

LY  
1899

Vol. 33

No. 7



The Souls of the Children .....	i
How to Study the Bible .....	ii
Home Department .....	ii
Grey Hairs .....	iv
The Sunday-school on Wheels .....	iv
Conference on the Home Department at the Provincial Convention .....	iv
Order of Services.—Third Quarter .....	v
International Bible Lessons .....	390
Primary Teachers' Department .....	436
The Road Home .....	447
Book Notices .....	447
The Written Review .....	447

*4 forms and cover*

50 CENTS  
A YEAR

TORONTO :

SINGLE COPIES  
TEN CENTS

WILLIAM BRIGGS

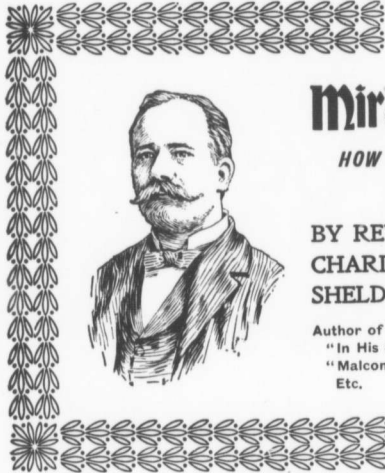
Montreal :  
W. COATES

... Publisher ...

Halifax :  
S. F. HUESTIS

Every Sunday School Should

Place Their Order Now



# Miracle at Markham

HOW TWELVE CHURCHES BECAME ONE

BY REV.  
CHARLES M.  
SHELDON

Author of  
"In His Steps"  
"Malcom Kirke"  
Etc.

NO MAN in twenty years has exercised a mightier influence through his pen upon Christian thought and action than Charles M. Sheldon. This story is now running in serial form in *The Ram's Horn*, and has awakened wide and profound interest. It may be called an "ecclesiastically revolutionary" story, striking at sectarian differences and prejudices, and giving an illustration of the splendid results where, as in Markham, the "twelve churches become one."

Paper, 30c.; Cloth, 50c.

## YESTERDAY FRAMED IN TO-DAY

A Story of the  
Christ and How  
To-day Received Him

By PANSY.....  
(Mrs. G. R. Alden.)

Cloth, 70 Cents.

## The Cross Triumphant

By FLORENCE M.  
KINGSLEY

Author of "Titus," "Stephen" and "Paul."

Paper  
60cts.

Cloth  
\$1.00

THE extraordinary popularity of "Titus," which enjoyed a sale of nearly a million copies within a year, made Mrs. Kingsley's a household name in all America. The new story is well worthy of the excellent series to which it forms a complement.

We Pay Postage.

WILLIAM BRIGGS,  
C. W. COATES, Montreal, P.Q.

Wesley Buildings, TORONTO, ONT.  
S. F. HUESTIS, Halifax, N.S.

ALMA THE LEADING CANADIAN COLLEGE FOR YOUNG WOMEN  
Address: Principal Warner, St. Thomas, Ontario

## For Over Fifty Years MRS. WINSLOW'S SOOTHING SYRUP

has been used for children while teething. It soothes the child, softens the gums, allays all pain, cures wind colic, regulates the stomach and bowels, and is the best remedy for diarrhoea. Twenty-five cents a bottle. Sold by all druggists throughout the world.

## DWELLERS IN GOTHAM

A Tale of Modern New York.

By ANNAN DALE CLOTH, \$1.25

"Dwellers in Gotham" is a novel after a manner in some ways unique to fiction. It is not an attempt to preach in the form of fiction, like many books which have appeared in recent years, but it is a purpose novel of genuine literary value. It is bright, crisp, ingenious and interesting. . . . To every man whose heart beats for man and who enjoys good reading, the perusal of "Dwellers in Gotham" will be a joy.—*Brotherhood Advance*.

WILLIAM BRIGGS, Wesley Buildings, TORONTO

# SUNDAY SCHOOL BANNER

for  
TEACHERS  
AND  
YOUNG PEOPLE.

Vol. XXXIII.

JULY, 1899.

No. 7.

## The Souls of the Children.

BY CHARLES M'KAY.

"Who bids for the little children—  
Body and soul and brain?  
Who bids for the little children—  
Young and without a stain?  
Will no one bid?" said England,  
"For their souls so pure and white,  
And fit for all good or evil,  
The world on their page may write?"

"We bid," said Pest and Famine,  
"We bid for life and limb;  
Fever and pain and squalor  
Their bright young eyes shall dim.  
When the children grow too many,  
We'll house them as our own,  
And hide them in secret places  
Where none may hear their moan."

"I bid," said Beggary, howling,  
"I bid for them, one and all!  
I'll teach them a thousand lessons—  
To lie, to skulk, to crawl!  
They shall sleep in my lair, like maggots,  
They shall rot in the fair sunshine;  
They shall rot in the fair sunshine;  
And if they serve my purpose,  
I hope they'll answer thine."

"And I'll bid higher and higher,"  
Said Crime, with wolfish grin,  
"For I love to lead the children  
Through the pleasant paths of sin.  
They shall swarm in the streets to pilfer,  
They shall plague the broad highway,  
Till they grow too old to pity,  
And ripe for the low to slay."

"Prison and hulk and gallows,  
Are many in the land,  
'Twere folly not to use them,  
So proudly as they stand."

Give me the little children—  
I'll take them as they're born,  
And feed their evil passions  
With misery and scorn.

"Give me the little children,  
Ye good, ye rich, ye wise,  
And let the busy world spin round  
While ye shut your idle eyes;  
And your judges shall have work,  
And your lawyers wag the tongue,  
And the gaolers and policemen  
Shall be fathers to the young."

"I and the Law, for pastime,  
Shall struggle day and night,  
And the Law shall gain, but I shall win,  
And we'll still renew the fight;  
And ever and aye we'll wrestle,  
Till Law grows sick and sad,  
And kills in its desperation,  
The incorrigible bad."

"I, and the Law and Justice,  
Shall thwart each other still;  
And hearts shall break to see it—  
And innocent blood shall spill!  
So leave, oh! leave the children,  
To Ignorance and Woe—  
And I'll come in and teach them  
The way that they should go."

"Oh, shame!" said true Religion,  
"Oh, shame that this should be!  
I'll take the little children,  
I'll take them all to me;  
I'll raise them up with kindness,  
From the mire in which they've trod;  
I'll teach them words of blessing,  
And lead them up to God."

"You're not the true Religion,"  
Said a Sect with flashing eyes;  
"Nor thou," said another scowling,  
"Thou'rt heresy and lies."

"You shall not have the children,"  
Said a third with a shout and yell;  
You're Antichrist and bigot—  
You'd train them up for hell!"

And England, sorely puzzled,  
To see such battle strong,  
Exclaimed with voice of pity,  
"Oh, friends, you do me wrong!  
Oh, cease your bitter wrangling;  
For, till you all agree,  
I fear the little children  
Will plague both you and me."

But all refused to listen;  
Quoth they—"We bide our time;"  
And the bidders seized the children—  
Beggary, Filth and Crime;  
And the prison teemed with victims,  
And the gallows rocked on high;  
And the thick abomination,  
Spread reeking to the sky!

### How to Study the Bible.

The Rev. Joseph S. Cook, of Walkerville, Ont., writes us as follows: "I have, of late, for my own convenience in studying the Bible (which is a daily delight), used two methods. I use two Bibles, one for the symbols, the other for the colours. For instance, I have about 200 symbols indicating as many subjects: G. stands for Giving; So. stands for Sociology; Wd. stands for Word of God; O.A. stands for One another (or brotherhood); Tmp. stands for Temperance, and so on.

