'-ses. The great leader and law-giver of Israel.

Na'-a-man. The Syrian general who was cured of leprosy by Elisha.

Nin'-e-veh. The ancient capital of Assyria on the eastern bank of the river Tigris.

Phar'-aoh. A general title for the sovereigns of Egypt.

Phar'-par. The less important of the two rivers of Damascus. See Abana.

Sa-mar'-i-a. A city built for his capital by Omri, king of Israel.

Shal-man-e'-ser. The king of Assyria who began the siege of Samaria in the reign of Hoshea. He died while the siege was in progress, and was succeeded by Sargon.

So. An Egyptian king to whom Hoshea sent for help against Shalmaneser, the king of Assyria.

Sol'-o-mon. The son of David and third king of Israel, famed for his wisdom and the splendor of his court.

Syr'-i-a. A country along the east coast of the Mediterranean, extending far inland.

Tar'-shish. Usually identified with Tartessus in Spain, but some think it was the same place as Tarsus, the birthplace of Paul in Asia Minor.

Uz-zi'-ah. The king of Judah who was smitten with leprosy for presuming to offer incense in the temple.

Ze-bu'-lun. The tribe descended from Jacob's tenth son. Their territory was on the seacoast.

Zi'-on. One of the hills on which Jerusalem was built, but often used as a name for the whole city.

*AN ORDER OF SERVICE : Second Quarter

Opening Exercises

I. SILENCE.

II. SINGING. Hymn 138, Book of Praise.
(It is expected that this hymn from the Supplemental Lessons will be memorized during the Quarter.)

I heard the voice of Jesus say,
"Come unto Me and rest ;
Lay down, thou weary one, lay down,
Thy head upon My breast !"

I came to Jesus as I was,
Weary and worn and sad ;
I found in Him a resting-place,
And He has made me glad.

III. RESPONSIVE SENTENCES. Isaiah 55 :
6, 7.

Superintendent. Seek ye the Lord while
He may be found,

School. Call ye upon Him while He is near :

Superintendent. Let the wicked forsake
his way,

School. And the unrighteous man his
thoughts :

Superintendent. And let him return unto
the Lord,

School. And He will have mercy upon
him ;

Superintendent. And to our God,
All. For He will abundantly pardon.

IV. SINGING.

Spirit Divine ! attend our prayers,
And make this house Thy home ;
Descend with all Thy gracious powers ;
O come, great Spirit, come !

—Hymn 105, Book of Praise

V. PRAYER. Closing with the Lord's
Prayer repeated in concert.

VI. BIBLE WORK. From the Supple-
mental Lessons.

VII. SINGING. Psalm or Hymn selected.

VIII. READING OF LESSON PASSAGE.

IX. READ IN CONCERT. See SPECIAL
SCRIPTURE READING IN THE TEACHERS
MONTHLY, in connection with each Lesson.

X. SINGING. Psalm or Hymn selected.
(This selection may usually be that marked,
"From the PRIMARY QUARTERLY".)

Class Work

[Let this be entirely undisturbed by Secretary's or
Librarian's distribution or otherwise.]

I. ROLL CALL, by teacher, or, in the
older classes, the Class Secretary.

II. OFFERING ; which may be taken in
a class envelope, or class and report envelope.
The Class Treasurer may collect and count
the money.

III. RECITATION. 1. Scripture Memory
Passages from the Supplemental Lessons, or
Memory Verses in Lesson Helps. 2. Cate-
chism. 3. The Question on Missions from
the Supplemental Lessons.

IV. LESSON STUDY.

Closing Exercises

I. SINGING. Psalm or Hymn selected.

II. PRAYER.

III. REVIEW FROM SUPERINTENDENT'S
DESK ; which, along with the Blackboard
Review, may include one or more of the fol-
lowing items : Recitation in concert of
Verses Memorized, Catechism, Question on
Missions, Lesson Title, Golden Text and
Heads of Lesson Plan. (Do not overload
the Review : it should be pointed, brief and
bright.)

IV. RESPONSIVE SENTENCES. Psalm 139 :
23, 24.

Superintendent. Search me, O God, and
know my heart :

School. Try me, and know my thoughts :

Superintendent. See if there be any wicked
way in me.

School. Lead me in the way everlasting.

V. SINGING.

Now may He who from the dead
Brought the Shepherd of the sheep,
Jesus Christ, our King and Head,
All our souls in safety keep.

May He teach us to fulfil

What is pleasing in His sight,
Perfect us in all His will,

And preserve us day and night.

—Hymn 599, Book of Praise

VI. BENEDICTION OR CLOSING PRAYER.

Lesson I.

ELISHA HEALS NAAMAN THE SYRIAN

April 2, 1911

BETWEEN THE LESSONS—The stories of Elisha's rendering the poisonous dish harmless, and his feeding the hundred prophets by a miracle, are told in ch. 4: 38-44.

GOLDEN TEXT—Look unto me, and be ye saved, all the ends of the earth: for I am God, there is none else.—Isaiah 45: 22.

*Memorize vs. 13, 14. **THE LESSON PASSAGE**—2 Kings 5: 1-14. Study 2 Kings, ch. 5. Read 2 Kings, chs. 3-5.

1 Now Na'aman, captain of the host of the king of Syria, was a great man with his master, and honourable, because by him the Lord had given¹ deliverance unto Syria: he was also a mighty man² in valour, but he was a leper.

2 And the Syrians had gone out³ by companies, and had brought away captive out of the land of Israel a little maid; and she waited on Na'aman's wife.

3 And she said unto her mistress, Would God my lord were with the prophet that is in Samaria! ⁴ for he would recover him of his leprosy.

4 And one went in, and told his lord, saying, Thus and thus said the maid that is of the land of Israel.

5 And the king of Syria said, Go to, go, and I will send a letter unto the king of Israel. And he departed, and took with him ten talents of silver, and six thousand pieces of gold, and ten changes of raiment.

6 And he brought the letter to the king of Israel, saying, ⁶ Now when this letter is come unto thee, behold, I have ⁸ therewith sent Na'aman my servant to thee, that thou mayest recover him of his leprosy.

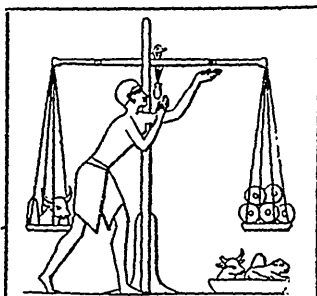
7 And it came to pass, when the king of Israel had read the letter, that he rent his clothes, and said, Am I God, to kill and to make alive, that this man doth send unto me to recover a man of his leprosy? ⁷ wherefore consider, I pray you, and see how he seeketh a quarrel against me.

Revised Version—¹ victory; ² of valour; ³ in bands; ⁴ then would he recover; ⁵ And now; ⁶ Omit therewith; ⁷ but consider; ⁸ Omit had; ⁹ chariots; ¹⁰ wave; ¹¹ Abanah; ¹² the.

Daily Readings—(Courtesy, I.B.R.A.)—M.—Elisha heals Naaman the Syrian, 2 Kgs. 5: 1-14. T.—Elisha heals Naaman the Syrian, 2 Kgs. 5: 15-27. W.—Jesus heals ten lepers, Luke 17: 11-19. Th.—Jesus touches a leper, Mark 1: 32-45. F.—Prompt obedience, John 9: 1-11. S.—All have sinned, Rom. 3: 10-26. S.—Healing from sin, John 3: 9-21.

THE LESSON EXPLAINED

I. A CURE SUGGESTED.—1. Naaman, captain of the host; commander-in-chief of the army.



AN EGYPTIAN MONEY WEIGHER

King of Syria; Ben-hadad II., mentioned in Lesson XII., First Quarter, 1 Kgs. 20: 12-21. **Honourable**; high in the king's favor. **Because . . . the Lord**; who was the God of other nations as well as Israel. **Had given deliverance**;

probably from the Assyrians, the mighty nation north and east of Syria. **Mighty man in valour**; a brave soldier. **But . . . a leper**; the victim of a loathsome, contagious disease, incurable save by di-

vine power. (See Lev., chs. 13, 14.) Since Naaman still went about his ordinary duties, it is probable that lepers in Syria were not separated as in Israel (see Lev. 13: 45, 46).

2, 3. **Syrians . . . by companies**; in plundering parties. **Brought away captive**; amongst the women and children carried away as slaves from Israel. **A little maid**; purchased for Naaman's household, and living there in exile and bondage. **She said**; moved, though a slave, by sympathy with her master. **Would God**; an expression of earnest desire. **Prophet . . . in Samaria**; Elisha, who had a house in that city, v. 9 (compare ch. 6: 32). **Recover (cure) him of his leprosy**. Only God's power, which was given to His prophets, could cure this terrible disease.

4-8. **One**; or, "he" (Rev. Ver. Margin), possibly Naaman himself. **Told his lord**; his master, the king. **Go to, go**. "Lose no time, go at once." **King of Israel**; Jehoram, son of Ahab. **Took with him**; as a present. **Ten talents of silver**; 960 pounds' weight, worth \$20,500. **Six thousand pieces** (shekels, weighing 224 grains each) of gold; worth \$61,000. **Ten changes of raiment**; costly robes, still a common gift to kings

*The Scripture Memory Passages of the Supplemental Leaflets are recommended as a substitute for those here given Sabbath by Sabbath. Their recitation leads to the obtaining of a beautiful Certificate or Diploma.

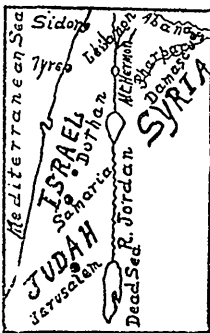
and other great persons in the East. **Rent his clothes**; in distress and alarm at what he regarded as an attempt to pick a quarrel.

II. A CURE PROMISED.—9-12. **Naaman came**; as directed by the king of Israel. **Horses and . . . chariots**; a princely cavalcade bearing the magnificent presents of v. 5. **Stood at the door**; waiting with the reverence due to so great a prophet. **Elisha sent a messenger**; instead of coming himself, perhaps to rebuke Naaman's self-importance, and also to fix his mind on God, not on the prophet, as the Healer. **Wash in Jordan**; more than thirty miles away. **Seven times**. The delay of the cure would be a test of faith. **Flesh shall come**. The scaly, leprous scurf shall fall off, revealing the **clean flesh underneath**. **Naaman was wroth**. His pride was touched because he had not been treated with due deference. **Abana and Pharpar, rivers of Damascus**. See Geography Lesson. **Better**. The water of these rivers was bright and clear, while that of the Jordan was turbid and muddy. **In a rage**; ready to sacrifice his cure to his passion.

III. A CURE EFFECTED.—13, 14. **My father**; a title indicating the "servants'" respect and affection. **Some great thing**; corresponding to his dignity. **How much rather . . . Wash, and be clean**. The cure of his disease was more important than his dignity. V. 14 tells of Naaman's obedience and cure, a picture of the cleansing of sin through the blood of Jesus.

The remaining verses of the chapter tell of Elisha's refusal of the reward offered to him, of Gehazi's covetousness and its punishment, and of Naaman's return to Syria, resolved henceforth to be a worshiper of Israel's God.

THE GEOGRAPHY LESSON



Naaman, in his journey from Damascus to Samaria, may have followed the **ABANA**, now the Barada, up to its source near the foot of Mount Hermon, there turning south along the upper **JORDAN**, with its source in the same mountain, round the Sea of Galilee, then known as Chinnereth, crossing the Lower Jordan by one of the numerous fords, and traveling westward along the Plain of Jezreel or

Edraelon, until he reached Samaria. The **PHARPAR**, that is, the **Awaj**, also takes its rise at Mount Hermon.

LESSON QUESTIONS

1 Who was Naaman? From what foe had he saved his people? Who had enabled him to do this? With what disease was he afflicted? Describe it.

2-8 Who suggested a cure for Naaman? How had this little maid been brought to Syria? What was her employment? How does Paul say servants should act towards their masters? (Eph. 6 : 5-8.) Whom did the king of Syria ask to cure Naaman? What did the king of Israel think about the request? How did God at first give life to man? (Gen. 2 : 7.) What message did Elisha send?

9-12 What did Elisha tell Naaman to do? Tell how Jesus healed ten lepers. (Luke 17 : 11-19.)

13, 14 What was the result of Naaman's obedience? What cleanses from sin? (1 John 1 : 7.)

FOR DISCUSSION

1. Leprosy a picture of sin.
2. How we are cleansed from sin.

A LESSON FOR LIFE

The story of Naaman's healing teaches us three lessons about God's cure for sin. First, that cure is the same for all. The king in his palace and the beggar in his hovel are saved in the same way. Second, the cure does not depend on the messengers who announce it. No preacher or teacher can save any one. Third, God's cure needs nothing from us but to take it.

Prove from Scripture—*That salvation is offered to all.*

Shorter Catechism—*Ques. 88. What are the outward means whereby Christ communicateth to us the benefits of redemption? A. The outward and ordinary means whereby Christ communicateth to us the benefits of redemption, are his ordinances, especially the word, sacraments, and prayer; all which are made effectual to the elect for salvation.*

The Question on Missions—(CANADIAN PROBLEMS : April, The Problem of Immigration : Asiatics.)—1. How many Chinese are there in Canada? Nearly 25,000, mostly on the West coast, but many also in Eastern towns and cities. In the East, they are chiefly in the laundry business; but, in the West, they are employed in many kinds of work. The Dominion Government requires a tax of \$500 from every Chinaman coming into the country.

Lesson Hymns—Book of Praise, 138 (Supplemental Lesson); 129; 148; 23 (Ps. Sel.); 594 (from PRIMARY QUARTERLY); 126.

FOR WRITTEN ANSWERS

1. Why did Naaman go to Israel for a cure of his leprosy?
2. How did he at first treat the command of Elisha?
3. Who persuaded him to obey, and what was the result?

Lesson II.

ELISHA'S HEAVENLY DEFENDERS

April 9, 1911

BETWEEN THE LESSONS—The last Lesson is followed by the story of Elisha's making the ax head to swim, vs. 1-7.

GOLDEN TEXT—For he shall give his angel charge over thee, to keep thee in all thy ways.—Psalm 91 : 11. Memorize vs. 15-17. **THE LESSON PASSAGE**—2 Kings 6 : 8-17. Study 2 Kings 6 : 8-23.

Read 2 Kings, chs. 6, 7.

8 ¹ Then the king of Syria warred against Israel, and ² took counsel with his servants, saying, In such and such a place *shall be* my camp.

9 And the man of God sent unto the king of Israel, saying, Beware that thou pass not such a place; for thither the Syrians are ³ come down.

10 And the king of Israel sent to the place which the man of God told him and warned him of, and ⁴ saved himself there, not once nor twice.

11 ⁵ Therefore the heart of the king of Syria was sore troubled for this thing; and he called his servants, and said unto them, Will ye not shew me which of us is for the king of Israel?

12 And one of his servants said, ⁶ None, my lord, O king; but Eli'eba, the prophet that is in Israel, telleth the king of Israel the words that thou speakest in thy bedchamber.

13 And he said, Go and ⁷ spy where he is, that I

Revised Version—Now he; ² he; ³ coming; ⁴ And the; ⁵ Nay, my; ⁶ see; ⁷ with horses and chariots was round about the city.