These subjects I can trace with ease right through the Old and New Testaments. I find it to be of the greatest service to use this method for the various subjects that are taught. As an example, by reading right on I find 675 passages bearing on sociology, exclusive of Proverbs. This without the aid of concordance or references, neither of which can say much on sociology.

The other method is by colour. It is especially interesting in the study of the historic portions. In the New Testament I use for description, blue; personality, light brown; Saviour, red; fulfilled prophecy, purple; a saying of Jesus, green; divine interposition, yellow. In the Old Testament portion purple is for Promise, and the Divine Interposition is in another form.

Personally, I can remember what I read as quickly again by this system.

## OUR PERIODICALS.

The best, the cheapest, the most entertaining  
the most popular.

	Yearly Subscription
Christian Guardian, weekly	\$1.00
Methodist Magazine and Review, monthly	2.00
Magazine and Review, and Guardian or Wesleyan	2.75
Magazine and Review, Guardian and Onward	3.25
The Wesleyan, Halifax, weekly	1.00
Sunday-school Banner, monthly	0.00
Onward, 8pp. 4to, weekly, under 5 copies	0.09
5 copies and upwards	0.54
Pleasant Hours, 4pp. 4to, weekly, single copies	0.20
Less than 20 copies	0.25
Over 20 copies	0.24
Sunbeam, fortnightly, less than 10 copies	0.15
10 copies and upwards	0.12
Happy Days, fortnightly, less than 10 copies	0.15
10 copies and upwards	0.12
Dew Drops, weekly	0.08
Per quarter	0.07
Berean Senior Quarterly	0.28
Berean Leaves, 100 copies per month	5.50
Berean Intermediate Quarterly, 100 copies per quarter	6.00
Quarterly Review Service. By the year, 24 cents a dozen; \$2 per 100. Per quarter, 6 cents a dozen; per 100	5.50

THE ABOVE PRICES INCLUDE POSTAGE

WILLIAM BRIGGS,  
Methodist Book and Publishing House,  
TORONTO.

C. W. COATES,  
2178 St. Catherine St.,  
Montreal, Que.

S. F. HUMPHRIS,  
Meth. Book Room,  
Halifax, N.S.

## Sunday School Banner.

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

TORONTO, JULY, 1899.

### Home Department.

From every direction comes news of the growth of the Home Department. Among others, our Canadian friends are appreciating its utility and availing themselves of its advantages. Mr. Alfred Day, General Secretary of the Sabbath-school Association of Ontario, thus writes:

"The Home Department steadily grows apace with us, and I think I may say is never left out of any convention or other Sunday-school gathering in our province. Some schools number 250 students in this department, while the average is forty, pretty well scattered, moreover, throughout the province.

"One incident, which came under my observation in a county convention, will be of interest. A small village school of forty had a Home Department of thirty. One of these classes was started by a little child, who secured her Godless father's pledge. He would not read, but was willing to hear the little one read the

lesson and home readings. She became ill, and just before passing away wrapped her arms round the neck of her broken-hearted father, saying, "Oh, father, who'll read the lesson when I am gone?" There and then he pledged to his dying child to continue the daily reading, and keeps his pledge."

Many an interesting incident, like the following, could be related by Home Department visitors. We should like to have more of them.

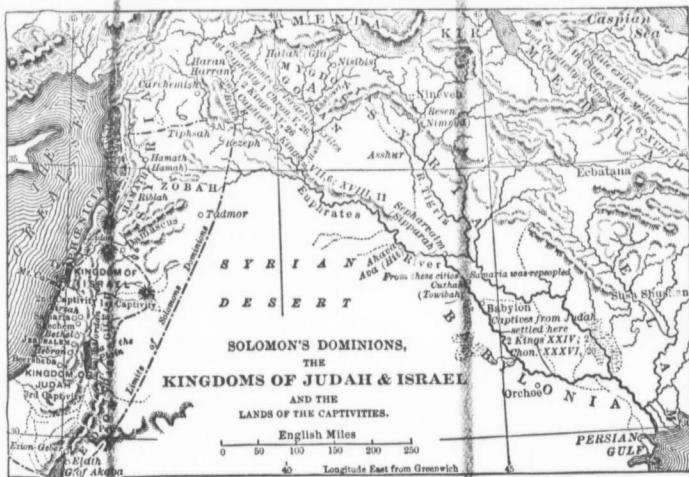
ONE VISITOR'S EXPERIENCE.

While canvassing for members of the Home Department in a small country

"My husband is an ungodly man," replied Mrs. C., "and I fear he would not be willing to see me spending time studying these lessons, nor to have me contribute as this envelope suggests. He always spends his Sabbaths working in the garden, or some such labour."

The visitor explained that a contribution was not necessary under the circumstances, and urged Mrs. C. to become a member, which she did.

At the end of three months, the visitor called again and was met by Mrs. C., wearing a much happier face, and anxious to tell the good news. "My husband saw me studying my lesson quarter-



village, a visitor called at a home where lived a busy and almost discouraged mother with seven small children and a very scanty income from the father, who worked as section hand on the railroad near by.

After explaining the object of her call and the duties of a member of the Home Department, the visitor asked Mrs. C. to join. The reply was, "I should like to, for I used to attend Sabbath-school and study these lessons and I cannot tell you how much I miss them; but I cannot go now. All I can do is to send five of my little ones, each with a penny, every Sabbath."

"Well," the visitor replied, "this Home Department was started for people situated just as you are. Won't you join?"

ly," she said, "and asked what it was. I passed it to him, and now he is as much interested as I am, and he no longer works on Sunday. He, too, wishes to become a member of the Home Department. This has made a great change in our home."

A lady who had not, for many years, attended Sabbath-school, was induced to join the Home Department. After studying the lessons for a short time, she one day appeared in Sabbath-school, with her baby in her arms, and said: "I just wanted to come and hear to-day's lesson explained. I don't feel that I get as much out of it at home as I ought." After this she came regularly, and the baby is now a member of the primary department.—International Evangel.

## Grey Hairs.

BY KATHERINE A. CLARKE, TORONTO.

Grey hairs! they speak of childhood past,  
Of dreams fulfilled or hopes decayed,  
Summer with winter's snows o'er-cast,  
Spring merged in autumn's genial  
shade,  
Times' pearly fingers' gentle touch,  
Some riches lost thou gainest much.

The careless happiness of youth,  
The joyous singing time has flown,  
The world and hearts, science and truth,  
And mightier treasures are thine own;  
Freedom to speak, to act, to love,  
As actuated from above.

A crown of gold in days of yore,  
Surmounted with a crown of flowers,  
Now "crown of glory" evermore,  
Marking the onward fleeting hours,  
Then mourn not thus at time's swift  
flow,  
Blossoms must fade e'er fruit can grow.

## The Sunday-school on Wheels.

BY MARIAN LAWRENCE

The Home Department is a department of the Sunday-school which has all the privileges of the other departments of the school except that of actual contact with the school during its session. It simply seeks to secure the study of the Bible on the part of those who do not or cannot attend the sessions of the school. Are there many of them? Who are they? The decrepit, the aged, and the blind, and the sick, and the cripples; the mothers with the care of small children, and those whose household duties interfere; our railroad men, telegraph operators, drug-clerks, physicians, sailors, soldiers, and so on. This Home Department simply puts the Sunday-school on wheels or on foot to go to those who cannot or do not come to it. I would like to give you some illustrations.