Daily Readings—(Courtesy, I.B.R.A.)—M.—Elisha's heavenly defenders, 2 Kgs. 6 : 8-23. T.—God, our Helper, 2 Chron. 32 : 1-8. W.—The circling arms, Ps. 125. Th.—God our Refuge, Ps. 46. F.—Confidence in God, Rom. 8 : 31-39. S.—Safe trust, Ps. 118 : 1-14. 8.—Not afraid! Ps. 91.

THE LESSON EXPLAINED

I. ELISHA PREDICTING.—8. Then; perhaps some years after Naaman's cure (see last Lesson, ch. 5 : 1-14). The king of Syria; still Ben-hadad II. Warred against Israel; in spite of the favor obtained by the king of Syria from a prophet of Israel in the cure of Naaman. Took counsel; considered his plan of campaign. Servants; chief officers. In such and such a place; naming a definite spot 'a Israel's territory. My camp; from which he might attack the cities of Israel.

9, 10. The man of God; the prophet, that is, Elisha. Sent unto; like a true patriot, using his knowledge to save his king and country. King of Israel; Jehoram, as in last Lesson. Beware . . . pass not such a place. The warning may have come when the king was starting on some expedition. Syrians are come down; lying or planning to lie in ambush, ready to spring upon and capture any passer-by. Sent to the place; a messenger to find out whether the warning were true. Saved himself; by heeding Elisha's words. Not once nor twice; several times.

11, 12. Therefore; because again and again he saw the opportunity he sought snatched away from him. Heart . . . sore troubled; greatly disturbed, like the sea tossed by the wind. Called his servants; gathered his officers together. Shew . . . which . . . for . . . Israel. There must be a traitor,

may send and fetch him. And it was told him, saying, Behold, he is in Dothan.

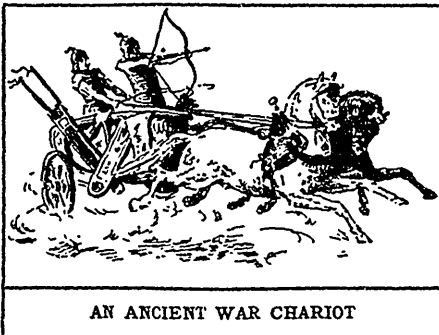
14 Therefore sent he thither horses, and chariots, and a great host; and they came by night, and compassed the city about.

15 And when the servant of the man of God was risen early, and gone forth, behold, an host ⁷ compassed the city both with horses and chariots. And his servant said unto him, Alas, my master! how shall we do?

16 And he answered, Fear not; for they that be with us are more than they that be with them.

17 And Eli'sha prayed, and said, LORD, I pray thee, open his eyes, that he may see. And the LORD opened the eyes of the young man; and he saw; and, behold, the mountain was full of horses and chariots of fire round about Eli'sha.

And the; ⁵ Nay, my; ⁶ see; ⁷ with horses and



AN ANCIENT WAR CHARIOT

the king of Syria naturally thought, amongst his own officers. None. "There is no disloyalty amongst us." Elisha, the prophet; whose fame must have become wide-spread amongst the Syrians because of the cure of Naaman. Telleth . . . the words that thou speakest; perhaps only a shrewd guess that one who could cure a leper, could also read the king's thought, or the one who answered may have got information

from some Israelites. In thy bedchamber; the most secret place.

II. ELISHA PURSUED.—13, 14. Go and spy; hunt out this most dangerous of enemies. Send and fetch him; take him captive and thus put an end to his giving secret information to the king of Israel. In Dothan. See Geography Lesson. Perhaps he hoped also that Elisha might be bribed to help the invaders of his country. Chariots; two-wheeled vehicles, usually drawn by two horses. The Egyptian, Greek and Roman chariots carried two men, the warrior and a driver; but the Syrian and the other Asiatic chariots carried three, the warrior, the driver and a shield bearer. A great host; of foot-soldiers. Compassed the city about; completely surrounded it so that no one could go either in or out unseen by them.

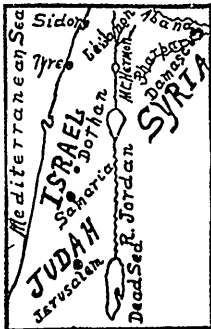
15. Servant; successor to Gehazi, now a wealthy leper (see ch. 5 : 20-27). Was risen early; perhaps alarmed by something he had learned of

Ben-hadad's intentions, or by the noise of the army. **Alas, my master!** Afraid, but in no coward mind to desert his master, the servant rouses the prophet. **How shall we do?** He saw no way of deliverance.

III. ELISHA PROTECTED.—16, 17. **Fear not.** Elisha was not afraid, for he knew, without seeing, that God and God's strength were with him. **They . . . with us;** the host of unseen protectors. **Elisha prayed;** turning the young man's mind to God as the real and sufficient Protector. **Open his eyes;** make him see, as if with the bodily eye, the defenders all round about him. **The mountain;** the hill on which Dothan stood. **Horses and chariots of fire;** a picture of the angel host which protects God's people.

Vs. 18-23 tell how Elisha led the Syrian army, smitten with blindness, into the city of Samaria, where Jehoram would have slain them but was prevented by the prophet, who bade him, instead, give them food and drink and send them back to their master. By this act of kindness the war between Israel and Syria was brought to an end.

THE GEOGRAPHY LESSON



DO THAN, where Elisha was living at the time of the Lesson, was an ancient town, standing on the top of a mound, about ten miles north of Samaria. Thither Joseph followed his brethren from Shechem, Gen. 37: 17. Dr. Thomson, in, *The Land and the Book*, says 'hat the pasturage about it is still the best and freshest in time of drought. It was situated on an old road running across the

plain of Esdraelon to the plain of Sharon, lying along the Mediterranean coast, and must always have been an important military post.

LESSON QUESTIONS

8-10 What king made war against Israel? Who informed the king of Israel regarding the enemy's plans? Show that it is our duty to warn those who are in danger of going astray. (1 Thess. 5: 14.)

11, 12. What effect had the discovery of his plans on the king of Syria? What did he suspect? How did he try to discover the supposed traitor? Find the verses of a Psalm which teach that God knows our thoughts and words. (Ps. 139: 2, 4.)

13-15. What plan did the Syrian king form to capture Elisha? By whom was the host surrounding the city discovered? What was the effect of the discovery on him? Who came to capture Jesus in Gethsemane? (Matt. 26: 47.)

16, 17. Why was Elisha not afraid? For what did he pray? What did the servant then see? Which Psalm pictures the angel of the Lord as encamping round about God's people? (Ps. 34: 7.)

What further happened to the Syrian army?

FOR DISCUSSION

1. God the All-seeing.
2. Angel defenders.

A LESSON FOR LIFE

Felix of Nola, a town in Italy, one of the early followers of Christ, was once fleeing from his enemies, and took refuge in a cave. Immediately a spider began to spin its web over the opening. The pursuer, seeing the spider's web, and inferring from it that no one could have recently passed through the opening, did not enter the cave. The fugitive, as he came out in safety, remarked, "Where God is, a spider's web is as a wall; where God is not, a wall is as a spider's web."

Prove from Scripture—That angels are subject to Christ.

Shorter Catechism—Ques. 89. *How is the word made effectual to salvation?* A. The Spirit of God maketh the reading, but especially the preaching of the word, an effectual means of convincing and converting sinners, and of building them up in holiness and comfort, through faith, unto salvation.

The Question on Missions—2. How many Japanese are there in Canada? About 18,000, chiefly in British Columbia. By mutual consent of the Canadian and Japanese Governments, not more than 600 emigrants are allowed to leave Japan for Canada in any one year.

Lesson Hymns—Book of Praise, 138 (Supplemental Lesson); 583; 272; 26 (Ps. Sel.); 314 (from PRIMARY QUARTERLY); 273.

FOR WRITTEN ANSWERS

1. Of what did Elisha warn the king of Israel?
2. How did the king of Syria try to capture him?
3. In answer to Elisha's prayer, what vision was given, and to whom?

Lesson III. JOASH, THE BOY KING, CROWNED IN JUDAH April 16, 1911

BETWEEN THE LESSONS—Jehoram, in whose reign most of Elisha's miracles were wrought, was the last king of Israel belonging to Omri's line. Elisha caused Jehu, a brave soldier, to be anointed as king. Jehu at once slew Jehoram, his mother Jezebel, and all his children and all the priests of Baal, and made himself king. (See chs. 6 : 24 to 10 : 36.)

GOLDEN TEXT—Blessed are they that keep his testimonies, and that seek him with the whole heart.—Psalm 119 : 2.

Memorize v. 12. THE LESSON PASSAGE—2 Kings 11 : 9-20. Study 2 Kings 11 : 1-20. Read 2 Kings, chs. 8-11.

9 And the captains over ¹ the hundreds did according to all ² things that Jehoiada the priest commanded: and they took every man his men that were to come in on the sabbath, with ³ them that should go out on the sabbath, and came to Jehoiada the priest.

10 And ⁴ to the captains over hundreds ⁵ did the priest give king David's spears and shields, that were in the ⁶ temple of the Lord.

11 And the guard stood, every man with his weapons in his hand, ⁷ round about the king, from the right corner of the ⁸ temple to the left ⁹ corner of the ¹⁰ temple, along by the altar and the ¹¹ temple.

12 ¹² And he brought ¹³ forth the king's son, and put the crown upon him, and gave him the testimony; and they made him king, and anointed him; and they clapped their hands, and said, God save the king.

13 And when Athaliah heard the noise of the guard and of the people, she came to the people into the ¹⁴ temple of the Lord.

14 And ¹⁵ when she looked, behold, the king stood by ¹⁶ a pillar, as the manner was, and the ¹⁷ princes and the ¹⁸ trumpeters by the king, and all the people of the land rejoiced, and blew with trumpets: ¹⁹ and Athaliah rent her clothes, and cried, Treason, Treason.

15 ²⁰ But Jehoiada the priest commanded the

Revised Version—¹ Omit the; ² Omit things; ³ those that were to go out; ⁴ the priest delivered to; ⁵ the spears and shields that had been king David's, which were; ⁶ house; ⁷ from the right side of; ⁸ side; ⁹ house, by the king round about; ¹⁰ Then he; ¹¹ out; ¹² she looked, and beheld; ¹³ the; ¹⁴ captains; ¹⁵ trumpets; ¹⁶ Then Athaliah; ¹⁷ And Jehoiada; ¹⁸ hundreds that were set over the host; ¹⁹ between the ranks; ²⁰ slay; ²¹ Omit had; ²² So they made way for her; ²³ of the horses' entry to the king's house; ²⁴ to; ²⁵ Carites; ²⁶ unto; ²⁷ So all; ²⁸ Omit in; ²⁹ at the.

Daily Readings—(Courtesy, I. B. R. A.)—M.—Joash, the boy king, crowned in Judah, 2 Kgs. 11 : 1-12. T.—Joash, the boy king, crowned in Judah, 2 Kgs. 11 : 13-20. W.—"God save the King", 1 Sam. 10 : 17-25. Th.—David's charge to his son, 1 Chron. 22 : 1-13. F.—Destruction of idol altars, Deut. 12 : 1-7. S.—God's law the king's guide, Deut. 17 : 14-20. S.—A child and the scriptures, 2 Tim. 3 : 10-17.

THE LESSON EXPLAINED

Athaliah, the daughter of Ahab and Jezebel and wife of Joram, king of Judah (2 Chron. 21 : 6), when her son Ahaziah died, usurped the throne of Judah, slaying all the males of the royal house and reigning in her own name for six years. Unknown to her, however, Jehoash, or Joash, the infant son of Ahaziah, had been saved from the massacre by Jeho-sheba, a half sister of Ahaziah, and her husband Jehoiada, the high priest, and was kept in hiding in the temple for six years. At the end of that time Jehoiada brought him forth to be crowned as king. Vs. 1-8.

I. JOASH CROWNED.—9, 10. **Captains**; five of them (see 2 Chron. 23 : 1). **Over hundreds** (Rev. Ver.); of the royal bodyguard (see Deut. 1 : 15; 1 Sam. 22 : 7; 2 Sam. 18 : 1). **Did . . . Jehoiada . . . commanded.** Jehoiada arranged that three divisions of the troops, likely each under a "captain", should guard Athaliah's palace, while two other divisions were to be in the temple about the king (see vs. 5-8). **Took every man his men**; that is, every captain the soldiers under him. **Come in**; enter on their duty. **Go out**; go off duty. **On the sabbath**; the day appointed for the proclama-

tion of the young king. **Came to Jehoiada**; ready to carry out his plan. **King David's spears and shields**; arms taken by David from his enemies (compare 1 Sam. 21 : 9; 2 Sam. 8 : 7).

11, 12. **The guard stood**; drawn up in ranks right across the temple court from north to south, along by the altar (of burnt offering) and the temple. The altar stood exactly in front of the temple porch. Brought out (Rev. Ver.) the king's son (Joash); into the court, with soldiers before him and behind him, that is, "round about" him, v. 11. **Crown**; likely a band of gold, plain or jeweled, fastened behind with a riband. **And . . . the testimony.** Omit "gave him." The meaning is that the "testimony", that is, perhaps the Book of the Law kept in the Ark of Covenant (Deut. 31 : 26) was placed on the king's head to indicate that he, though a ruler, was under God's law. **Anointed him**; poured oil on his head, as a sign of his being set apart to the royal office. **Clapped their hands**; in joyful approval. **God save the king**; the usual greeting for a new king (see 1 Sam. 10 : 24; 2 Sam. 16 : 16; 1 Kgs. 1 : 25, 30).

13 And Jehoiada made a covenant between the Lord and the king and the people, that they should be the Lord's people; between the king also and the people.

14 And all the people of the land went ²¹ into the house of Ba'al, and brake it down; his altars and his images brake they in pieces thoroughly, and slew Mat'tan the priest of Ba'al before the altars. And the priest appointed officers over the house of the Lord.

15 And he took the ²² rulers over hundreds, and the ²³ captains, and the guard, and all the people of the land; and they brought down the king from the house of the Lord, and came by the way of the gate of the guard ²⁴ to the king's house. And he sat on the throne of the kings.

20 ²⁷ And all the people of the land rejoiced, and the city was ²⁸ in quiet; and they slew Athaliah with the sword ²⁹ beside the king's house.

II. ATHALIAH SLAIN.—13-16. Athaliah heard.

The sound of the tumult reached the royal palace (compare 1 Kgs. 1 : 40, 41). **Came . . into the temple** ; thinking to overawe by her presence any disturbance. **Looked, and, behold, the king** (Rev. Ver.) ; and the meaning of the scene was revealed to her. **By the pillar** (Rev. Ver.) ; one of the two in the temple porch called Jachin and Boaz. **Bent her clothes** ; in horror at seeing priests and soldiers and people all of one mind against her. **Treason, Treason** ; literally, "Conspiracy!" **Have her . . between the ranks** (Rev. Ver.) ; of soldiers to escort her out of the temple courts. **Horses' entry** (Rev. Ver.) ; a private road to the royal palace.

III. JOASH RULING.—17-20. Jehoiada ; representing Jehovah. **Made a covenant** ; an agreement between Jehoiada (2 Chron. 23 : 16) and the king and people, **that they should be the Lord's people**, and between king and people that they should be loyal to each other. **House of Baal** ; a temple perhaps built by Athaliah. **Brake it down**, etc. ; completely destroyed the temple and its contents. **Slew Mattan** ; apparently the only priest of Baal in Jerusalem. **The priest** ; Jehoiada, called high priest in ch. 12 : 10. **Appointed officers**, etc. ; restored the temple services which had been interfered with by the Baal worship. **Took the rulers**, etc. All classes joined in the movement. **Throne of the kings** ; Solomon's throne, 1 Kgs. 7 : 7. **People . . rejoiced** ; at seeing one of David's line once more on the throne, in place of the foreign queen Athaliah.