I know of one Home Department in the State of Tennessee that is carried on among the telegraph operators of a certain division of the railroad running from Memphis to Chattanooga. That division is about one hundred miles long. The telegraph operators are obliged to

work on Sundays. The head operator of the division is a Christian man, and a Sunday-school man. He has permission from the superintendent of the road to use the lines of the road thirty minutes every Sunday morning, and at ten o'clock at a certain signal the keys are all opened upon that division of the road, and then he has his class. He asks one the lesson of the day, and he answers back, and every one on the whole line hears it; then he asks another what is the Golden Text; and question after question just like in regular classes; and when the signal is given to close their keys they begin to manipulate the business of the road. That is a Home Department one hundred miles long, and is manipulated by electricity.

The Home Class Department of the Sunday-school with which I am connected has members in seven different States of the Union. It does not follow that they cannot find Sunday-schools there, but they want to be identified with their own home school. What is the expense of the Home Department? I never knew of a Home Department that did not have more than it needed to use itself. The money usually comes from those persons, and yet money is kept in the background. Here are some of the objects of the department:

To promote intelligent, systematic study of the Bible.

To secure better preparation of the Sunday-school lesson in the home.

To increase attendance at the main school.

To promote Christian usefulness.

To place the home on a high spiritual plane.

To increase the attendance upon the services of the church.

To aid the pastor in his house-to-house visitation.

To secure the salvation of souls.

To increase the church membership.

To increase the contributions to the benevolent causes of the church.

## Conference on the Home Department at the Provincial Convention.

Prof. Hamill—I think it better to work with the church with which the Sunday-school is attached, and their zeal and enthusiasm will inspire the others to take part. I saw a very fine thing in

operation in Queen's church, in St. John. The superintendent has a number of bright boys taken out of the Junior Epworth League of the church. He utilizes these as Home Department messengers. They carry the literature of the Sunday-school to these Home Department members. It frees the visitors from the necessity of taking the literature, and it brings into use the boys.

Mr. Hamilton—It strikes me that the boys could very properly be used to carry libraries. What are some of the benefits?

Mr. Stoufer—It has added members to our main school, and has given the people a desire to study the truth; and we have some members in the United States, and some in Manitoba and other places.

Mr. Lee—the same thing occurs in regard to this as in regard to evil. The appetite is continually increased by what it feeds upon, and the more you can get people to study the Bible the more appetite they get for it. Then they come into our Sunday-school, and attend the other services also. We have obtained a great many teachers through it.

Another—We had in our Home Class Department 140 members. It has now been reduced to ninety-five, the others having become regular Sunday-school

attendants. We find that the Home Department has revived interest and energy in the Sunday-school work.

Another—We started a Sabbath-school in a school-house. Not far away there was a church closed up, and by the visitors visiting and getting them to join the Home Department the church was opened, and services are being held in it at the present time.

Prof. Hamill—I think the greatest of all benefits is the benefit to the person who is brought by pledge to study the Word of God. Then the next great advantage that comes is in the blessing to the visitor. The next benefit is that sick mothers with little children that cannot come in contact with church life and Sunday-school life are made to feel as if they were part of the Church and Sunday-school and Jesus Christ.

A Delegate—What are the qualifications for the visitors? Would they be the same as for a regular Sunday-school teacher?

Prof. Hamill—No; good common-sense and stick-to-it-iveness. A sympathetic person makes the best house-to-house visitor, for they go into scenes of sorrow and old age and infirmity. Women nine times out of ten, therefore, make better visitors than men.

### Order of Services.—Third Quarter.

#### OPENING SERVICE.

##### I. SILENCE.

##### II. RESPONSIVE SENTENCES. [Psalm 107. 1-8.]

SUPT. O give thanks unto the LORD, for he is good: for his mercy endureth for ever.

SCHOOL Let the redeemed of the LORD say so, whom he hath redeemed from the hand of the enemy;

SUPT. And gathered them out of the lands, from the east, and from the west, from the north, and from the south.

SCHOOL They wandered in the wilderness in a solitary way; they found no city to dwell in.

SUPT. Hungry and thirsty, their soul fainted in them.

SCHOOL Then they cried unto the LORD in their trouble, and he delivered them out of their distresses.

SUPT. And he led them forth by the right way, that they might go to a city of habitation.

SCHOOL O that men would praise the LORD for his goodness, and for his wonderful works to the children of men!

##### III. SINGING.

##### IV. THE TEN COMMANDMENTS, OR THE APOSTLES' CREED.

##### V. PRAYER, followed by the Lord's Prayer in concert.

##### VI. SINGING.

#### LESSON SERVICE.

##### I. CLASS STUDY OF THE LESSON.

##### II. SINGING LESSON HYMN.

##### III. RECITATION OF THE TITLE, GOLDEN TEXT, AND OUTLINE by the school in concert.

##### IV. REVIEW AND APPLICATION OF THE LESSON by Pastor or Superintendent.

##### V. SUPPLEMENTAL LESSON. [Special lesson in the Church Catechism may here be introduced.]

##### VI. ANNOUNCEMENTS (especially of the Church service and the Epworth League and week-evening prayer-meetings.)

#### CLOSING SERVICE.

##### I. SINGING.

##### II. RESPONSIVE SENTENCES. [Psalm 117.]

SUPT. O praise the LORD, all ye nations: praise him, all ye people.

SCHOOL For his merciful kindness is great toward us:

ALL And the truth of the LORD endureth for ever. Praise ye the LORD.

# INTERNATIONAL BIBLE LESSONS.

## THIRD QUARTER: STUDIES IN THE OLD TESTAMENT.

### LESSON I. GRACIOUS INVITATIONS.

[July 2,

GOLDEN TEXT. Come, and let us return unto the Lord. Hos. 6. 1.

## AUTHORIZED VERSION.

[Read chapter 10. 1-13.]

Hosea 14. 1-9. [Commit to memory verses 4-7.]

1 O Is'ra-el, return unto the LORD thy God; for thou hast fallen by thine iniquity.

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

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

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

5 I will be as the dew unto Is'ra-el: he shall grow as the lily, and cast forth his roots as Leb'anon.

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 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 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.

## REVISED VERSION.

1 O Is'ra-el, return unto the LORD thy God; for

2 thou hast fallen by thine iniquity. Take with you words, and return unto the LORD: say

unto him, Take away all iniquity, and accept that which is good: so will we render as

3 bullocks the offering of our lips. Asshur shall not save us; we will not ride upon horses:

neither will we say any more to the work of our hands, *Ye are our gods*: for in thee the father-

4 less findeth mercy. I will heal their backsliding, I will love them freely: for mine

5 anger is turned away from him. I will be as the dew unto Is'ra-el: he shall blossom as the

lily, and cast forth his roots as Leb'anon.

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

7 Leb'anon. They that dwell under his shadow shall return; they shall revive as the

corn, and blossom 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 answered, and

will regard him: I am like a green fir tree;

9 from me is thy fruit found. 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 transgressors shall fall

therein.

**Time.**—Hosea's ministry lasted from about 790 B. C. to 725 B. C. **Place.**—The kingdom of Samaria, or Israel. **Introductory Note.**—

Hosea is the first of the minor prophets—called "minor," for their prophecy is brief compared with those of the major prophets. A prophet was not of necessity a foreteller, but ever a forth-teller, the human mouthpiece of God to the people. Hosea lived in the kingdom of Samaria, and his prophecies in the main have a view to this state. His style is concise and abrupt as that of a man under deepest emotion. He strikes with vehemence at the sins of Israel and Judah; he solemnly warns them of the wrath of God, and then he moves them to repentance with the promises of abundant mercy. He has great force of expression. He abounds in indignation and

pathos, and rises into the sublime. All was not lost while the Jews had such faithful prophets as he.

## Home Readings.

*M.* Gracious Invitations. Hos. 14.

*Tu.* Precious promises. Hos. 2. 16-23.

*W.* "Come now." Isa. 1. 10-20.

*Th.* Proclamation of pardon. Jer. 3. 12-19.

*F.* Turning with the heart. Joel 2. 12-19.

*S.* The Saviour's invitation. Matt. 11. 25-30.

*S.* Confession and pardon. 1 John 1.

## Lesson Hymns.

No. 73, New Canadian Hymnal.

God calling ye! shall I not hear?

Earth's pleasures shall I still hold dear?



No. 81, New Canadian Hymnal.

There is a fountain filled with blood,  
Drawn from Immanuel's veins.

No. 78, New Canadian Hymnal.

Hark! there comes a whisper  
Stealing on thine ear.

### QUESTIONS FOR SENIOR SCHOLARS.

#### 1. The Lord's Invitation, v. 1-3.

To whom does the invitation?

What is Israel?

Why has it fallen?

Show the connection between national sin and weakness.

What is meant by "Take with you words?"

What are the forces which cannot save?

What is "mercy"?

What steps are we to take to find mercy in God?

#### 2. The Lord's Promise, v. 4-9.

What is the promise of verse 4?

In what sense is anger affirmed of God?

How is God as "dew unto Israel"?

What effects do divine mercy have upon God's people?

What kind of prosperity was promised to Israel?

What kind of prosperity comes to those who now repent?

What is idolatry?

Is there idolatry without idols made with hands?

What is true wisdom? Verse 9.

What are the results to those who are prudent?

Who are meant by "transgressors"?

What is the exhortation of the GOLDEN TEXT?

#### Teachings of the Lesson.

1. Sin is weakness to the man and the nation. It destroys courage to live, to work, to suffer, to die. An army or a navy cannot uphold a nation whose men are cowards and corrupt in morals. Moral weakness is the worst of all.

2. The mercy of God is wonderful; for it is voluntary; it is abundant; it changes the corrupt nature; it brings summer with flower and fruit to the soul, on which like sunlight it falls and rests.

3. The wise man is he who holds that God knows best, that his ways are right, and that obedience to him brings true and lasting prosperity.

### QUESTIONS FOR INTERMEDIATE SCHOLARS.

#### 1. The Lord's Invitation, v. 1-3.

What prophet spoke these words?

What single word expresses the invitation? Return.

To whom was Israel to return?

What reason is given?

How are we separated from God? Isa. 59. 2.

Who is alone to blame?

What should the sinner say to the Lord when he returns?

What sort of worship must they cease at once?

How much iniquity will God pardon? Isa.

1. 18.

Suppose we refuse his invitation? Prov. 1. 24-27.

#### 2. The Lord's Promise, v. 4-9.

What promises in verse 4?

What special promises in verses 5 to 8?

What is the Lord's refreshing to be like?

What is the beauty which the Lord gives compared to?

What is the strength bestowed compared to?

In whom alone may we bear fruit? John 15. 5.

Who shall understand these things? Verse 9.

What is said of the ways of the Lord?

Who makes these promises?

Are they sure? Why? Num. 23. 19.

Having such promises, what should we do? 2 Cor. 7. 1.

#### Practical Teachings.

Wherein does this lesson teach us—

1. How to approach the Lord?

2. There is hope for the repentant?

3. There are health and happiness in the service of the Lord?

### QUESTIONS FOR YOUNGER SCHOLARS.

What is a prophet? A man who brings messages from the Lord.

Who was Hosea? A prophet of the Lord.

When did he live? Hundreds of years before Christ came.

To whom did he bring messages? To the people of Israel.

What had many of the Israelites done? They had gone away from God.

What was their great sin? Idolatry.

What did Hosea urge the people to do? Verse 1.

What did he tell them to take with them?

When we have done wrong what should we always do? Tell the one whom we have wronged.

Who will always hear and help us when we come back to him? The Lord.

What are idols? Whatever we put in the place of God.

Learn whose are the only right ways.

Do we walk in them?

## NEW CHURCH CATECHISM.

74. What are the offices which the Holy Spirit performs for individual believers?

The offices which the Holy Spirit performs for individual believers are that He renews them in the image and likeness of God, witnesses to their sonship, guides them into truth, assists them in prayer, comforts them in trouble, sanctifies them from sin, and perfects them in love.

Titus 2:11-14

## THE CHURCH CATECHISM.

58. May every believer be wholly sanctified in this life? **Yes; God's command is, "Be ye holy, for I am holy;" and his promise is, that "if we confess our sins" he will "cleanse us from all unrighteousness."** 1 Pet. 1. 16; 1 Thess. 4. 3; 1 John 1. 9.

59. What is implied in being a perfect Christian, or in being wholly sanctified? **Loving God with all our heart, and soul, mind and strength, and our neighbor as ourselves.**

## THE LESSON OUTLINE.

BY J. L. HURLBUT, D.D.

## Hope for a Fallen Church.

## I. THE FALLEN CHURCH.

1. *O Israel, return.* v. 1.  
Ah, sinful nation. Isa. 1. 4.
2. *Thou hast fallen.* v. 1.  
They have rebelled. Isa. 1. 2.
3. *By thine iniquity.* v. 1.  
There is no truth. Hos. 4. 1, 2.

## II. THE RETURNING CHURCH.

1. **Repentance.** *Turn to the Lord.* v. 2.  
Repent....every one. Acts 2. 38.
2. **Prayer.** *Say....Take away.* v. 2.  
Seek ye the Lord. Isa. 55. 6.
3. **Consecration.** *So will we render.* v. 2.  
Present your bodies. Rom. 12. 1.

4. **Renunciation.** *Neither will we say.* v. 3.  
Put away the gods. Josh. 24. 14.

## III. THE RESTORED CHURCH.

1. **Mercy.** *In thee....mercy.* v. 3.  
From everlasting. Ps. 103. 17.
2. **Promise.** *I will heal....will love.* v. 4.  
As white as snow. Isa. 1. 18.
3. **Grace.** *Will be as the dew.* v. 5.  
Grace be unto you. Col. 1. 2.
4. **Growth.** *He shall grow.* v. 5.  
Unto a perfect man. Eph. 4. 13.
5. **Beauty.** *As the olive tree.* v. 6.  
The beauty of the Lord. Ps. 90. 17.
6. **Fruitfulness.** *As the corn....the vine.* v. 7.  
In me....much fruit. John 15. 5.