LESSON QUESTIONS

How did Athaliah become queen of Judah ? For how long did she reign ?

9, 10 Of how many divisions did the royal body-guard consist ? How many of these were to guard Athaliah's palace ? How were the other two to be employed ? What arms were given to the soldiers ?

11, 12 Describe the arrangement of the soldiers in the temple court. With what ceremonies was Joash set apart as king ?

13-16 Tell about Athaliah's coming into the temple. Where was she slain ?

17-20 What false worship did Joash destroy ? What services did he restore ?

Prove from Scripture—That the young should serve God.

Shorter Catechism—Ques. 90. *How is the word to be read and heard, that it may become effectual to salvation ?* A. That the word may become effectual to salvation, we must attend thereunto with diligence, preparation, and prayer, receive it with faith and love, lay it up in our hearts, and practise it in our lives.

The Question on Missions—3. How many East Indians are there in Canada ? There are 2,500 in British Columbia. These are from the northern part of India, called the Punjab. In religion they are Sikhs, claiming not to be idolaters. They worship through a book called, The Grunth.

Lesson Hymns—Book of Praise, 138 (Supplemental Lesson) ; 22 ; 19 ; 12 (Ps. Sel.) ; 545 (from PRIMARY QUARTERLY) ; 91.

FOR WRITTEN ANSWERS

1. How was Joash made king ?
-
-
2. Describe the fate of Athaliah
-
-

Memorize vs. 15, 16. EASTER LESSON—John 20 : 1-18.

AN ALTERNATIVE LESSON

GOLDEN TEXT—The Lord is risen indeed.—Luke 24 : 34.

I. THE EMPTY TOMB.—1-4. First day of the week ; our Sunday. **Cometh Mary Magdalene.** See Luke 8 : 2 ; Mark 16 : 9 ; ch. 19 : 25. **Unto the sepulchre.** See Matt. 28 : 1-10, Mark 16 : 1-8 ; Luke 24 : 1-12. **Stone taken away** ; from the sepulchre entrance. How the stone was taken away, Matt. 28 : 2 tells. **Euneth . . to Simon Peter** ; as the leader of the apostles. **Other disciple** ; John who wrote this Gospel. **Taken away the Lord** ; Whether friends or foes had done this, she knew not. **Know not.** There was no thought in Mary's mind of Jesus' having risen. **Did outran Peter.** John was the younger man of the two.

5-10. **Saw the linen clothes** ; in which the body of Jesus had been wrapped. **Went he not in** ; probably held back by reverence. **Simon Peter . . went into**, etc. ; with his usual impulsiveness. **Seeth.** He took a deliberate survey. **Linen clothes lie**, etc. ; the description of an eye witness.

Saw, and believed ; convinced now that Jesus had risen. **Knew not the scripture** ; did not understand such Old Testament passages as Ps. 16 : 10.

II. THE RISEN LORD.—11-14. **Mary . . weeping** ; in a tempest of grief. **Two angels in white** ; messengers from heaven. **Taken away my Lord** ; and with Him all her joy. **Saw Jesus standing.** He had come up behind her unnoticed. **Knew not** ; because of some change in His appearance.

15-18. **Why weepest thou ?** Words of tender sympathy. **The gardener** ; the only one likely to be going about so early. **Borne him hence.** In her grief she cannot bear to utter Jesus' name. **Take him away** ; carry away His body. **Mary.** We can only imagine the loving tone and look. **Rabbouni** ; "My Master". **Touch me not** ; as if to keep Me on earth. **Go to my brethren** ; so near and dear does Jesus count them.

Lesson IV.

JOASH REPAIRS THE TEMPLE

April 23, 1911

BETWEEN THE LESSONS—The Lesson follows closely on that for last Sabbath.

GOLDEN TEXT—Then the people rejoiced, for that they offered willingly.—1 Chronicles 29: 9.

Memorize v. 11. **THE LESSON PASSAGE**—2 Kings 12: 4-15. Study 2 Kings 11: 21 to 12: 16. Read 2 Kings, chs. 12, 17.

4 And Jehoiash said to the priests, All the money of the ¹dedicated things that is brought into the house of the LORD, ²even the money of every one that passeth the account, the money that every man is set at, and all the money that ³cometh into any man's heart to bring into the house of the LORD,

5 Let the priests take it to them, every man ⁴of his acquaintance: and ⁵let them repair the breaches of the house, wheresoever any breach shall be found.

6 But it was so, that in the three and twentieth year of king Jehoiash the priests had not repaired the breaches of the house.

7 Then king Jehoiash called for Jehoiada the priest, and ⁶the other priests, and said unto them, Why repair ye not the breaches of the house? now therefore ⁷receive no more money ⁴of your acquaintance, but deliver it for the breaches of the house.

8 And the priests consented ⁸to receive no more money ⁶of the people, neither ⁹to repair the breaches of the house.

9 But Jehoiada the priest took a chest, and bored a hole in the lid of it, and set it beside the altar, on the right side as one cometh into the house of the LORD: and the priests that kept the door put therein all the money that was brought into the house of the

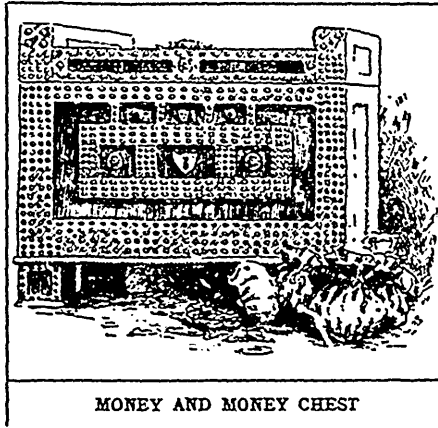
Revised Version—¹hallowed; ²in current money, the money of the persons for whom each man is rated, and all; ³it; ⁴from; ⁵they shall repair; ⁶for; ⁷take; ⁸that they should take no; ⁹Omit to; ¹⁰that was weighed out into; ¹¹paid; ¹²the; ¹³for buying; ¹⁴hewn; ¹⁵But there; ¹⁶cups; ¹⁷them that did the work; ¹⁸give to them that did the work.

Daily Readings—(Courtesy, I.B.R.A.)—M.—Joash repairs the temple, 2 Kgs. 11: 21 to 12: 8. T.—Joash repairs the temple, 2 Kgs. 12: 9-16. W.—Another account, 2 Chron. 24: 4-14. Th.—The ransom money, Ex. 30: 11-16. F.—Willing gifts, 1 Chron. 29: 1-9. S.—Building with joy, Ezra 3: 8-13. S.—Joy in God's house, Ps. 122.

THE LESSON EXPLAINED

Joash began to reign at seven years of age, and reigned well as long as Jehoiada the priest lived; but he allowed the people to offer sacrifices elsewhere than at the temple in Jerusalem. Ch. 11: 21 to 12: 3

I. THE PEOPLE'S GIFTS—4, 5. Jehoiash; a fuller form for Joash. Said to the priests; amongst whom he had lived in the temple, ch. 11: 3. In those early days he had learned to love the Lord's house. Money of the dedicated things; money contributed for the vessels and implements used in the temple service (see 1 Kgs. 7: 51). Money . . . passeth the account. The reference is to the half shekel required of every Israelish man when he reached twenty years of age, Ex. 30: 12-14. Money . . . every man is set at; the amount required for various dues and vows. Money . . . any man's heart to bring; all voluntary gifts. Thus three kinds of offering are here described. Every man of his own acquaintance. The collection was to



MONEY AND MONEY CHEST

be made in all "the cities of Judah" and not in Jerusalem alone (see 2 Chron. 24: 5). Naturally, therefore, each priest would gather his share of the money in the neighborhood to which he belonged. Repair the breaches; make good any damage to the walls or other parts of the buildings.

II. THE PRIESTS' NEGLIGENCE—6-8. Three and twentieth year; when Joash was thirty years old. Priests had not repaired. No reason is given for their negligence. Receive no more money. A stop was put

to the going about to make collections. Deliver it; that is, allow it to be delivered, brought by the givers themselves to the temple. Priests consented; apparently glad to be relieved of collecting the needed money. Neither to repair. The responsibility for the laying out of the fund was also removed from the priests.

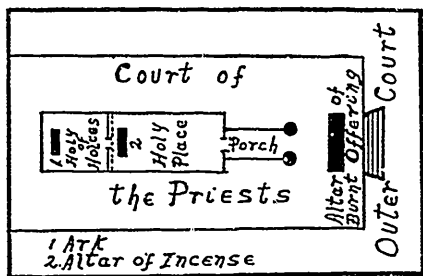
III. THE KING'S PLAN—9, 10. Jehoiada the priest; at the king's command, 2 Chron. 24: 8.

A chest . . . beside the altar. See Geography Lesson. Priests that kept the door; leading into the court in which the altar stood, and which the people were not permitted to enter, but only the priests and Levites. The priests would put the money in the chest in full sight of the givers. Money . . . brought; in response to the royal proclamation made throughout the land, 2 Chron. 24 : 9. Much money in the chest; as would be made evident by lifting it; and, besides, the priests would see the liberal contributions coming in. The king's scribe; the royal secretary. He would be a check on the high priest in reckoning up the money. Told the money; found out its value by weighing it. This was done in the king's office, 2 Chron. 24 : 11.

IV. THE WORKERS' FAITHFULNESS.—11-15. Them that did the work; the contractors or overseers who had charge of the repairs. Laid it out; paid it to the actual workmen. V. 12 says that the overseers bought all the materials as well as paid all the laborers. There were not made, etc.; that is, not until the repairs were finished. This work must be done first. The necessary vessels and implements were provided afterwards, 2 Chron. 24 : 14. To the workmen; the overseers. Reckoned not; did not require an account. For they dealt faithfully; used the money honestly for its intended purpose.

V. 16 tells of the provision made for the priests.

THE GEOGRAPHY LESSON



The TEMPLE built by Solomon included the house and the court which surrounded it, enclosing the house, altar and other belongings. In front of the temple was a porch, the entrance to it being supported by two pillars of brass. The porch opened into a court, in which stood the brass altar used for burnt offerings, and to the south of this the brazen "sea", a huge basin holding about 2,000 gallons, standing on twelve oxen of brass.

LESSON QUESTIONS

4, 5 What commission did Joash give to the priests? Why would the king love the Lord's house? From what three kinds of offerings was money to be provided for the temple repairs? Where were the priests to make collections? To whom would each of them naturally go? What does Paul say about church collections? (1 Cor. 16 : 1, 2.)

6-8 How did the priests act in regard to the king's commission? What were they stopped from doing? How was the money now to be received? From what further responsibility were the priests relieved? Find two of Jesus' parables which condemn unfaithfulness. (Matt. 25 : 14-30; Luke 19 : 12-26.)

9, 10 What new plan for receiving money did the king set on foot? What was the result? Where does Paul teach handlers of public money to guard their reputation? (2 Cor. 8 : 21.)

11-15 Tell how the money received was expended. What provision was made for the priests?

FOR DISCUSSION

1. The sin of neglect.
2. Our duties to our own church.

A LESSON FOR LIFE

A Norwegian girl daily passed a box at the outer gate of an orphan asylum, over which was printed in Norwegian, "God loveth a cheerful giver." A visiting uncle gave her a krone fresh from the mint, equal to our quarter dollar, and this she put in the box. At Christmas, one of the orphans told her about it, and said that there was a bright, new krone amongst the pennies. When the girl saw how happy her gifts could make others, she knew the gladness of "a cheerful giver".

Prove from Scripture—That we should give ourselves to God.

Shorter Catechism—Ques. 91. How do the sacraments become effectual means of salvation? A. The sacraments become effectual means of salvation, not from any virtue in them, or in him that doth administer them; but only by the blessing of Christ, and the working of his Spirit in them that by faith receive them.

The Question on Missions—4. How should the Oriental immigrants be treated? In a Christian spirit. They should be trained in religion and education, so that they shall become good Christians and good Canadians.

Lesson Hymns—Book of Praise, 138 (Supplemental Lesson); 387; 383, 98 (Ps. Sel.); 426 (from PRIMARY QUARTERLY); 389.

FOR WRITTEN ANSWERS

1. Describe Joash's first plan for repairing the temple

2. Why did this plan fail?

3. What plan did the king then adopt?

Lesson V.

*GOD'S PITY FOR THE HEATHEN

April 30, 1911

LESSON SETTING—The Lesson takes up the story of Jonah after his coming out of the great fish.

GOLDEN TEXT—Go ye therefore, and teach all nations.—Matthew 28: 19.

Memorize ch. 4: 10, 11. THE LESSON PASSAGE—Jonah 3: 5 to 4: 11. Study Jonah 3: 1 to 4: 11. Read Jonah.

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3: 1-11

5¹ So the people of Nin'evah believed God, and² proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them.

6³ For word came unto the king of Nin'evah, and he arose from his throne, and⁴ he laid his robe from him, and covered him with sackcloth, and sat in ashes.

7 And he⁵ caused it to be proclaimed and published through Nin'evah by the decree of the king and his nobles, saying, Let neither man nor beast, herd nor flock, taste any thing: let them not feed, nor drink water:

8 But let⁶ man and beast be covered with sackcloth, and cry mightily unto God: yea, let them turn every one from his evil way, and from the violence that is in their hands.

9 Who⁷ can tell if God will turn and repent, and turn away from his fierce anger, that we perish not?

10 And God saw their works, that they turned from their evil way; and God repented of the evil, that he had said that he would do unto them; and he did it not.

Ch. 4: 1 But it displeased Jo'nah exceedingly, and he was⁸ very angry.

2 And he prayed unto the Lord, and said, I pray thee, O Lord, was not this my saying, when I was yet in my country? Therefore I⁹ fled before unto Tarshish: for I knew that thou art a gracious God, and¹⁰ merciful, slow to anger, and¹¹ of great kindness, and repentest thee of the evil.

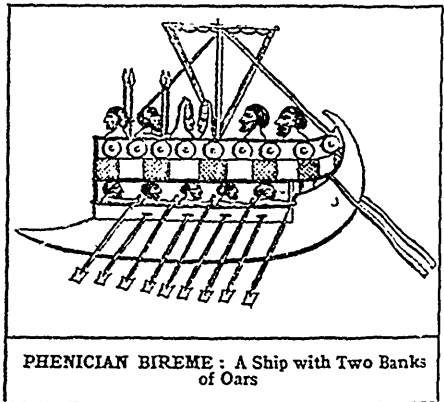
3 Therefore now, O Lord, take, I beseech thee, Revised Version—And the; ² they; ³ And the tidings reached the king; ⁴ Omit he; ⁵ made proclamation; ⁶ them be covered with sackcloth, both man and beast, and let them cry; ⁷ knoweth whether God will not turn; ⁸ which he said he; ⁹ Omit very; ¹⁰ hasted to flee unto; ¹¹ full of compassion; ¹² plentiful in mercy; ¹³ And the Lord said; ¹⁴ Then Jonah; ¹⁵ evil case; ¹⁶ because; ¹⁷ arose; ¹⁸ sultry; ¹⁹ requested for himself; ²⁰ that he might die; ²¹ have pity on.