## EXPLANATORY AND PRACTICAL NOTES.

The contents of the Book of Hosea were spoken, and the book was probably written, by Hosea, a citizen of the Northern Kingdom, during the decline of the Northern Kingdom. Contemporary with him were the prophet Amos, a citizen of Judah, who denounced the sins of the Northern Kingdom, and the prophet Isaiah, who lived in Jerusalem. Hosea's domestic life was profoundly sad, and he pathetically tells us that its sadness was the beginning of Jehovah's word to him. A superficial reader might infer from our Common Version of the Bible that Hosea was commanded by God to live in sin, but the original text does not state this. He married a woman who, whether good or bad at the time of her marriage, he tenderly loved, but she became unfaithful. This he at first forgave, but at the end of six years she left him, and sold herself into a sort of slavery which, attractive at the outset to her wayward passions, brought her soon to poverty and contempt. Unchanging in love, Hosea bought her from her masters, and reenthroned her in his home and heart. This was the tragedy of his life. As a tale of a prodigal wife it has been compared with the matchless tale of the Prodigal Son. It ripened Hosea's moral and spiritual nature, and led to his personal discovery of the deep and tender love of God for men. In those years Israel had reached the summit of wealth and the throne of luxury; and while day by day prosperity increased, so did bribery, drunkenness, debauchery, perversion of justice, rascality, extortion. Although the nation remained nominally loyal to Jehovah, the spirit of idolatry prevailed. These national crimes Amos had denounced with unfeeling fervor; Hosea caught up his denunciatory strains, but with softer voice. His own experiences were familiar to many of his hearers; and when he proclaimed God's anger and sorrow because of Israel's unfaithfulness, and God's eagerness to take the nation, when repentant, back into loving relations with himself, many hearts were touched. After thirteen chapters of moral appeal we come to the nine verses of our lesson, which represent

a conversation between God and penitent Israel. In the first verse we may suppose the prophet of God to be the speaker, and then, from the middle of the second verse until the end of the third, we have a national confession of sin. God speaks again in verses 4-7. Israel, or, as it is here called, Ephraim (another name for the Northern Kingdom), continues the conversation in the first sentence of the eighth verse; God in the second. Israel says, "I am like a green fir tree;" God replies, "From me is thy fruit found." Then the prophet in the words of the ninth verse sums up the conversation.

**Verse 1. O Israel, return unto the Lord thy God.** If man is bad, there is all the greater reason for his speedy return to the Lord. And God would not urge sinners to return to him if it was not possible for them so to do. Every little obstacle to such a return has been removed by our God, and he will bestow all assistance needed by the repentant sinner. **Thou hast fallen by thine iniquity.** Nothing but our iniquity can make us fall. The difference between sinners is that the neighbors of some see their iniquity and the neighbors of others are ignorant of it, but in God's sight we have all fallen by it. As Hosea gives "the word of the Lord" in the preceding chapter, "Thou hast destroyed thyself, but in me is thy help."

**2. Take with you words, and turn to the Lord.** In the old days no worshiper would dare approach any god without gifts. Here the prophet, without beittling the ordained offerings, enforces the necessity of outspoken heart-penitence. The words they are to take are given in the latter part of this verse and in verse 3. The contrast between words and realities so familiar to us was unknown to the Hebrew. **Take away all iniquity, and receive us graciously.** Literally, "receive us for good," or "receive from us what is good and acceptable," that is, our penitent hearts. The act of expressing one's need has a tendency to intensify one's desire. Israel had been alienated from God; outspoken penitence would be a distinct reversal of this attitude. No sinner need now fear to come back to God, since the Redeemer came to take away all iniquity. "There are no taunts on his lips, no frowns on his brow, only infinite tenderness in his heart."—*Aitkin*. **So will we render the calves of four lips.** Instead of young bullocks they were now to come with the sacrifices of penitent prayer. If an impenitent but kind-hearted man gives \$25 or \$50 or \$100 each year to the running expenses of some struggling church, all good men will rejoice; but if the time comes when from the depths of that man's heart he sings, "Just as I am, without one plea," this "sacrifice of his lips" will be immeasurably more acceptable to God. It is a pleasant, holy thought that each of us carries about with him wherever he goes the means of acceptable sacrifice to God—our hearts, our lips, our lives.

**3. Asshur shall not save us.** Tucked in between two rival empires, the little kingdom of Israel, like that of Judah, was compelled, sometimes by one power, sometimes by the other, to pay tribute, and of course it depended for protection against the dissatisfied power on the strength of the empire to which its tribute was paid. Asshur stands for Assyria. And Israel is now saying, "We will no longer depend on Asshur to save us from Egypt, but will depend on the Lord our God." **We will not ride upon horses.** In a broad sense, "will no longer depend upon warlike power," but particularly referring to Egypt, from which the horses of Palestine were imported. "Turning away from Assyria will not lead us to depend on Assyria's rival." **Neither will we say any more to the work of our hands, Ye are our gods.** Not only had they depended on men, but on gods that men made. Their repentance leads them to turn from all idolatrous conduct and feeling. **In thee the fatherless findeth mercy.** Israel had made himself fatherless by turning from his Father in heaven, but will now trust in him who is the Father of the fatherless.

**4. I will heal their backsliding.** God is the speaker, and this is the answer to their prayer, the blessing that comes in response to the sacrifice of their lips. Backsliding here stands for all unfaithfulness to God, from the slightest wrong to absolute sinfulness. **I will love them freely.** Spontaneously, with a love that has no relation to their merit, for they have no merit. So God loves us. **Mine anger is turned away from him.** God's anger is not whim, it is hostility to sin. If spiritual eyesight were clear, no man or woman could ever see an angry look on God's face, for the moment we turn toward him he is full of smiles and tenderness to us.

**5. I will be as the dew unto Israel.** There is no real dew in Israel, but there is a heavy mist which gathers through the night and rests quietly on the land, refreshing its streams, fertilizing its soil, and giving strength and beauty to flowers and fruit. So God comes to the worshipful heart, (1) without observation, (2) copiously, (3) with refreshing power, kindling all our dying graces, (4) making us fruitful. **He shall grow as the lily, and cast forth his roots as Lebanon.**

That is, as the cedars which grew on that lofty mountain range and which were famous the world over for their luxuriance and strength. Beauty and strength are symbolized by the lily and the cedar. Notice the emphasis placed upon the roots. Cedars of Lebanon are said to throw their roots down as deeply as their heads reach upward. They are a type of permanence.

**6. His branches shall spread.** The figures of speech are mingled now with a profusion that reminds one of oriental jungles. "His branches" are his shoots or suckers or tendrils. **His beauty shall be as the olive tree, and his smell as Lebanon.** The prophet of God finds no one plant which combines all the graces of the people who return to God—lovely as the lily, firm as the cedar, they shall be fruitful as the olive, and fragrant as the choicest forest of the world, a forest full of aromatic shrubs.

**7. They that dwell under his shadow shall return.** Probably this means that they that have dwelt under the shadow of Israel's throne, but who are about, because of Israel's sins, to be taken to a foreign land, shall be restored. **They shall revive as the corn, and grow as the vine.** The disintegration and apparent death of a grain of corn and its rich reproduction gave to our Lord one of his most remarkable similes (John 12, 24.) The vine was a favorite national emblem of the Hebrews; and well it might be, for it was grown on almost every

hill-top. **The scent thereof shall be as the wine of Lebanon.** A repetition of the promise of verse 6. The thought concerns the fame of Israel. As was said in Solomon's Song, "Thy name is as ointment poured forth."

**8. Ephraim shall say, What have I to do any more with idols?** Meaning, "I will have nothing more to do with them." **I have heard him, and observed him.** "I have answered and will regard him." This is God's response to Ephraim's disavowal of his old life of sin. **I am like a green fir tree.** A cypress, an evergreen, strong and beautiful both in winter and in summer. The joy of the converted soul is here expressed. This is a morsel of personal testimony. **From me is thy fruit found.** "My God shall supply all your wants," wrote the apostle. "All my springs are in thee," sang the psalmist.

**9. Who is wise . . . prudent.** This question with its two clauses refers not simply to our lesson, but to the whole teaching of Hosea. It requires moral wisdom to understand moral truth. The prudent man, hearing the threatenings of God's providence, foreseeth the evil and hideth himself. **The ways of the Lord are right.** "Right are the ways of the Lord;" straightforward; directly leading to glory. **Transgressors shall fall therein.** They shall stumble because they transgress; that is, because they walk out of the way.