Daily Readings—(Courtesy, I.B.R.A.)—M.—God's pity for the heathen, Jonah 4: 1-11. W.—The watchman's message, Ezek. 33: 1-11. Th.—A greater than Jonah, Luke 11: 29-36. F.—"Rich in mercy", Eph. 2: 1-18. S.—Look, and be saved! Isa. 45: 18-25. S.—The harvest waiting, Matt. 9: 32-33.

THE LESSON EXPLAINED

At the Lord's bidding, Jonah now went to the great city of Nineveh, and proclaimed in its streets the divine message, that, unless it should repent of its wickedness, it would be utterly destroyed. Vs. 1-4.

I. JONAH'S OBEDIENCE.—5-7. People of Nineveh. See Geography Lesson. Believed God; believed in Him as the true God, in His power to carry out the threat He had made, and in His mercy and willingness to forgive the penitent. Proclaimed a fast; as a token of repentance. Put on sackcloth; a sack-like garment made of a coarse, dark, goat's hair cloth, irritating to the skin, worn in the East as a sign of grief. Greatest . . . to the least; from the king down to his lowest subject. The tidings reached the king (Rev. Ver.); of the great movement amongst the people and its cause. Arose from his throne; in earnest haste. Laid his robe from him; his magnificent outer garment, a special mark of his royal state. Sat in ashes; leaving his throne for an ash heap, a customary sign of mourning (see Job 2: 8).—wonderful humility in a sovereign noted for his pride. Decree; a royal order. Man nor beast. The animals are pictured as sharing in the sin of their owners.



PHENICIAN BIREME: A Ship with Two Banks of Oars

8-10. Cry mightily; ask earnestly for pardon. Turn . . . from . . . evil . . . and . . . violence (the chief sin of the Ninevites, one of the most warlike nations of ancient times). Along with the prayer for pardon,

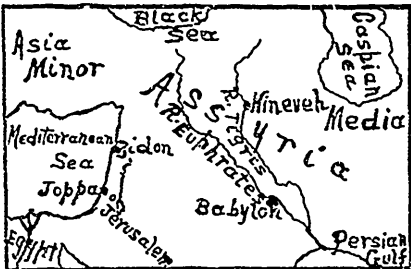
*This Lesson has been selected to be treated as a special foreign missionary Lesson for the Quarter.

there must be a forsaking of sin. **Who can tell.** The king was not sure whether his own and the people's repentance was of the right sort. **God will turn and repent.** God does not change His mind; the very purpose of His threatening the Ninevites was to bring them to repent, that He might forgive them. **God repented;** withdrew His decree that Nineveh should be destroyed. (Compare Jer. 18: 7-10.)

II. **JONAH'S DISAPPOINTMENT.**—Ch. 4: 1-3. **Displeased Jonah.. very angry;** because the enemies of God and Israel were to be spared. **Was not this my saying . . . ?** I was sure that this would be the outcome of my preaching. **Hasted to flee** (Rev. Ver.). See ch. 1: 3. **For I knew;** the reason why Jonah had been sure that the Ninevites would be forgiven. **Take . . . my life.** Like Moses (Num. 11: 15) and Elijah (1 Kgs. 19: 4), Jonah was utterly weary of living.

III. **THE LORD'S REBUKE.**—4-11. **Does thou well . . . ?** God does not judge Jonah, but leads him to judge himself. **A booth;** a hut of branches and twigs like those used at the Feast of Tabernacles (see Lev. 23: 42; Neh. 8: 14-16). **God prepared a gourd;** a shrub common in Palestine, which grows very rapidly. Its growth, in this case, was quickened by a miracle. **Grief;** literally, "evil". **Glad;** of the shade from the broad leaves of the gourd. Vs. 7, 8 tell of the **worm** that destroyed the gourd, and the **sultry** (Rev. Ver.) **east wind** which scorched the prophet; vs. 9, 10, describe Jonah's anger and the Lord's remonstrance. V. 11 declares God's compassion on Nineveh, with its **sixscore thousand** (120,000) helpless infants and its **much cattle**,—a picture of His compassion on the heathen world to-day, which He would have us share.

THE GEOGRAPHY LESSON



On the right bank of the upper Tigris there are now two high, artificial mounds. The one to the north is called Kouyunjik or "Little Lamb", from the

Turkish village on its eastern slope. The other is commonly called Nebi Yunus or "Prophet Jonah" after a mosque dedicated to him; but the official name is NINEVEH.

LESSON QUESTIONS

5-7 What did the people of Nineveh believe concerning God? How did they show that their belief was sincere? How did the king act? Where does Jesus refer to the repentance of Nineveh? (Matt. 12: 41.)

8-10 For what did the king bid his people ask God? What promise is made to the wicked who forsake their ways? (Isa. 55: 7.) What had been the purpose of God's threat against Nineveh? What is meant by His repenting?

Ch. 4: 1-3 Why was Jonah angry? Whither had he fled? Find a Psalm which pictures the impossibility of escape from God. (Ps. 139: 7-12.)

4-11 What did God cause to grow up to shelter Jonah? What afterwards happened to the gourd? What effect had this on Jonah? What does God say His feelings are towards the people of Nineveh? How does God regard the heathen to-day?

FOR DISCUSSION

1. The purpose of divine threat.
2. God's love to all mankind.

A LESSON FOR LIFE

Henry Martyn, who went as a missionary to India in 1805, wrote, soon after he reached that country: "I lay in tears, interceding for the unfortunate natives of this country, thinking that the most despicable sudra in India was of as much value in the sight of God as the king of Great Britain." And again he wrote: "Let me never fancy I have zeal until my heart overflows with love to every man."

Prove from Scripture—That God loves all mankind.

Shorter Catechism—Review Questions 88-91.

The Question on Missions—5. What is our church doing to educate and evangelize these immigrants? It employs missionaries among the Chinese in British Columbia, and in Montreal and Toronto. In other places also, the Chinese are taught in Sunday Schools. Some work has been done amongst the East Indians, especially some time ago, by Dr. Nugent, one of our missionaries to India homo on furlough. It has now been arranged to open a school for them.

Lesson Hymns—Book of Praise, 138 (Supplemental Lesson); 457; 454; 27 (Ps. Sel.); 562 (from PRIMARY QUARTERLY); 456.

FOR WRITTEN ANSWERS

1. What was the effect on the Ninevites of Jonah's preaching?
2. Why was Jonah angry?
3. How did God illustrate His pity for the people of Nineveh?

Lesson VI.

UZZIAH, KING OF JUDAH, HUMBLED

May 7, 1911

BETWEEN THE LESSONS—After Joash (Lesson IV., 2 Kgs. 12 : 4-15) had reigned in Judah for 40 years, his servants made a conspiracy against him and slew him. He was succeeded by his son Amaziah, who, like Joash, was slain by assassins, having reigned 29 years. He was succeeded by his son Uzziah.

GOLDEN TEXT—Pride goeth before destruction, and an haughty spirit before a fall.—Proverbs 16 : 18.

Memorize vs. 19, 20. THE LESSON PASSAGE—2 Chronicles 26 : 8-21. Study 2 Chronicles, ch. 26. Read 2 Chronicles, chs. 26-28.

8 And the Am'monites gave gifts to Uzzi'ah ; and his name spread abroad *even* to the entering in of Egypt ; for he ¹strengthened *himself* exceedingly.

9 Moreover Uzzi'ah built towers in Jeru'salem at the corner gate, and at the valley gate, and at the turning of the wall, and fortified them.

10 Also he built towers in the ³desert, and ⁴digged many wells, for he had much cattle, ⁵both in the ⁶low country, and in the ⁷plains ; husbandmen *also*, and vine dressers in the mountains, and in ⁸Car'mel ; for he loved husbandry.

11 Moreover Uzzi'ah had an ⁹host of fighting men, that went out to war by bands, according to the number of their ¹⁰account by the hand of Je'i'el the scribe and Manasei'ah, the ¹¹ruler under the hand of Hananiah, one of the king's captains.

12 The whole number of the ¹²chief of the fathers of the mighty men of valour were two thousand and six hundred.

13 And under their hand was ¹⁴an army, three hundred thousand and seven thousand and five hundred, that made war with mighty power, to help the king against ¹⁵his enemy.

14 And Uzzi'ah prepared for them ¹⁶throughout all the host shields, and spears, and helmets, and ¹⁷habergeons, and bows, and ¹⁸slings to cast stones.

15 And he made in Jeru'salem engines, invented by cunning men, to be on the towers and upon the ¹⁹bulwarks, to shoot arrows and great stones withal. And his name spread far abroad ; for he was mar-

vellously helped, till he was strong.

16 But when he was strong, his heart was lifted up ¹⁹to his destruction ; for he transgressed against the Lord his God, ²⁰and went into the temple of the Lord to burn incense upon the altar of incense.

17 And Azari'ah the priest went in after him, and with him fourscore priests of the Lord, *that were valiant men* :

18 And they withstood Uzzi'ah the king, and said unto him, *It is not appertaineth* not unto thee, Uzzi'ah, to burn incense unto the Lord, but to the priests the sons of Aa'ron, that are consecrated to burn incense : go out of the sanctuary ; for thou hast trespassed ; neither *shall it be* for thee honour from the Lord God.

19 Then Uzzi'ah was wroth, and ²²had a censer in his hand to burn incense : and while he was wroth with the priests, the leprosy ²³even rose up in his forehead before the priests in the house of the Lord, ²⁴from beside the ²⁵incense altar.

20 And Azari'ah the chief priest, and all the priests, looked upon him, and behold, he was leprous in his forehead, and they thrust him out ²⁶from thence, yet himself hastened also to go out, because the Lord had smitten him.

21 And Uzzi'ah the king was a leper unto the day of his death, and dwelt in a several house, *being* a leper ; for he was cut off from the house of the Lord ; and Jo'tham his son was over the king's house, judging the people of the land.

Revised Version—¹waxed exceedingly strong ; ²And he ; ³wilderness ; ⁴hewed out many cisterns ; ⁵Omit both ; ⁶lowland also ; ⁷plain ; and he had husbandmen and ; ⁸the fruitful fields ; ⁹army ; ¹⁰reckoning made by Jeiel ; ¹¹officer ; ¹²heads of fathers' houses, even the ; ¹³was ; ¹⁴a trained army ; ¹⁵even for all ; ¹⁶coats of mail ; ¹⁷stones for slinging ; ¹⁸battlements ; ¹⁹so that he did corruptly, and he trespassed against ; ²⁰for he went ; ²¹pertaineth ; ; ²²he ; ²³brake forth in ; ²⁴Omit from ; ²⁵altar of incense ; ²⁶quickly.

Daily Readings—(Courtesy, I.B.R.A.)—M.—Uzziah, king of Judah, humbled, 2 Chron. 26 : 1-10. T.—Uzziah, king of Judah, humbled, 2 Chron. 26 : 11-23. W.—Joseph's prosperity, Gen. 39 : 1-6. Th.—Warning against pride, Deut. 8 : 7-20. F.—The proud resisted, 1 Pet. 5 : 1-7. S.—Pride and its consequences, Prov. 16 : 1-19. S.—Christ's example, Phil. 2 : 1-11.

THE LESSON EXPLAINED



ASSYRIAN COATS OF MAIL

Uzziah's reign of fifty-two years is one of the longest and most important in the history of Judah. He invaded the territory of the Philistines, and captured several of their cities. He rebuilt Eloth, the port on the Red Sea from which Hebrew ships in the earlier days carried on trade with India and Arabia. Read carefully vs. 1-7.

gifts ; that is, paid tribute as a subject nation. Name spread abroad ; his fame extended. Entering in of Egypt ; the frontier of Egypt across the southern desert (see vs. 1-7). Built towers in Jerusalem ; to strengthen the weak points in the city walls. Corner gate ; the northwest angle of the city wall. Valley gate ; on the west of the city. Turning of the wall ; a weak point in the eastern city defences. Towers in the desert ; the wild pasture lands to the south and southeast of Judah. These towers were needed to protect the shepherds from Arab robbers. Many cisterns (Rev. Ver.) ; generally cut in the rock and covered at the top except for a small opening. Low country ; the plain towards the Mediterranean. Plains ; the rich grazing lands east of Jordan, where the Ammonites (v. 8) dwelt. Carmel (see Rev. Ver.) ; not a proper name—it denotes the fertile parts of Judah. Loved husbandry ; was a great farmer.

11-15. Host ; army. By bands ; in distinct troops. According to . . . their account. A careful roll was kept of the army. Heads of fathers' houses (Rev. Ver.) ; that is, of families. It may be that each family formed a troop by itself. Mighty

I. UZZIAH'S GREATNESS.—8-10. Ammonites ; a people dwelling east of the Jordan. Gave

LESSON QUESTIONS

men of valour ; a title given to the chieftains just mentioned. These leaders numbered two thousand and six hundred. Three hundred thousand and seven thousand and five hundred; more by 7,500 than Amaziah's army, ch. 25 : 5. Habergeons ; coats of mail covering the neck and breast. Stones for slinging (Rev. Ver.) ; which must be smooth and of a suitable size. Engines ; machines : those for shooting arrows were afterwards called catapults, and those for throwing stones, balista. Bulwarks ; Rev. Ver. Margin, "corner towers". Marvellously helped (by God) . . . strong. "Uzziah" means "Jehovah is my Strength."

II. UZZIAH'S SIN.—16-18. Heart . . . lifted up ; in pride. So that he did corruptly (Rev. Ver.) ; acted wickedly. Transgressed ; disobeyed the law of God. Burn incense ; which was lawful only for the priest appointed for this service. Altar of incense ; the golden altar before the veil between the Holy Place and the Most Holy Place. Ex. 30 : 1-10. Azariah the priest ; that is, the high priest. Fourscore priests . . . valiant men ; ready, if need should be, to use force against the king.

III. UZZIAH'S PUNISHMENT.—19-21. Uzziah was wroth ; in a towering rage at the interference of the priests. Censer in his hand ; a vessel for burning incense. Leprosy brake forth (Rev. Ver.) ; as in the case of Gehazi, 2 Kgs. 5 : 27. Thrust him out quickly (Rev. Ver.) ; lest he, a leper, should defile the holy altar. Himself hastened to go out ; fearing the penalty of death for invading the office of a priest, Num. 18 : 7 (compare Num. 16 : 31-35). A several (separate) house. See Lev. 13 : 45, 46. Jotham his son ; a mere boy, as he was only twenty-five when he began to reign alone, ch. 27 : 1.

The prophet Isaiah wrote a further account of Uzziah's reign, and the leper king, when he died, was buried beside his ancestors, but in a separate tomb.

THE GEOGRAPHY LESSON



The two principal hills amongst those on which the city of Jerusalem stands are known respectively as the Eastern and Western. It has commonly been believed that the fortress built by David when he captured the site of the city, with the tower known as the Tower of David, was on the Western Hill, now known as Zion. Many, however, now think that it was on the Eastern hill.

8-10 Who were the Ammonites ? Explain "the entering in of Egypt". Where was the "desert" ? Why were towers built here ? What provision was made for a water supply ? What were Uzziah's three pasture districts ?

11-15 What was the number of Uzziah's army ? What arms and ammunition did he provide for them ? What were the "engines" ? How far did Uzziah's fame extend ? By whom was he greatly helped ? Where are we promised "all sufficiency in all things" ? (2 Cor. 9 : 8.)

16-18 How did Uzziah's prosperity affect his character ? In what way did he transgress God's law ? Who interfered to prevent him ? Where are we taught to worship God "in the beauty of holiness" ? (Ps. 29 : 2.)

19-21 With what disease was Uzziah smitten ? Where did he afterwards live ? Who took up his duties ?

What prophet wrote an account of Uzziah's deeds ?

FOR DISCUSSION

1. Our efforts and heaven's help.
2. The perils of prosperity.

A LESSON FOR LIFE

Imagine all the world's wealth concentrated in one priceless gem, and that gem offered to one of us. How eagerly it would be accepted ! Yet even that gem could not buy us certain happiness, and, if one should live long enough, its purchasing power would be exhausted. But God offers us a continual supply of blessings that will never fail, and that will make us happy here and in the life to come.

Prove from Scripture—That Jesus is our Example in humility.

Shorter Catechism—Ques. 92. What is a sacrament ? A. A sacrament is a holy ordinance, instituted by Christ ; wherein, by sensible signs, Christ and the benefits of the new covenant, are represented, sealed, and applied to believers.

The Question on Missions—(CANADIAN PROBLEMS : May, Problems of Moral Reform.)—6. What is the Board of Moral and Social Reform ? It is a Board organized by the General Assembly in 1907, with Rev. Dr. J. G. Shearer as its secretary, to form and carry out plans for fighting the great public evils of our Dominion.

Lesson Hymns—Book of Praise, 138 (Supplemental Lesson) ; 1 ; 3 ; 35 (Ps. Sel.) ; 516 (from PRIMARY QUARTERLY) ; 210.

FOR WRITTEN ANSWERS

1. Of what sin was Uzziah guilty ?
2. How was he punished ?

Lesson VII. *ISAIAH'S VISION AND CALL TO SERVICE May 14, 1911

LESSON SETTING—Isaiah prophesied in Jerusalem in the reign of Uzziah, Jotham, Ahaz and Hezekiah, kings of Judah (B.C. 740-700). The Lesson describes his initiation into the prophetic office.

GOLDEN TEXT—I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me.—Isaiah 6: 8.

Memorize vs. 6-8. **THE LESSON PASSAGE**—Isaiah, ch. 6. Read Isaiah chs. 2-4.

1 In the year that king Uzziah died I saw¹ also the Lord sitting upon a throne, high and lifted up, and his train filled the temple.

2 Above² it stood the³ seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly.

3 And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory.

4 And the⁴ posts of the door moved at the voice of him that cried, and the house was filled with smoke.

5 Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts.

6 Then flew one of the⁵ seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar:

7 And he⁶ laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged.

Revised Version—¹Omit also; ²him; ³seraphim; ⁴foundations of the thresholds were moved; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts. ⁵ touched my mouth with it and said; ⁶ And I; ⁷ I said; ⁸ turn again; ⁹ Omit the; ¹⁰ waste; ¹¹ become; ¹² the forsaken places be many in; ¹³ And if there be yet a tenth in it, it shall again be eaten up; as a tercbinth and as an oak, whose stock remaineth, when they are felled; so the holy seed is the stock thereof.

Daily Readings—(Courtesy, I.B.R.A.)—M.—Isaiah's vision and call to service, Isa. 6. T.—Ezekiel's call, Ezek. 3: 4-14. W.—Jeremiah's mission, Jer. 1: 7-19. Th.—Disciples sent forth, Matt. 10: 5-22. F.—The great commission, Matt. 28: 9-20. S.—Faithfulness in service, 1 Cor. 3: 1-15. S.—Need of messengers Rom. 10: 1-17.

THE LESSON EXPLAINED

I. ISAIAH'S VISION.—1, 2. In the year; B.C. 740. King Uzziah died. See last Lesson, 2 Chron. 26: 8-21. I saw also the Lord. The earthly king had passed away; now Isaiah sees the heavenly King. A throne; from which He rules the whole universe. His train; the skirts of the royal mantle. Filled the temple; either the temple at Jerusalem, where Isaiah likely was, or the heavenly temple. Above him (Rev. Ver.); hovering over His skirts, ready for service. The seraphim (Rev. Ver.); literally, "fiery beings", probably human, or partly human, in form. Covered his face; in adoring praise. Covered his feet; a symbol of humility. Did fly; in eager haste to do the King's bidding.

3, 4. One cried unto another; choir answering choir. Holy, holy, holy. Many see here a reference to the three divine Persons,—Father, Son and Holy Spirit. (Compare Rev. 4: 8.) "Holy" is: (1) sinless and sin-
abhorring; (2) worthy of worship; (3) exalted high above every other being. Lord of hosts; the heavenly armies. The whole earth, etc. "Holy" tells us what God is; "glory" is all that He shows Himself to be. He is seen in all



ISAIAH: Sargent

mighty works of His hands. The foundations . . . moved (Rev. Ver.); as if the very building were trembling with awe. Filled with smoke; picturing the darkness of God's anger against sin.

II. ISAIAH'S CALL.—5-8. I am undone; because the Holy God must destroy sin. A man of unclean lips; not fit to worship God. A people of unclean lips. The whole nation's worship is impure and profane. Mine eyes have seen the King; and how can a sinful man stand in His holy presence? (Compare Ex. 19: 21; 30: 20; Judg. 13: 22.) A live coal; literally, "a hot stone", such as was used to convey heat from the hearth. From off the altar; corresponding to that on which sacrifices were offered for the taking away of sin. Touched thy lips; the seat and centre of the prophets' sin. Iniquity . . . taken away . . . sin purged. Both pardon and cleansing are given. The voice of the Lord; which Isaiah is now fitted to hear and understand. Who will go for us? The Lord speaks as a king surrounded by his council. Here am I; send me. A willing and complete surrender to God and His service.

*This Lesson has been selected to be treated as a special home missionary Lesson for the Quarter.

III. ISAIAH'S COMMISSION.—9, 10. This people; of Judah. Hear ye indeed; literally, "continually". God had sent message upon message. Understand not; do not take in the meaning of the message. Make the heart . . fat; dull and unfeeling. Ears heavy; dull of hearing. Shut their eyes; literally, "besmear" them, so as to seal them up. Lest they . . convert (turn from their sins to God), and be healed; cured, that is, pardoned and cleansed. This ought to be the result, and it is the result which God desires, of the prophet's message. But God knows and tells Isaiah, that the people are sure to harden their hearts and go on in their sins.

11-13. Lord, how long? A question wrung from the prophet's pity for his people. Until, etc.; the existing nation is wholly destroyed. Removed; a reference to the coming captivity in Babylon. A tenth; a small remnant of the people. Eaten up; (Rev. Ver.); literally, "burnt." As a terebinth (Rev. Ver.), and . . oak; trees which grow again from the stump when they are felled (Rev. Ver.). The holy seed; the individuals here and there who will remain faithful to God and inherit the promises to His people.

smitten? Wherefore? What King did Isaiah now see? How is His throne described? Where was it placed? By whom was the King surrounded? Describe the seraphim.

3, 4 What did the seraphims cry one to another? To what may the threefold repetition refer? Explain "holy". What is meant by "glory"? What is meant by the "smoke" in the vision? Where does the apostle John describe a heavenly vision? (Rev. 1: 12-16.)

5, 8 Why did Isaiah say that he was "undone"? What did he call himself? What did he say of his people? How were his lips cleansed? What question did God ask? Of whom? What did Isaiah answer? What did Paul ask when Jesus appeared to him? (Acts 22: 10.)

9, 10 To whom was Isaiah to speak for God? What was to be the effect of his message?

11-13 How long would the people continue to reject Isaiah's message?

FOR DISCUSSION

1. God's call to service, how it comes and how it should be received.
2. "Gospel hardening".

A LESSON FOR LIFE

It is told of St. Bernard, the founder of the famous hospice in the Swiss Alps which bears his name, that he was one day riding along by a lake on the way to a church council, and was so occupied with his thoughts and discussions that, after a whole day's travel along the shore, he suddenly lifted his eyes and asked, "Where is the lake?" Busy with our daily work and pleasures, we often forget that we are all the while journeying beside the great sea of God's love, with its unailing supply of forgiveness and strength for service.

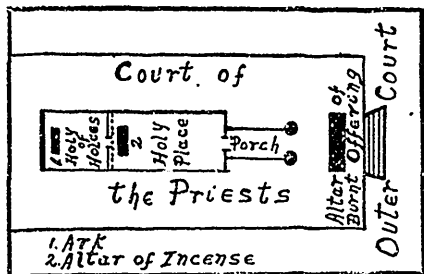
Prove from Scripture—That we should witness for God at home.

Shorter Catechism—Ques. 93. Which are the sacraments of the New Testament? A. The sacraments of the New Testament are, Baptism, and the Lord's Supper.

The Question on Missions—7. Mention some of the chief efforts of the Board of Moral and Social Reform. To secure the privileges of the Sabbath rest for all; to root out the liquor traffic and professional gambling; and to purify politics.

Lesson Hymns—Book of Praise, 138 (Supplemental Lesson); 245; 447; 23 (Ps. Sel.); 570 (from PRIMARY QUARTERLY); 240.

THE GEOGRAPHY LESSON



THE ALTAR OF BURNT OFFERING erected by Solomon was a square of 30 feet, with a height of 15 feet, made of brass standing in the court immediately in front of the temple porch. The altar of Herod's temple was larger than that of Solomon's, being 48 feet square and 10 feet high, and was made of unhewn stone. On the east of the altar was a stairway leading up to it, 48 feet long and 24 broad. According to Lev. 6: 9, 13, fire was always to be burning on the altar.

LESSON QUESTIONS

1, 2 In what year did Isaiah behold the vision of the Lesson? With what disease had Uzziah been

FOR WRITTEN ANSWERS

1. Briefly describe Isaiah's vision.....

.....

2. To what service was he called?.....

.....

LESSON SETTING—In spite of God's goodness to His people, they had given themselves over to wickedness. In the parable of the vineyard (vs. 1-7), Isaiah brings home to them their evil doings, and in the prophecy which follows (vs. 8-24), pronounces upon them a sixfold woe.

GOLDEN TEXT—Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink.—Isaiah 5: 1-12.

Memorize v. 11. **THE LESSON PASSAGE**—Isaiah 5: 1-12. Read Isaiah, chs. 5, 28.

1 Now will I sing to my wellbeloved a song of my beloved touching his vineyard My wellbeloved² hath a vineyard in a very fruitful hill :

2 And he³ fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also⁴ made a winepress therein : and he looked that it should bring forth grapes, and it brought forth wild grapes.

3 And now, O inhabitants of Jerusalem, and men of Judah, judge, I pray you, betwixt me and my vineyard.

4 What could have been done more to my vineyard, that I have not done in it? wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes?

5 And now go to ; I will tell you what I will do to my vineyard : I will take away the hedge thereof, and it shall be eaten up ;⁶ and break down the wall thereof, and it shall be trodden down .

6 And I will lay it waste : it shall not be pruned, nor⁷ digged ; but there shall come up briars and

Revised Version—1 Let me sing for my ;² had ;³ made a trench about it ;⁴ hewed out ;⁵ I will break ;⁶ fence ;⁷ hoed ;⁸ judgment ;⁹ room, and ye be made to dwell alone ;¹⁰ land ;¹¹ saith ;¹² For ten ;¹³ a homer of seed ;¹⁴ but ;¹⁵ tarry late into the night ;¹⁶ lute ;¹⁷ the ;¹⁸ have they considered.

Daily Readings—(Courtesy, I.B.R.A.)—M.—Song of the vineyard, Isa. 5 : 1-12. T.—Fruit of disobedience, Isa. 5 : 13-24. W.—Amazing folly, Jc. 2 : 1-13. Th.—Parable of the vineyard, Matt. 21 : 33-44. F.—Warning, Amos 6 : 1-7. S.—Woe to the drunkards, Isa. 28 : 1-7. S.—Good and bad fruits, Gal. 5 : 16-26.

THE LESSON EXPLAINED

I. THE PARABLE.—1. **Let me sing** (Rev. Ver.). Isaiah appeared before the people of Jerusalem as a minstrel, speaking to them in light, pleasing verse, to win their attention and sympathy. **For my wellbeloved** (Rev. Ver.) ; my friend, that is, the Lord, in whose name the prophet spoke. **A song of my beloved.** The Lord had taught Isaiah what he was to



A JEWISH COIN:
Showing a Lyre-like
Musical Instrument

say. **Hath a vineyard** ; a picture of the people of Israel. **A very fruitful hill** ; literally, " a horn (or hill), the son of fatness " ; the land of Palestine, into which God had brought His people from the bondage of Egypt.

2. **Fenced it** ; Rev. Ver. Margin, " digged it " ; that is, grubbed it with a hoe, since a plow could not be used on the hill. **Gathered out the stones** ; " stoned it," as we would say. **The choicest vine** ; a name for the finest sort of grapes grown in the East. **Built a tower** ; for the watchers against thieves. **Hewed out a winepress** (Rev. Ver.). The Hebrew means the trough, here cut out of the solid rock, into which the wine flows from the winepress. The care of the owner for his vineyard pictures God's care for His people. **Looked . . . bring forth grapes.** So God looked for love and obedience from Israel. **Wild grapes** ; small, sour and hard. So God's

people returned for all His care, only ingratitude and rebellion.

3, 4. **And now** ; marking a new stanza in the song, as in v. 5. **Inhabitants of Jerusalem . . . men of Judah** ; the people of the Southern kingdom and its capital. **Judge, etc.** ; say what the vineyard owner ought to do. **What . . . more . . . ?** Nor had God left anything undone for Israel's good. **Wherefore . . . wild grapes ?** Isaiah's hearers have nothing to say. His words have made them feel their guilt. (Compare Luke 20 : 16.)

5-7. **I will tell.** The owner of the vineyard declares what he will do with it. **Take away the hedge** ; of thorns placed round the low stone wall of the vineyard for better protection. **Eaten up** ; become a pasture ground. **Lay it waste** ; make an end of it. **Come up briars and thorns** ; shoot up in thorns and thistles, instead of vines bearing sweet and luscious grapes. **Command the clouds.** It is now the Lord who speaks ; only He can send or withhold rain. **Vineyard . . . is the house of Israel** ; including both kingdoms. **Judah . . . pleasant plant.** The Lord had shown special favor to this kingdom in which Jerusalem stood, with its temple. **Looked for judgment** ; justice. **Oppression** ; or bloodshed. **Righteousness** ; right conduct of man towards man. **A cry** ; of the weak suffering at the hands of the strong.

8-10. **Woe** ; the first of six woes pronounced on the richer and more powerful people of Judah. **House to house . . . field to**

field to field, till there be no⁹ place, that they may be placed alone in the midst of the¹⁰ earth !

9 In mine ears¹¹ said the LORD of hosts, Of a truth many houses shall be desolate even great and fair, without inhabitant.

10¹² Ye, ten acres of vineyard shall yield one bath, and¹³ the seed of an ho'mer shall yield¹³ an e'phah.

11 Woe unto them that rise up early in the morning, that they may follow strong drink ; that¹² continue until night, till wine inflame them !