### CRITICAL AND HOMILETICAL NOTES.

**Verse 1. O Israel.** Hosea, like Amos, his contemporary, directed his prophecies to the Northern Kingdom, while Isaiah and Micah, also of the same period, labored chiefly in Judah. Hosea, though a prophet of Israel, disapproved of the secession of the ten tribes, since it made communion with God and his priests at Jerusalem more difficult, and rendered idolatry the more easy. (See chap. 3, 5, and 8, 4.) **Return unto the Lord.** This command to return shows clearly that the prophet, notwithstanding the gloomy pictures of depravity and idolatry painted in the preceding chapters, which no intelligent teacher should neglect to read, still cherishes the hope of Israel's return to Jehovah. We may remark here that the word "LORD" in small capitals is substituted for the Hebrew "Jehovah." **Thou hast fallen by thine iniquity.** The downfall of most men and nations may be traced to iniquity. Since sin is a falling away from righteousness, the words "to fall" or "to stumble" are often used figuratively for "to sin." (See chap. 5, 5, and Prov. 4, 4.)

**2. Take with you words.** The law required (see Exod. 23, 15) that no one should appear empty before God. A returning to God, or conversion, requires some sacrifice from man. God cares more for a broken heart, a contrite spirit (Psa. 51, 16-18), and a genuine sorrow for sin than for all the costly offerings and most fastidious ceremonies. When there is true penitence in the heart there will be no lack of sacrifice of a material nature. "Take words"—that is, pour out your heart in earnest prayer. **Accept that which is good.** Literally, accept goodness—that is, receive our prayers and confession, the genuine offerings of the soul. **So will we render as bullocks the offering of our lips.** The Hebrew is very obscure. A literal translation would read, "We will render bullocks our lips." In order to read "of our lips" we must drop the last letter in the Hebrew word for bullocks; if that were permissible, we might translate with the Septuagint, "the fruit of our lips." This phrase is used in Heb. 13, 15. Whether we read "fruit" or "bullocks" (A. V., "calves"), the

general sense is the same—namely, that earnest confession, sincere prayer, and thanksgiving must be substituted for animal sacrifice, just as in our day “endless song of constant praise for never-ceasing mercies” must be the chief sacrifice of every forgiven heart. Paying the necessary expenses of the church, and contributing to the various benevolent societies, all necessary and important, cannot take the place of the above-mentioned heart service.

**3. Asshur.** Israel had sought alliance with idolatrous Asshur—that is, Assyria (see chap. 5, 13; 7, 11, and 8, 9)—against the power of Egypt. **We will not ride upon horses.** The reference is without doubt to Egypt, famous for its war-horses and chariots. (See Exod. 9, 3, and 14, 9.) Solomon, contrary to law, imported horses from that country (1 Kings 10, 28). **The work of our hands.** The idols and the images made as the natural result of associating with heathen nations. No good man can associate with a bad man, unless it be to do him good, without more or less detriment to his soul. **The fatherless findeth mercy.** God is the father of man. Whoever does not believe and trust in God is truly an orphan.

**4. I will heal their backsliding.** Israel's apostasy is compared to a disease. Sin always weakens the powers of the soul. Unless the disease is cured, the result is spiritual death. **I will love them freely.** Spontaneously, because the state of their hearts was such as to attract the divine love. It does not mean that God loves them without any sacrifice or expense on their part.

**5. As the dew.** Contrast this phrase with the language of chap. 13, 15. The dew played a very important part in Palestine, where the rain is less abundant than with us. The very life of vegetation depended largely upon the heavy dews. As the dew causes the plant to grow, so the love of God makes glad the heart of man. **As the lily.** Lilies of various kinds were very common and prolific in Palestine, some roots producing no less than fifty bulbs. **His roots as Lebanon.** Not the mountain itself, compared to a gigantic tree, but rather the trees growing on the mountain ranges of that name. Lebanon is often used figuratively for the cedars growing upon it. (See Isa. 10, 34.)

**6. His branches.** Rather, saplings or suckers growing from the roots of trees cut down. Israel, though cut down, shall spring up again. **His beauty . . . as the olive tree.** An evergreen, much valued, not simply for its unchanging colors, but also for its precious and delicious fruit. The olive tree was a symbol of power and prosperity as well as of beauty (Psa. 52, 8, and

128, 3). **His smell as Lebanon.** The slopes of Lebanon are covered with odoriferous vegetation, aromatic trees, shrubs, and flowers.

**7. His shadow.** Israel restored to God's favor is like a magnificent tree, affording shelter and protection. **Revive as the corn.** Better, shall grow or produce corn, shall have abundant crops. **Blossom as the vine.** Israel shall be as beautiful and prolific as the vine. (Psa. 128, 3). **The scent.** Better, as in the margin, “his memorial”—that is, his name or renown. (Comp. Eccles. 7, 1, where we read, “A good name is better than precious ointment.”) **Wine of Lebanon.** Lebanon grapes have always been celebrated; so also the wine made from them.

**8. Ephraim shall say.** Notice that “shall say” is not in the Hebrew. Ephraim is used here for the entire ten tribes, as often by the prophets. (See Isa. 7, 2, and often in this book.) **What have I, etc.** The “I” refers to God. The idea, then, is, Why should you worship me under the form of idols? **I have answered, etc.** I, Jehovah. **Will regard him.** I shall be propitious to, shall care about, Ephraim. **I am like a green fir tree.** God compares himself to a shade tree, “evergreen and ever fresh.” **From me is thy fruit found.** Affording abundant supply for every want. The blessings of God are often described under the emblem of the tree, “I sat down under his shadow with great delight, and his fruit was sweet to my taste.” (Sol. Song 2, 3.)

**9. These things.** The warnings, promises, and prophecies of Hosea. **The ways of the Lord are right.** Or rather, straight—that is, his dealings with men and the course prescribed by him for his followers. **The just shall walk in them.** Not stand, but walk, and so progress in the pathway of righteousness. **Transgressors shall fall therein.** Transgressors are those who do not keep in the way, who deviate from the truth, who stumble at God's commands, who are not willing to keep the law of Jehovah as revealed in his word and in their conscience; those who doubt, disbelieve, and disobey, who refuse to walk in the light. The ways of God are straight and level to the good, but hard and thorny to the wicked. Christ is the way; blessed is the man who walks in him. Reader, there are only two ways,—one leads to God and happiness, the other to Satan and eternal perdition. On which way are you?

### Thoughts for Young People.

#### Hosea's Good Advice to Us.

**1. Repent.** Change your life's aims. Face what you had your back toward; turn your back toward what you faced. Love (so far as love is

under the control of your will) the good you once hated; resolutely hate the sin which even yet in your heart you reluctantly love. There can be no penitence, no genuine sorrow for sin that is not preceded or accompanied by repentance—turning around, deciding for goodness.

**2. Confess.** "Take with you words." No man can sink into the kingdom of God. No nation can dodge its history and sneak from depravity of aim into nobility of aim. Let your repentance be known as widely as your sin. Pledges are occasionally broken by moral weaklings, who perhaps depend too much on them; but in spite of all failures it is a good thing to make good pledges. Put your promises on record; make your noble decisions openly known.

**3. Pray.** No repentance of ours can take away our iniquity. No confession of ours can guarantee a gracious reception by God. No sacrifice of ours can earn salvation. It is in our heavenly Father that the fatherless sinner finds mercy. Let us pray to him to heal our backsliding, to love us freely, to turn away his anger, to nourish our spiritual life.