12 And the harp, and the¹⁶ viol, the tabret, and¹⁷ pipe, and wine, are in their feasts ; but they regard not the work of the LORD, neither¹⁸ consider the operation of his hands.

field; seize for themselves the homes of the poor, driving out the owners. **Till there be no room** (Rev. Ver.); except for the rich and great. **Dwell alone**, etc. (Rev. Ver.); the few having possession of all the land (Rev. Ver.). **In mine ears**; the ears of the prophet. **Houses . . . without inhabitant**; the houses built by the rich at the expense of the poor. **Ten acres**; literally, "ten yoke"; a yoke of land being as much as two oxen could plow in a day. **One bath**; about eight gallons of wine; ten days' work will produce only this small quantity. **Homer . . . an ephah**. An ephah is a dry measure equal to a bath; a homer is ten ephahs. It will be as if a farmer should sow ten bushels and reap only one. Thus the land will become barren, as a punishment on the oppressive land-grabbers.

11, 12. Woe; the second woe, against drunkenness. **Rise up early**; showing the keenness of their thirst. **Follow strong drink**; a name for various sorts of intoxicating liquors made from dates, honey, raisins, barley, etc. **Continue until night**; guzzling from dawn till dark. **Inflame them**; drive them crazy, so that they are ready for any foolish and wicked deed. **Harp**; a stringed instrument with a sounding board. **Viol**; another instrument with strings, but without the sounding board. **Tabret**; or drum. **Pipe**; flute. With the noise of these instruments in their feasts they drown the voice of God and conscience. **Regard not**; have no eye or thought for. **Work of the Lord**; whom the prophet saw about to bring swift punishment on the careless and wicked people.

V. 13 describes the "work" which the Lord is about to perform, namely the sending of Judah into exile for its sins.

LESSON QUESTIONS

- 1, 2 Before whom did Isaiah appear? In what manner? By what name did he speak of the Lord? To what were the people of Israel likened? In what Psalm is the same comparison used? (Ps. 80 : 15.) Which parable of Jesus speaks of a vineyard let out by its owner to husbandmen? (Luke 20 : 9-18.) Where does Jesus call Himself the True Vine? (John 15 : 1.) What did the owner in Isaiah's parable do for his vineyard? What did he expect from it? What did he receive? What did God expect from Israel? What did He receive?
- 3, 4 What words mark a new stanza in the prophet's song? What does he ask his hearers to say?

How did they receive this challenge? What did Isaiah's words make them feel?

5-7 What does the owner of the vineyard say he will do with it? What does v. 7 say that the vineyard pictures? To which kingdom had the Lord shown special favor? For what did He look from its people? What did He find?

8-10 How many woes are contained in vs. 8-24? Against whom is the first woe uttered? How had the rich and powerful treated the poor and weak? In what way were they to be punished?

11, 12 Against whom is the second woe pronounced? How much of their time do these spend in drinking? What effect has drink upon them? What does it prevent them from thinking about? What doom is coming upon them?

FOR DISCUSSION

1. Why moderate drinking is dangerous.
2. What drunkenness costs the man. His family and friends. The nation.

A LESSON FOR LIFE

"**SIGNALMAN GUILTY!**" "**THE PENALTY OF DRINK!**" These two headings appeared, not long ago, in a newspaper of the same day. The first item told of a railway signalman who had been found guilty of manslaughter because, while drunk, he had made a mistake in setting a switch; this resulted in the derailing of a train and the death of an engine fireman. The other item related the death in the police cells in a Canadian city, of a brilliant graduate of London University and Dublin Medical College, who had been the Medical Health Officer in another city of the Dominion, but had lost his position through drink. He contracted fever, and his drinking habits led to his death from heart failure.

Prove from Scripture—*That wine leads to forgetfulness of God.*

Shorter Catechism—Review Questions 92, 93.

The Question on Missions—8. Show that the Bible warrants the work of moral reform. The prophets of the Old Testament strove against the public evils of their time. The teachings of the New Testament were directed to the improving of the condition of the oppressed and the suffering, especially women, children and slaves.

Lesson Hymns—Book of Praise, 138 (Supplemental Lesson); 304; 303; 91 (Ps. Sel.); 551 (from PRIMARY QUARTERLY); 530.

FOR WRITTEN ANSWERS

1. To what does the Lesson liken God's care for Israel?
2. What return did Israel make to Him?
3. Mention, from the Lesson, some effects of strong drink

Lesson IX, MICAH'S PICTURE OF UNIVERSAL PEACE May 28, 1911

LESSON SETTING—Micah was a native of Moreshoth, a small town near Gath in the Philistines, who prophesied in the reigns of Jotham, Ahaz, and Hezekiah, kings of Judah, that is, B.C. 740-700, the same period in which Isaiah lived and labored. In the Lesson Micah describes a coming time when all nations shall worship Jehovah and peace shall prevail throughout the world.

GOLDEN TEXT—Nation shall not lift up a sword against nation, neither shall they learn war any more.—Micah 4: 3.

Memorize vs. 2, 3. **THE LESSON PASSAGE**—Micah 4: 1-8. Read Micah.

1 But in the ¹last days it shall come to pass, *that* the mountain of the ²house of the LORD shall be established in the top of the mountains, and it shall be exalted above the hills; and ³people shall flow unto it.

2 And many nations shall ⁴come, and say, Come and let us go up to the mountain of the LORD, and to the house of the God of Ja'cob; and he will teach us of his ways, and we will walk in his paths: for ⁵the law shall go forth of Zi'on, and the word of the LORD from Jeru'salem.

3 And he shall ¹judge ²among many people, and ⁷rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up ⁸a sword against nation, neither shall they learn war any more.

4 But they shall sit every man under his vine and

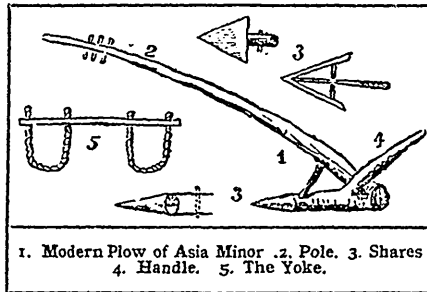
Revised Version—¹latter; ²Lord's house; ³peoples; ⁴go; ⁵ye; ⁶out of Zion shall go forth the law; ⁷between many peoples and shall reprove; ⁸Omit a; ⁹the peoples; ¹⁰away; ¹¹hill; ¹²yea, the former dominion shall come, the kingdom of the daughter.

Daily Readings—(Courtesy, I.B.R.A.)—M.—Micah's picture of universal peace, Micah 4: 1-8. T.—Abundance of peace, Ps. 72: 1-15. W.—A vision of peace, Isa. 2: 1-5. Th.—A picture of peace, 1 Kgs. 4: 20-25. F.—The wolf and the lamb, Isa. 65: 17-25. S.—Exhortation to peace, James 3: 1-18. S.—Prayer for peace, 1 Tim. 2: 1-8.

THE LESSON EXPLAINED

I. A PICTURE OF PEACE.—1. In the latter days (Rev. Ver.); the period beginning with the coming of Christ, the days in which we are living. The mountain of the Lord's house; that is, Moriah, the Eastern Hill of Jerusalem on which the temple stood. Established; set up so as to abide forever. In the top of the mountains. Moriah was only a hill about 400 feet high, but Micah pictures it as rising till it overtops the highest mountains in the world. Exalted; so as to be seen far and near. People shall flow into it; like rivers. The Hebrew word for "flow" means to flow like the Nile in Egypt, with its annual overflow. The whole verse pictures vividly the future greatness of God's kingdom, and the gathering into it of the world's multitudes.

2, 3. Many nations. The great mountain should become their rallying point. Come, and let us go up. There is eager desire for salvation in these words. So the nations will come to Christ to be saved. Teach us of his ways; instruct us in His commandments. Walk in his paths; do His will, always the outcome of truly learning it. The law; that is, the teaching. Zion; the name commonly given to Jerusalem's Western Hill, and often, as here, used of the whole city. The word of the Lord; which created the world (Ps. 33: 6), and which was to make it new. The prophecy of



this verse was fulfilled when the gospel began to be preached among all nations, beginning at Jerusalem. Judge between many peoples (Rev. Ver.). Nations will settle their disputes according to the teachings of Christ, who is the Prince of Peace. Rebuke; give decisions. Swords into plowshares . . . spears into pruninghooks. Iron weapons will no longer be needed, and

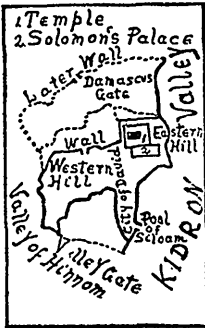
they will be reformed into tools of peaceful labor.

II. A PICTURE OF FREEDOM.—4, 5. Vine and . . . fig tree. Vines and fig trees were owned in Palestine by all except the very poor. They both formed, in that hot country, a grateful shade from the burning sun. To sit under vine and fig tree in the East is, therefore, like to our sitting by the fire-side,—a picture of safety and freedom. None . . . make them afraid; a striking contrast with the border raids and slave-hunting expeditions common in Micah's day in Israel and surrounding nations. The mouth of the Lord. There can be true peace and freedom only where teaching from God has come. All the peoples (heathen nations) will walk, etc. (Rev. Ver.). Micah saw that, in this time, the heathen were still serving their false gods. We will walk, etc. Israel will be faithful to Jehovah, and look for the time when all other nations, too, shall serve Him.

III. A PICTURE OF SERVICE.—6-8. In that day; the blessed time when Christ shall have come.

Saith the Lord ; who Himself, by ministering to His people, sets us an example of loving service. **Will I assemble** ; bring back to Mount Zion. **Her that halteth** ; like a flock of sheep worn out and lame from its wanderings. **Driven out** ; into exile in a strange land. **A remnant** ; referring to those who should come back from the captivity in Babylon into which the Northern, and later, the Southern, kingdom was to be taken. **A strong nation** ; out of the feeble remnant. **Tower of the flock**. Jerusalem will become like one of those solitary towers, with folds round them, built on the borders of Judah to protect the flocks from desert raiders. **Strong hold** ; the fortress on the temple hill. **First dominion**. The former greatness of Jerusalem will be restored. **Daughter** ; inhabitant.

THE GEOGRAPHY LESSON



JERUSALEM is situated on the mountain range of Judea, about 2,400 feet above the Mediterranean, which is some 34 miles distant from the city. It is 3,800 feet above the Dead Sea, only about 18 miles east. Bethel, 12 miles to the north, is lower than Jerusalem by 400 feet. From every direction except from the south, where the hills of Bethlehem and Hebron are a little higher than the city, one must

"go up" to Jerusalem. It is surrounded on three sides by a natural trench, a valley from 300 to 400 feet deep. Thus the city was a natural fortress, which it was impossible for an enemy to enter except on one of its sides. On the Western side was the valley of Gihon, on the Eastern the valley of Kedron, and on the Southern the valley of Hinnom.

LESSON QUESTIONS

1 What are "the latter days"? On which hill of Jerusalem did the temple stand? What is this hill here called? Who is it said shall come to it? To what is their coming likened? Find a promise in the Psalms that all nations shall serve Christ. (Ps. 72 : 11.) Where in the book of Daniel is

there a similar prediction? (Dan. 7 : 14.)

2, 3 With what desire would the nations seek Mount Zion? Who would teach them? How would they show that they had learned aright? Whence was the word of the Lord to go forth? Whither was it to go? (Acts 1 : 8.) When was this verse fulfilled? How does Micah say nations will settle their disputes? What will be done with warlike weapons? Find in Isaiah a beautiful picture of universal peace. (Isa. 11 : 5-9.)

4, 5 What picture of freedom does Micah give? What does he say of the heathen nations of his own day? What does he say of Israel?

6-8 How does the Lord set us an example of service? What would He do for them who were to be driven into exile? To what was Jerusalem to become like? To what position would the city afterwards be restored?

FOR DISCUSSION

1. Wars—justifiable and unjustifiable.
2. The prospect of universal peace.

A LESSON FOR LIFE

It was in 1835 that two Methodist missionaries landed on the Fiji Islands in the South Pacific. The inhabitants of those islands were amongst the most savage and degraded of heathen. To-day almost the whole Fijian population are Christians, and are laboring to spread the gospel in other less fortunate islands. In no other way can we do more to further peace and good-will amongst men, than by helping to extend the influence of the gospel which can work such a transformation in hearts and lives.

Prove from Scripture—*That Christ came to bring peace.*

Shorter Catechism—Review Questions 88-93.

The Question on Missions—9. How does the Board of Moral and Social Reform do its work? By teaching the people of our church about public wrongs and how they may help to put these right; and by aiding in getting better laws and in having laws better enforced.

Lesson Hymns—Book of Praise, 138 (Supplemental Lesson); 26 ; 27 ; 69 (Ps. Sel.); 35 (from PRIMARY QUARTERLY); 449.

FOR WRITTEN ANSWERS

1. How does Micah picture universal peace amongst the nations?

.....

2. Mention some of the results of peace.....

.....

3. How can we do the most for the cause of peace?.....

.....

Lesson X. ISRAEL'S PENITENCE AND GOD'S PARDON June 4, 1911

LESSON SETTING—Hosea, a prophet of Israel, the Northern kingdom, began his work towards the close of the reign of Jeroboam II. (see 2 Kgs. 14 : 23-29), who died about B.C. 741, a period of great prosperity and of great wickedness. Of all the prophets, Hosea emphasizes most strongly God's love for His people in spite of their rebellion against Him.

GOLDEN TEXT—Thou art a God ready to pardon, gracious and merciful, slow to anger.—Nehemiah 9: 17.

Memorize vs. 4-6. THE LESSON PASSAGE—Hosea, ch. 14. Read Hosea, chs. 11 to 14.

1 O Is'ra'el, 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 ³ the calves of our lips.

3 Assh'ur 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 Is'ra'el: he shall ⁴ grow as the lily, and cast forth his roots as Leb'anon.

Revised Version—¹ return unto; ² accept that which is good; ³ as bullocks the offering of our lips; ⁴ blossom; ⁵ answered, and will regard him.

Daily Readings—(Courtesy, I.B.R.A.)—M.—Israel's penitence and God's pardon, Hosea 14. T.—Forsake and return! Isa. 55 : 6-13. W.—The Lord's mercy, Lam. 3 : 22-33. Th.—“Out of the depths,” Ps. 130. F.—A pardoning God, Micah 7 : 16-20. S.—Heart turning, Joel 2 : 12-19. S.—Confession and forgiveness, 1 John 1.

THE LESSON EXPLAINED



HOSEA: Sargent

I. A CALL TO REPENTANCE.—1. O Israel; the Northern kingdom. Ch. 13 predicts the destruction of Samaria, the capital, by the Assyrians, who shall carry away the people of Israel into captivity. This prophecy was actually fulfilled in B.C. 721. **Return**; repent, that is, forsake the wickedness that will surely bring destruction on the nation, and come back to the service of God. **Unto**; quite up to. **The repentance** must be complete and sincere. **The Lord thy God**; who loves Israel with a love unchanged even by their sin. **Thou hast fallen**; down to the lowest depths of weakness and misery. **By thine iniquity**. It was the idolatry and immorality of Israel that had brought the nation to the verge of ruin.

2. **Take with you words**; instead of sacrifices with no corresponding worship in the hearts. **Turn to the Lord**; with your whole heart, and not with your lips alone. **Take away all iniquity**; an honest acknowledgment that they were guilty of manifold iniquities, and a humble prayer that these should be taken away. **Accept . . . good** (Rev. Ver.); that is, true heart repentance. **Render as bullocks** (Rev. Ver.); in place of bullocks which were offered on the altar. **Our lips**; that is, praises,

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

7 They that dwell under his shadow shall return; they shall revive as the corn, and ⁴ grow as the vine; the scent thereof shall be as the wine of Leb'anon.

8 Ephraim shall say, What have I to do any more with idols? I have ² heard him, 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.

which is good; ² as bullocks the offering of our lips;

coming from the heart and uttered by the lips. (Compare Ps. 69; 30, 31.)

3. **Asshur**; Assyria, the powerful and warlike nation north and east of Israel. **Shall not save us**. Israel, contrary to God's will, had often sought help from their powerful neighbor. Now they would no longer trust in such an ally, but look to God, their true Helper. **Not ride upon horses**. Horses, used in Israel only for war, came from Egypt. Probably this statement means that Israel would cease looking for help to that country also. **Work of our hands**; idolatrous images of their own making. **Ye are our gods**. If it was folly and sin to trust in men whom God had made, how much greater was both the folly and sin of trusting in images which they themselves had made! Israel thus pledges itself no longer to seek help from three false sources. **The fatherless**. All other helpers having failed, they come to God, who is "a Father of the fatherless", Ps. 68 : 5.

II. A PROCLAMATION OF PARDON.—4-6. **I will heal their backsliding**; their forsaking of the Lord, here pictured as a disease that needs cure. **Love them freely**; "not because of anything good in them, but because it is My very nature to love." **Mine anger is turned away**; not withheld only, or suspended, but wholly taken away. **As the dew**; coming silently day by day to refresh and quicken the soul. **As the lily**; the emblem of the beauty and purity into which God's people will grow. **Roots as Lebanon**. Mount Hermon is meant; those whom God forgives will become like that deep-rooted and steadfast mountain. **His branches shall spread**. He shall be like the wide-spreading cedars of Lebanon, with their shelter and fragrance. **Beauty . . . as the olive**; which keeps its silver-gray foliage summer and winter, a lovely symbol of God's un-failing grace in the heart and its outcome in the life.

III. ISRAEL RESTORED.—7-9. Under his shadow; the shadow of Israel restored to God's service and favor, now likened to a spreading tree. Revive as the corn. A better translation is "make corn to grow", a picture of the new life in God's children, ever growing stronger and more fruitful (compare Matt. 13 : 23). As the vine. Lebanon grapes are sometimes as large as plums, and its wine has been called the best in the East, or even in the world. Ephraim; a name for the whole of Israel, from its chief tribe. What have I to do, etc.? Israel forsakes all the idols it had formerly worshiped. I; that is, God. Will regard him (Rev. Ver.); will look after him, care for him. Like a green fir tree. So God gives shelter and protection to His people. From me.. thy fruit. All Israel's prosperity is from God. V. 9 declares that one seeking wisdom will study the words of Hosea. He will find from them that God's ways are right.

THE GEOGRAPHY LESSON



The Lebanon Mountains consist of two parallel ranges rising in upper Galilee, and extending northwards. The western range is known as Lebanon and the eastern as Anti-Lebanon. At the southern end of the Anti-Lebanon range is MOUNT HERMON, 9,200 feet. In Ps. 42 : 6 (Rev. Ver.) it is called the "Hermons" from the three peaks which form its summit. Modern names are "Mount of Snow", "Mount of the Chief" and "Old Man". The snow which lies on the heights a great part of the year feeds immense reservoirs in the heart of the mountain; and these issue in the springs of the Jordan. "Mount Hermon is the most conspicuous feature in the scenery of Palestine. The view from the top is magnificent, including the Lebanon and the plain round Damascus. Towards the west Tyre and Carmel are seen, on the south the mountains of Upper Galilee and the plains of Lower Galilee. The Huleh Lakes and the Sea of Galilee lie beneath as on a map. This view is, however, obscured in summer by the sudden formation of clouds on the summit."

LESSON QUESTIONS

- 2 What did Hosea summon the people of Israel to do? How did God regard Israel in spite of the people's sin? What had been the cause of its fall? Show that only through righteousness can a nation be truly great. (Prov. 14 : 34.)
- 2 With what were the people to approach God? What prayer were they to offer? What good thing could they bring to God? How were they to praise God? How does Paul teach that we should praise God? (Col. 3 : 16.)
- 3 In what three things had Israel trusted? In whom were they now to trust? Where are those who trust in the Lord likened to Mount Zion? (Ps. 125 : 1.)
- 4-6 Quote God's promise of pardon? What will He be like to His people? To what will they become like?
- 7-9 To what tree does God liken Himself? How is the growth of the new life in God's people pictured?

FOR DISCUSSION

1. What is repentance?
2. God's willingness to forgive.

A LESSON FOR LIFE

An ancient king, so runs the story, had a lamp lighted and hung in his palace; and then sent heralds to bring into his presence every criminal and rebel in the land, to obtain pardon. Every one who came in while the lamp was burning was set free; but those who delayed till the lamp had gone out met with a terrible death. Blessed be our God, that He puts no limit to the time for pardon. He is always waiting, ready, eager, to forgive the penitent sinner whenever he may come to ask forgiveness.

Prove from Scripture—That penitence brings pardon.

Shorter Catechism—Review Questions 39-50.

The Question on Missions—(CANADIAN PROBLEMS : June, Missions to Camps.)—10. Where are camps to be found? In every Province of the Dominion. Chief among them are lumbering, railway and mining camps. It is estimated that one-tenth of the laboring men of Canada spend part of each year in camps.

Lesson Hymns—Book of Praise, 138 (Supplemental Lesson); 133; 152; 100 (Ps. Sel.); 559 (from PRIMARY QUARTERLY); 160.

FOR WRITTEN ANSWERS

1. Explain what is meant by repentance.....
2. What promise does God make to those who repent?.....
3. Show that God will care for those who trust Him.....

Lesson XI.

HEZEKIAH'S GREAT PASSOVER

June 11, 1911

BETWEEN THE LESSONS—We left the history of Israel and Judah at the close of the reign of Uzziah, king of Judah, Lesson VI., May 7, ch. 26 : 8-21. Uzziah was succeeded by his son Jotham, who was a good king, though he did not check the idolatry of his people, ch. 27. Jotham's son, Ahaz, who came to the throne next, was one of the worst kings of Judah, ch. 28. His son and successor, Hezekiah, was, however, a good king. **GOLDEN TEXT**—Man looketh on the outward appearance, but the Lord looketh on the heart.—1 Samuel 16 : 7. **Memorize vs. 18-20. THE LESSON PASSAGE**—2 Chronicles 30 : 13-27. Study 2 Chronicles, ch. 30. Read 2 Chronicles, chs. 29-31.

13 And there assembled at Jeru'salem much people to keep the feast of unleavened bread in the second month, a very great congregation.

14 And they arose and took away the altars that were in Jeru'salem, and all the altars for incense took they away, and cast them into the brook Kidron.

15 Then they killed the passover on the fourteenth day of the second month : and the priests and the Le'vites were ashamed, and sanctified themselves, and brought in the burnt offerings into the house of the Lord.

16 And they stood in their place after their manner, according to the law of Mo'ses the man of God : the priests sprinkled the blood, which they received of the hand of Le'vites.

17 For there were many in the congregation that were not sanctified : therefore the Le'vites had the charge of the killing of the passovers for every one that was not clean, to sanctify them unto the Lord.

18 For a multitude of the people, even many of E'phraim, and Manas'seh, Is'sachar, and Zebu'lun, had not cleansed themselves, yet did they eat the passover otherwise than it was written. But Hezekiah prayed for them, saying, The good Lord pardon every one.

19 That prepareth his heart to seek God, the Lord God of his fathers, though he be not cleansed according to the purification of the sanctuary.

20 And the Lord hearkened to Hezekiah, and healed the people.

Revised Version—¹Omit in the; ²order; ³had not sanctified themselves; ⁴Omit the; ⁵Omit of; ⁶is; ⁷For Hezekiah had prayed; ⁸setteth; ⁹the; ¹⁰were well skilled in the service of; ¹¹So they; ¹²for the; ¹³sacrifices of peace offerings; ¹⁴congregation; ¹⁵for offerings; ¹⁶habitation.

Daily Readings—(Courtesy, I.B.R.A.)—M.—Hezekiah's great passover, 2 Chron. 30 : 1-9. T.—Hezekiah's great passover, 2 Chron. 30 : 10-20. W.—Hezekiah's great passover, 2 Chron. 30 : 21-27. Th.—Zeal for God, 2 Chron. 31 : 1-8, 20 21. F.—A good reign, 2 Kgs. 18 : 1-8. S.—A joyful feast, Neh. 8 : 9-18. S.—Thanksgiving, Ps. 68.

THE LESSON EXPLAINED



At the beginning of his reign, Hezekiah sent messengers from Jerusalem throughout all Judah, to summon his people to a Passover celebration at the capital. A message was sent to the tribes of the Northern king-

dom also, inviting them to come and take part in the Feast. Vs. 1-12.

dom also, inviting them to come and take part in the Feast. Vs. 1-12.

I. THE PEOPLE GATHERED.—13, 14. Assembled at Jerusalem; in response to the summons of Hezekiah. Much people; a great multitude from Hezekiah's own kingdom of Judah, and not a few from the Northern tribes, though most of these had rejected the invitation with scorn and

contempt, v. 10. Feast of unleavened bread; strictly a feast which followed the Passover; but the two feasts together are sometimes called "Passover", and sometimes "Unleavened Bread". Second month; our April-May. The proper time for the Passover was in the first month (March-April, Ex. 12 : 18); but the law allowed a postponement in special cases, Num. 9 : 10. 11. Took away the altars. in Jerusalem; the altars erected by Ahaz all over the city for idol worship, ch. 28 : 4. Altars for incense; a further description of the same altars, from the incense used in the false worship. The brook Kidron; so as not to defile the holy city. The Kedron ran through a valley of the same name between Jerusalem and the Mount of Olives to the East.

21 And the children of Israel that were present at Jeru'salem kept the feast of unleavened bread seven days with great gladness. and the Le'vites and the priests praised the Lord day by day, singing with loud instruments unto the Lord.

22 And Hezekiah spake comfortably unto all the Le'vites that taught the good knowledge of the Lord : and they did eat throughout the feast seven days, offering peace offerings, and making confession to the Lord God of their fathers.

23 And the whole assembly took counsel to keep other seven days : and they kept other seven days with gladness.

24 For Hezekiah king of Judah did give to the congregation a thousand bullocks and seven thousand sheep; and the princes gave to the congregation a thousand bullocks and ten thousand sheep; and a great number of priests sanctified themselves.

25 And all the congregation of Judah, with the priests and the Le'vites, and all the congregation that came out of Israel, and the strangers that came out of the land of Israel, and that dwelt in Judah, rejoiced.

26 So there was great joy in Jeru'salem : for since the time of Solomon the son of David king of Israel there was not the like in Jerusalem.

27 Then the priests the Le'vites arose and blessed the people : and their voice was heard, and their prayer came up to his holy dwelling place, even unto heaven.

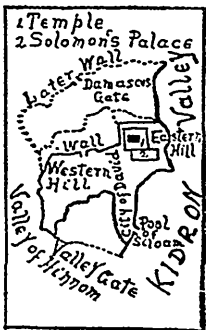
II. THE PASSOVER KEPT.—15, 16. Fourteenth day. See Ex. 12 : 6. Priests and Le'vites were ashamed; because of their lack of zeal hitherto in God's worship. Sanctified themselves. prepared themselves for the Passover services. Brought in the burnt offerings; receiving them from the offerers at the door of the inner temple court. Into the house, that is, to the brazen altar

in front of the porch. **After their manner.** The priests stood in two rows from the altar to the outer court. **Sprinkled the blood;** on the altar. **Of the Levites;** who handed it in a basin to the priest nearest the outer court, and he to the next, etc. The last priest threw the blood on the altar's base.

17-22. For . . . many . . . not sanctified; not purified, according to the law, and so not strictly qualified to observe the Passover (compare Num. 9 : 6). Hezekiah, however, had decided to admit these to the Feast; only they could not kill their own lambs, but must have this done for them by the Levites. **Hezekiah prayed,** etc. The good king sought **pardon for every worshiper who had not kept the letter of the law,** but who, in his heart, was seeking God. **The Lord . . . healed the people;** preventing the punishment of death for uncleanness in the temple, Lev. 15 : 31. **Spake comfortably;** heartened with encouraging words. **Peace offerings;** or thank offerings, of which the greater part was eaten by the offerer, as if he were God's guest (see Lev. 3 : 1-17; 7 : 11-34). **Making confession;** and receiving forgiveness (see 1 John 1 : 9).

III. THE PASSOVER PROLONGED.—23-27. Kept other seven days; a proof of the abounding zeal for God's worship. **Hezekiah . . . did give,** etc.; making provision for another week's sacrifices and sacred meals. **Priests sanctified themselves;** who had before been laggards (see on v. 15). Those taking part in the services were . (1) the people of Judah including the priests and the Levites; (2) those from Israel, the Northern kingdom, who had accepted Hezekiah's invitation; (3) strangers, —those who had previously come from Israel and settled in Judah, ch. 15 : 9. **Since . . . Solomon.** See ch. 7 : 9. **Their voice was heard.** The great end of all the sacrifices and prayers was accomplished.

THE GEOGRAPHY LESSON



Great preparations were made amongst the Hebrews for the observance of the Passover at Jerusalem. Roads and bridges were repaired for the companies of pilgrims, and burial places by the way, which were likely to be unnoticed, were whitened, that the travelers might avoid defilement. Every man living within 15 miles of the city was obliged by law to keep the Passover within its walls, and

multitudes of visitors from more distant parts of Palestine and other countries, swelled the numbers.

LESSON QUESTIONS

What feast did Hezekiah plan to celebrate in Jerusalem? Whom did he summon to take part in it?

13, 14 When did Hezekiah's Passover take place? What law permitted such a postponement? Where is Christ called "our Passover?" (1 Cor. 5 : 7.)

15, 16 Of what were the priests and Levites ashamed? What did they now do? Where did they receive the people's burnt offerings? Whither did they take them? Describe the method by which the blood was brought to the altar? Through whose blood do we draw near to God? (Heb. 10 : 19-22.)

17-22 Why did the Levites kill the Passover lambs for many of the offerers? What prayer did Hezekiah offer for these? How was it answered? Where does Paul say circumcision is of the heart? Rom. 2 : 29.)

23-27 How long was Hezekiah's Passover prolonged? Of what was this a sign?

FOR DISCUSSION

1. The meaning of the Passover.
2. National blessings for which we should be grateful.

A LESSON FOR LIFE

Send an electric current over one wire, and it will be reproduced, in another lying by its side, though the wires do not touch, the current in the second wire being known as an "induced" current. So, by keeping ourselves in constant companionship with those who are good and noble, the qualities of their character will be communicated to us. Especially if we live close to Jesus, will His purity and grace become ours.

Prove from Scripture—That we should pray for others.

Shorter Catechism—Review Questions 51-60.

The Question on Missions—11. Give an illustration of what the church is doing for the lumber camps. In the Presbytery of North Bay, in Northern Ontario, four missionaries give all their time to work amongst the camps, while eight ministers and missionaries visit the camps in their neighborhood. In this way between 6,000 and 8,000 lumbermen are reached.

Lesson Hymns—Book of Praise, 138 (Supplemental Lesson); 210; 205; 119 (P's. Sel.); 536 (from PRIMARY QUARTERLY); 272.

FOR WRITTEN ANSWERS

1. Whom did Hezekiah summon to keep the passover at Jerusalem?

2. Why was this Passover prolonged?

Lesson XII.