**4. Grow.** Grow in grace and in the knowledge of God—like the fern moistened by the dew; like the lily in graceful beauty; like the cedar in firm rooting; like the olive tree in symmetry; like the corn in abundance; like the vine in fruitfulness; like the (evergreen) fir tree in constancy. But how shall we grow? By using the means of grace, by nourishing our souls with the nutriment that God supplies.

**5. Persevere.** The "perseverance of the saints" is a beautiful theological phrase which may here and there have been misused, but which carries in its bosom a blessed truth. Every Christian should say from his heart what Ephraim said, "What have I any more to do with idols?" Be faithful. So shall we be fruit trees in the forest of our Lord; so shall we bring forth much fruit and glorify our Father who is in heaven.

**6. Be wise.** It was not a mere whim of Solomon's to write "wise" for righteous, and "foolish" for wicked. There is no course so foolish as the course of the sinner, and no behavior possible to a mortal is so wise as that urged in this lesson and outlined in these THOUGHTS—to Repent, Confess, Pray, Grow, Persevere.

### Orientationals of the Lesson.

BY J. T. GRACEY, D. D.

The dew (verse 5) is the substitute for rain for months together in tropical climates. Its brilliancy and refreshment can scarcely be imagined by one not familiar with it. Looking over some green young crop as the sun rises, every blade is

laden with all it can hold of the beaded moisture, and the edges are hung with globules dazzling in the sunbeams, and thus, far as the eye can reach, these precious diamond drops refresh the eye and water the vegetation. The "dew on Hermon" was proverbial. Tristram (*Land of Israel*) says he never experienced such dew as on this mountain. "The under side of our mackintosh sleeves were in water, our guns were rusted, dewdrops were hanging everywhere." One of the hills is called "Father of the Dew."

The rapid growth of the lily is also proverbial. On the margin of some mountain stream it may be seen starting from the ground and growing to such maturity that by night on the next day it may be in bloom. The cedars of Lebanon, on the other hand, represent stability. On the ranges stretching to the northeast of the Mediterranean Sea they have breasted the storms of forty centuries. Their roots are interlaced and tangled till one cannot tell where the roots of one end and those of another begin. For forty miles there seems but one bed of roots from base to summit of the range. It was very forcible rhetoric to the Jew that the backslider coming with suitable penitence should have the assurance that in his spiritual life he should grow like the lily and be strong like Lebanon.

### By Way of Illustration.

BY JENNIE M. BINGHAM.

*Gracious invitations.* The ethnic faiths, the various religious systems, show man seeking God. Bible religion, on the other hand, shows God, first, last, and always seeking his children. In Genesis it is Jehovah walking in the garden, calling to Adam, saying, "Where art thou?" The altar, the tabernacle, the temple, with their systems of sacrifice and worship, were permanent monitors inviting man to remember his intimate Friend. The wisdom books, from Job to the Song of Songs, entreat us to remember the Lover of our souls. The prophets tell of the love of God, manifested not only to a single favored nation, but to the race for evermore. In the New Testament Christ fulfills prophecy, ritual, and poet's vision. The apostles preach the good news to all the world. Revelation closes repeating the Eden question, Hosea's call, and the Gospel message.—*Monday Club.*

*Repentance and surrender.* We read in history that when Tigranes delivered himself up to Pompey he did not behave with royal dignity, as though he were performing merely an act of courtesy, but as one who was utterly conquered. He laid down all his arms, stripped off his royal robe, and plucked the crown from his forehead.

In this way we are to come to our King, who is our conqueror and Saviour.

*God's love.* We built a church in Chicago some years ago, and were very anxious to teach the people the love of God. We thought if we could not preach it into their hearts, we would try and burn it in; so we put right over the pulpit in gas jets these words, "God is Love." A man going along the streets one night glanced through the door and saw the text. He was a poor prodigal. He said to himself, "It cannot be that God loves me, I am too wicked." But he went in, and there I found him at the close of the sermon. When I told him how God had loved him all the while he surrendered and went away rejoicing.—*Moody.*

*A beautiful picture of God's Kingdom on earth.* A converted Japanese artist said, "I suppose the reason American artists put so much perspective into their drawings is that Christianity has given them a grand future. And the reason that oriental artists fail to do so is because Buddha and Confucius do not raise their eyes above the present."

The Bible golden age is before us and not behind us.

### Heart Talks on the Lesson.

BY MRS. J. H. KNOWLES.

Recall for a moment the lessons of a year ago. Remember how Israel and Judah sinned and suffered. There was an occasional rift in the cloud through the efforts for reform by men who saw the nation's sin and its doom. What a history of sinning and repenting and sinning again, of sorrow and loss, and of final captivity! A nation's story, but a human heart story too. No wonder God cries out to his misled and willful people, "O, do not this abominable thing which I hate!" for he knows the ruin sin brings upon those whom he loves and would save. Every one of us may truly say, in the words of Faber:

"There is not one evil that sin hath not brought me,

There is not one good that has come in its train;

It has cursed me through life, and its sorrows have sought me

Each day that went by in want, sickness, and pain."

Never, never think lightly of sin. Fear it; shun it; get it out of your heart quickly and thoroughly, for it "worketh death."

Hosea pleads with the people to come to a sincere repentance. Many times they had said they repented, and for a while they did reform in outward conduct; but their "goodness was as a

morning cloud and as the early dew." It never took hold of their conscience so that they forsook sin, not because of its consequences, but because of the hatefulness of sin itself. This is the only sort of repentance which leads to a changed character; the only kind for which God has any regard. It is not your manner of life that must be changed, but your life itself. You, not what you do, is the thing for which God's Spirit pleads, and with which he remonstrates in his word. Hosea has a spiritual insight. He sees that the "exceeding sinfulness of sin" is that it grieves the love of God. There is no sin like that of wounding love. If you have done anything to hurt one who loves you, be quick as you can to heal that wound. Love is the most precious thing in the universe. It is unpardonable to slight or grieve it, whether it be human love or divine.

The Holy Spirit, through the prophet, shows us why we thus wrong ourselves and grieve our heavenly Friend. He says, "My people are destroyed for lack of knowledge." If only you knew God, you would love him. You would obey his law if you only knew how good he is, and that everything he commands is for your own well-being because he loves you. Hosea's pleadings remind us of Jesus on the cross saying, "Father, forgive them, for they know not what they do." And yet the Spirit faithfully shows us that ignorance is no excuse for sin. "Because thou hast rejected knowledge, I will also reject thee. . . seeing that thou hast forgotten the law of thy God." We may know God if we study his word and talk with him in prayer. I pray that none of my class may perish for lack of knowing the God of love—for even love must fail to save us, if we break away from it through willful ignorance or neglect.

If we are straying away from God, let us come back to-day. Hear him saying to the truly repentant, "I will heal—I will love them freely." As the dew falls silently in the night to refresh the earth, and sparkles in the morning sun like rare jewels, so his grace will refresh and beautify the soul. Like trees of Lebanon, whose roots strike down as deep as their branches rise skyward, so may we, rooted in God, grow in beauty of character and conduct, blessing all who come under our influence.

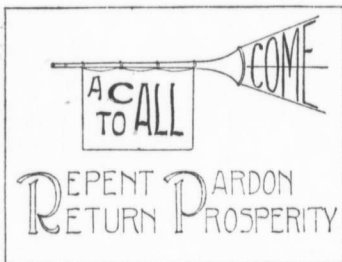
### The Teachers' Meeting.