THE DOWNFALL OF SAMARIA

June 18, 1911

BETWEEN THE LESSONS—In the year B.C. 722 or 721, when Hezekiah had reigned for about six years, Samaria, the capital of the Northern kingdom, after a siege of three years, was captured by Sargon, king of Assyria.

GOLDEN TEXT—He, that being often reproved hardeneth his neck, shall suddenly be destroyed, and that without remedy.—Proverbs 29: 1.

Memorize v. 14. THE LESSON PASSAGE—2 Kings 17: 1-14. Study 2 Kings 17: 1-18 Read 2 Kings, chs. 16, 17.

1 In the twelfth year of A' haz king of Ju'dah began Hoshe'a the son of E'lah to reign in Samar'ia over Is'rael ¹nine years.

2 And he did that which was evil in the sight of the Lord, ²but not as the king of Is'rael that were before him.

3 Against him came up Shalmane'ser king of Assyria; and Hoshe'a became his servant, and ³gave him presents.

4 And the king of Assyria found conspiracy in Hoshe'a: for he had sent messengers to So king of Egypt, and ⁴brought no presents to the king of Assyria, as he had done year by year: therefore the king of Assyria shut him up, and bound him in prison.

5 Then the king of Assyria came up throughout all the land, and went up to Samar'ia, and besieged it three years.

6 In the ninth year of Hoshe'a the king of Assyria took Samar'ia, and carried Is'rael away ⁵into Assyria, and placed them in Ha'lah and in Ha'bor ⁶by the river of Go'zan, and in the cities of the Medes.

7 For so it was, that the children of Is'rael had sinned against the Lord their God, which ⁸had brought them up out of the land of Egypt, from under the hand of Phar'oh king of Egypt, and had feared other gods.

Revised Version—¹and reigned; ²yet not; ³brought; ⁴offered; ⁵unto; ⁶on; ⁷And it was so, because; ⁸Omit had; ⁹nations; ¹⁰Omit those; ¹¹pillars and Asherim upon every; ¹²and they; ¹³the hand of every prophet, and of every seer; ¹⁴the hand of my; ¹⁵neck; ¹⁶who believed not in.

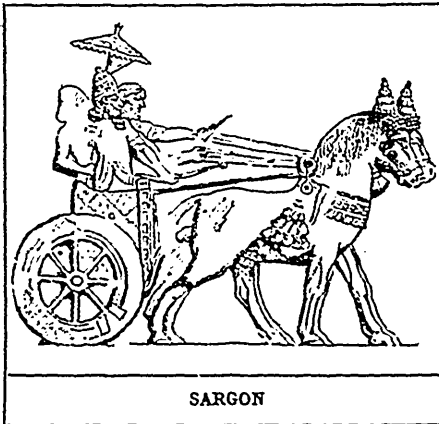
Daily Readings—(Courtesy, I.B.R.A.)—M.—The downfall of Samaria, 2 Kgs. 17: 1-8. T.—The downfall of Samaria, 2 Kgs. 17: 9-18. W.—Result of disobedience, 2 Kgs. 17: 19-24. Th.—Prophecy of captivity, Hosea 10: 1-8. F.—Evil foretold, Deut. 31: 16-30. S.—The end of the disobedient, 1 Pet. 4: 12-18. S.—Be warned 12 Pet. 3: 1-14.

THE LESSON EXPLAINED

I. ISRAEL'S FOE.—

1-3. Twelfth year of Ahas; the father of Huzekiah. Began Hoshea ("Save" or "Salvation" the name means, "Joshua" or "Jesus" is the same name, with Jah or Jehovah, added) . . . to reign. Having taken sides with Tiglath-Pileser, king of Assyria, in an invasion of Israel, he had slain Pekah the king of Israel, and, for a reward, had been placed on the throne as a subject king by Tiglath-Pileser (see ch. 15: 29, 30). Did . . . evil . . . but not as the kings . . . before him. Hoshea is the only king of

Israel of whom a word of praise is uttered. He was the best and last in that wicked succession. Came up; to invade Israel. Shalmaneser; successor to Tiglath-Pileser as king of Assyria. Became his servant; went to meet him, and offer submission to him. Gave him presents. Paid him tribute



SARGON

money, the usual way of declaring submission.

4-6. Found conspiracy; discovered a plot to throw off his authority. Sent messengers to So (or Sabaco); seeking help from this powerful king of Egypt against Assyria. Brought no present; did not pay his annual tribute money. Shut him up, etc.; held him as a captive, or possibly put him to death. Came up throughout all the land. Having got rid of Israel's king, the invader overran the country, taking the more easily conquered places. Up to

Samaria; "up" because of the city's situation on a hill and because it was the capital. Besieged it three years. The long siege proves the strength of the place and the desperate courage of its defenders. King of Assyria; Sargon, the successor of Shalmaneser, who had died during the

siege of Samaria. Carried Israel away. The captives, according to Assyrian records, numbered 27,920. **Halah**; on the Euphrates. **Habor** (omit "by") the river of Gozan; an Assyrian province between the Tigris and Euphrates. **Cities of the Medes**; the western part of modern Persia.

II. ISRAEL'S SIN.—7-12. Israel had sinned. This was the cause of the nation's downfall. **Against the Lord**, etc. Their sin was the greater because God had so wonderfully delivered them from bondage in Egypt. **Statutes of the heathen**; ; the idolatrous practices of the nations whom Israel found in Canaan. **Kings of Israel**; like Jeroboam with his calf worship, and Ahab with his worship of Baal. **Did secretly**; covering up their idol worship with a pretense of worshiping Jehovah. **Built high places**; for idolatrous worship. **Tower of the watchmen**; built in lonely and desert spots for guarding flocks and crops. The meaning is, "in the loneliest as well as in the most populous places",—everywhere. **The Lord had said**. See Ex. 20 : 4; Deut. 4 : 16; 5 : 8; 27 : 15.

III. ISRAEL'S WARNINGS.—13, 14. The Lord testified against Israel; in anger against their sin, but in love for themselves, warning them and beseeching them to forsake evil and return to Himself. **Seers**; another name for prophets. **Turn ye**; in repentance and obedience. **Hardened their necks**; a Hebrew expression for unbending obstinacy and determined self-will.

Vs. 15-18 continue the story of Israel's wickedness, and declare that it was for this, that the Lord, in anger, had removed them out of the land given to their fathers.

THE GEOGRAPHY LESSON



At the eastern end of the terraced hill looking over the lower elevations to the Mediterranean, on which the ancient city of SAMARIA was built, lies the modern village of Sebus-tich. The hill is partially cultivated, and in some places is covered with olive groves. From the west gate a street 50 feet wide, lined with pillars, many of them still standing, ran along the south side of the hill to a gate at the east.

LESSON QUESTIONS

1, 3 What does Hoshea's name mean? With what Assyrian king did he take sides? What king of Israel did he kill? How did Tiglath-Pileser reward him? Where does Isaiah say, "God is become my salvation"? (Isa. 12 : 2.) What praise is given to Hoshea? What Assyrian king invaded Israel? How did Hoshea declare his submission to this foreign ruler?

4-6 What is meant by "found conspiracy"? From whom did Hoshea now seek help? What did he cease doing? Who took him prisoner? What city did Shalmaneser besiege? How long did the siege last? Who succeeded Shalmaneser? How many of the Israelites did he take captive? Where did he settle them?

7-12 What was the cause of Israel's downfall? Mention some of the sins which the people had committed?

13, 14 Through whom had the Lord warned them? How had they treated His warnings?

FOR DISCUSSION

- 1. God's control over nations.
- 2. Lessons from Israel's downfall.

A LESSON FOR LIFE

On the river Nidd, at Knaresborough, in England, a cascade, fifteen feet high and thirty broad, forms a sort of curtain over a cave. The water falling over the ledge turns to stone anything exposed to its drip,—sponges, books, gloves, veils, animals and birds,—sometimes in a few months, in other cases requiring a year or two. So the hearts on which God's warnings, sent in love, fall without being heeded and obeyed, daily grow harder and harder, until, at last, His words produce on them no effect whatever.

Prove from Scripture—That God's Word is for our warning.

Shorter Catechism—Review Questions 61-72.

The Question on Missions—12. What are some of the missionary's difficulties in railway and mining camps? In railway camps there are many foreigners who cannot speak or understand English,—Russians, Swedes, Galicians, Bohemians, Poles, Finlanders, Norwegians, Italians and Turks. In mining camps the greed for gain, and vice in many forms, are great obstacles.

Lesson Hymns—Book of Praise, 138 (Supplemental Lesson); 122; 129; 56 (Ps. Sel.; 586 (from PRIMARY QUARTERLY; 140.

FOR WRITTEN ANSWERS

- 1. By what means did Hoshea become king of Israel?
-
-
- 2. Who made him a prisoner and why?
-
-
- 3. What was the explanation of Israel's downfall?
-
-

Lesson XIII.

REVIEW

June 25, 1911

TO MAKE READY FOR THE REVIEW—Read over each Lesson carefully, and see that you know by heart the Lesson Title, Golden Text, and Lesson Plan, as given below. Revise your Supplemental Bible Work, Scripture Memory Passages, Shorter Catechism (Questions 73-81), and the Question on Missions for the Quarter.

GOLDEN TEXT—What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?—Micah 6: 8.

Daily Readings—(Courtesy, I.B.R.A.)—M.—Naaman healed, 2 Kgs. 5: 9-19. T.—Joash the boy king, 2 Kgs. 11: 1-12. W.—Joash repairs the temple, 2 Kgs. 12: 4-16. Th.—Uzziah humbled, 2 Chron. 26: 11-31. F.—Penitence and pardon, Hosea 14. S.—Hezekiah's Passover, 2 Chron. 30: 13-23. S.—Downfall of Samaria, 2 Kgs. 17: 9-18.

Prove from Scripture—*That true religion makes people kind.*

Lesson Hymns—Book of Praise, 138 (Supplemental Lesson); 197; 219; 69 (Ps. Sel.); 193 (from PRIMARY QUARTERLY); 251.

REVIEW CHART—SECOND QUARTER

HISTORY OF ISRAEL AND JUDAH	LESSON TITLE	GOLDEN TEXT	LESSON PLAN
I.—2 Kgs. 5: 1-14.	Elisha Heals Naaman the Syrian.	Look unto me, and be ye saved.—Isa. 45: 22.	1. A cure suggested. 2. A cure promised. 3. A cure effected.
II.—2 Kgs. 6: 8-17.	Elisha's Heavenly Defenders.	For he shall give his angels.—Ps. 91: 11.	1. Elisha predicting. 2. Elisha pursued. 3. Elisha protected.
III.—2 Kgs. 11: 9-20.	Joash, the Boy King, Crowned in Judah.	Blessed are they that keep.—Ps. 119: 2.	1. Joash crowned. 2. Athaliah slain. 3. Joash ruling.
IV.—2 Kgs. 12: 4-15.	Joash Repairs the Temple.	Then the people rejoiced.—1 Chron. 29: 9.	1. The people's gifts. 2. The priests' neglect. 3. The king's plan. 4. The workers' faithfulness.
V.—Jonah 3: 5 to 4: 11.	God's Pity for the Heathen.	Go ye therefore.—Matt. 28: 19.	1. Jonah's obedience. 2. Jonah's disappointment. 3. The Lord's rebuke.
VI.—2 Chron. 26: 8-21.	Uzziah, King of Judah, Humbled.	Pride goeth before destruction.—Prov. 16: 18.	1. Uzziah's greatness. 2. Uzziah's sin. 3. Uzziah's punishment.
VII.—Isa., ch. 6.	Isaiah's Vision and Call to Service.	I heard the voice of the Lord.—Isa. 6: 8.	1. Isaiah's vision. 2. Isaiah's call. 3. Isaiah's commission.
VIII.—Isa. 5: 1-12.	Song of the Vineyard—Temperance Lesson.	Woe unto them that are mighty.—Isa. 5: 22.	1. The parable. 2. The prophecy.
IX.—Mic. 4: 1-5.	Micah's Picture of Universal Peace.	Nation shall not lift up a sword against nation.—Mic. 4: 3.	1. A picture of peace. 2. A picture of freedom. 3. A picture of service.
X.—Hosea, ch. 14.	Israel's Penitence and God's Pardon.	Thou art a God ready to pardon.—Neh. 9: 17.	1. A call to repentance. 2. A proclamation of pardon. 3. Israel restored.
XI.—2 Chron. 30: 13-27.	Hezekiah's Great Passover.	Man looketh on the outward appearance.—1 Sam. 16: 7.	1. The people gathered. 2. The Passover kept. 3. The Passover prolonged.
XII.—2 Kgs. 17: 1-14.	The Downfall of Samaria.	He, that being often reproved.—Prov. 29: 1.	1. Israel's foe. 2. Israel's sin. 3. Israel's warnings.

The Lessons in Sentences

Some outstanding teachings of the twelve Lessons for the Quarter may be set down in as many sentences:

- Lesson I.—God is the great Healer both of body and soul.
- Lesson II.—We are continually surrounded by unseen defenders.
- Lesson III.—For those starting life God's Word is the best guide.
- Lesson IV.—Giving for the Lord's work should be willing and systematic.
- Lesson V.—Our love, like God's love, should include all mankind.
- Lesson VI.—Pride must be shunned if perils are to be avoided.
- Lesson VII.—Obedience to God's call should be whole-hearted and prompt.
- Lesson VIII.—Total abstinence from strong drink is the only true temperance.
- Lesson IX.—When Christ's gospel is understood and obeyed, wars will cease.
- Lesson X.—God is far readier to forgive sin than we are to confess it.
- Lesson XI.—No worship can please God unless it is from the heart.
- Lesson XII.—The doom of sin is made plain that we may escape it.

FOR WRITTEN ANSWERS

[This leaf, with Record of Study, Offerings, and Attendance, on the other side, may, if so desired, be detached and handed in to Home Department Visitor or Superintendent by Members of the HOME DEPARTMENT.]

- Lesson I. How was Naaman cured of his leprosy ?
- Lesson II. What vision did Elisha's servant see at Dothan ?
- Lesson III. With what ceremonies was Joash made king ?
- Lesson IV. Describe Joash's plan for receiving money for the temple repairs.
- Lesson V. With what feelings did God look upon the people of Nineveh ?
- Lesson VI. Why was King Uzziah smitten with leprosy ?
- Lesson VII. Briefly describe Isaiah's vision.
- Lesson VIII. Mention some evils that result from strong drink.
- Lesson IX. To what use does Micah say people will one day put their weapons of war ?
- Lesson X. What promise does God make to those who turn from their sin ?
- Lesson XI. What is the most important thing in all our worship ?
- Lesson XII. Describe the result of the Assyrian siege of Samaria.

SCHOLAR'S REGISTER

APRIL-JUNE, 1911

[This Record, with Questions for Written Answers on the other side of the page, may be detached for Quarterly Report by members of the HOME DEPARTMENT.]

Name..... Address..... Class.....

DATE	S.S. Attendance	Mem. Verses	Catechism	Time Spent Lesson Study	Contributions	Church Attendance	PREACHER	TEXT
1911								
April 2.....								
April 9.....								
April 16.....								
April 23.....								
April 30.....								
May 7.....								
May 14.....								
May 21.....								
May 28.....								
June 4.....								
June 11.....								
June 18.....								
June 25.....								
Totals.....								



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Calendar sent on application.

Rev. D. Bruce Macdonald, M.A., LL.D.,