I. Study this lesson as a SERIES OF COUNSELS AND PROMISES to a BACKSLIDDEN CHURCH. Make plain the strange background of the lesson; the splendor of Israel and the corruption of its heart; the prevalence side by side of luxury and depravity, magnificence and vice. **1. The**

*counsels to the backsliders.* (1) Repentance, verses 1, 2. (2) Prayer, verse 2. (3) Renunciation of earthly support, verse 3. 2. *The promises to the Church when restored.* (1) A full pardon for the past, verse 4. (2) New life, beauty, and power, verses 5-7. Study the realization of these promises in the history of Israel; their larger realization in Christian life....II. ANALYZE REPENTANCE AND HOLY LIVING, as Hosea here presents them. (1) Elements of repentance (enumerated in the THOUGHTS FOR YOUNG PEOPLE). (2) Figures of the well-rounded Christian character: (a) The stability of the cedar; (b) The beauty of the lily; (c) The lavish growth of the vine; (d) The fruitfulness of the olive; (e) The evergreen continuity of the fir tree....III. Study THE ATTRIBUTES OF GOD as exhibited in this lesson....IV. STILL ANOTHER ADAPTATION: 1. Describe the evil condition of Israel in the period of Hosea's ministry; the evil condition of sinners about us, perhaps of ourselves. 2. The way of return to God as pointed out by the prophet; how can we return? 3. God's grace as exhibited in his promised repentance to returning Israel; how do we know he will graciously receive us. 4. The privileges of salvation so richly illustrated in the dew, the lily, etc.; if time, give illustrations from ordinary life of such beautiful qualities as are here figured. 5. The duty of choice as stated in the last verse. "Choose ye this day whom ye will serve."....Define the following phrases as employed in this lesson: "words," "calves of our lips," "Asshur," "horses."

### Blackboard.

BY THOMAS G. ROGERS.



Again and again the pleading, loving voice of God says "Come." By his word and Spirit, and by the beautiful character of Christ, he calls men to repent of their iniquity and return to him. The invitation to Israel is a call to all, for all have sinned. With the promise of pardon

and full and abundant prosperity shall we still refuse to heed the gracious invitation? Let us be wise and return to-day; to-morrow it may be too late to answer and come.

Come, thou almighty King.  
How good thou art to me!  
There's a wideness in God's mercy.  
Deep are the wounds which sin has made.  
Depth of mercy.

All the promises of Jesus.  
O sing the power of love divine.  
To-day the Saviour calls.  
All glory to Jesus be given.  
Salvation! O the joyful sound!

### Library References.

BY REV. S. G. AYRES.

HOSEA THE PROPHET.—Stanley, *Jewish Church*, vol. ii, page 409. Kittel, *History of the Hebrews* (index). Ewald, *History of Israel* (index). Kent, *History of the Hebrew People*, vol. ii, pages 57, 78. Geikie, *Landmarks of Old Testament History*, page 218. Geikie, *Hours with the Bible*, vol. iv (index). Ferrar, *Minor Prophets*, page 69. Gillilan, *Bards of the Bible*, page 186. *The Expositor*, third series, vol. ix, page 241; vol. x, page 442.

THE PROPHECY OF AMOS.—For introductory matter consult Driver, *Introduction to the Literature of the Old Testament*. Wright, *Introduction to the Old Testament*. Harman, *Introduction to the Holy Scriptures*. The best critical commentary is found in Orelli's *Minor Prophets*; the best expository commentary in George Adam Smith's *Minor Prophets*.

### SERMONS ON THE LESSON.

Verses 1, 2.—Parker, Joseph, "The Iniquity of the People," *The Homiletic Review*, 1889, page 39.

Verse 5.—Stark, James, "Divine Influence Promised to the Church," *Posthumous Discourses*, page 131.

Verse 7.—Moore, D.D., "As the Vine," *The Homiletic Review*, 1894, page 242.

Verse 8.—Walker, Robert, "The Christian's Relation to Idols," *Sermons on Practical Subjects*, page 179.



## LESSON II. DANIEL IN BABYLON.

[July 9.]

GOLDEN TEXT. Daniel purposed in his heart that he would not defile himself, Dan. 1. 8.

## AUTHORIZED VERSION.

[May be used as temperance lesson. Read the whole chapter.]

Dan. 1. 8-21. [*Commit to memory verses 17-20.*]

8 But Dan'iel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself.

9 Now God had brought Dan'iel into favor and tender love with the prince of the eunuchs.

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

11 Then said Dan'iel to Melzar, whom the prince of the eunuchs had set over Dan'iel, Han-a-ni'ah, Mi-sha'el, and Az-a-ri'ah,

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

13 Then let our countenances be looked upon before thee, and the countenance of the children that eat of the portion of the king's meat: and as thou seest, deal with thy servants.

14 So he consented to them in this matter, and proved them ten days.

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

16 Thus Melzar took away the portion of their meat, and the wine that they should drink; and gave them pulse.

17 As for these four children, God gave them knowledge and skill in all learning and wisdom: and Dan'iel had understanding in all visions and dreams.

18 Now at the end of the days that the king had said he should bring them in, then the prince of the eunuchs brought them in before Neb-uchad-nez'zar.

19 And the king communed with them: and among them all was found none like Dan'iel, Han-a-ni'ah, Mi-sha'el, and Az-a-ri'ah: therefore stood they before the king.

20 And in all matters of wisdom and understanding, that the king inquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm.

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

## REVISED VERSION.

8 But Dan'iel purposed in his heart that he would not defile himself with the king's meat, nor with the wine which he drank: therefore he requested of the prince of the eunuchs that 9 he might not defile himself. Now God made Dan'iel to find favour and compassion in the 10 sight of the prince of the eunuchs. And the prince of the eunuchs said unto Dan'iel, I fear my lord the king, who hath appointed your meat and your drink: for why should he see your faces worse liking than the youths which are of your own age? so should ye endanger 11 my head with the king. Then said Dan'iel to the steward, whom the prince of the eunuchs had appointed over Dan'iel, Han-a-ni'ah, Mi- 12 sha'el, and Az-a-ri'ah: Prove thy servants, I beseech thee, ten days; and let them give us 13 pulse to eat, and water to drink. Then let our countenances be looked upon before thee, and the countenance of the youths that eat of the king's meat: and as thou seest, deal with 14 thy servants. So he hearkened unto them in 15 this matter, and proved them ten days. And at the end of ten days their countenances appeared fairer, and they were fatter in flesh, than all the youths which did eat of the king's meat. 16 So the stewards took away their meat, and the wine that they should drink, and gave them 17 pulse. Now as for these four youths, God gave them knowledge and skill in all learning and wisdom: and Dan'iel had understanding 18 in all visions and dreams. And at the end of the days which the king had appointed for bringing them in, the prince of the eunuchs brought them in before Neb-u-chad-nez'zar. 19 And the king communed with them; and among them all was found none like Dan'iel, Han-a-ni'ah, Mi-sha'el, and Az-a-ri'ah, there- 20 fore stood they before the king. And in every matter of wisdom and understanding, concerning which the king inquired of them, he found them ten times better than all the magicians and enchanters that were in all 21 his realm. And Dan'iel continued even unto the first year of king Cy'rus.

**Time.**—About 598 or 597 B. C. **Place.**—Babylon. Daniel was one of the best of the old Jewish prophets. He was a statesman at a foreign court; he was a man of prayer. True piety marked him from his youth upward. He was enslaved and taken to Babylon, but he never forgot the home of his early days nor Jehovah and his people. The book he wrote is partly historical, as is seen in the first six chapters, and is

partly prophetic, as is seen in the last six chapters.

**Home Readings.**

- M.* Captivity. Dan. 1. 1-7.  
*Tu.* Daniel in Babylon. Dan. 1. 8-21.  
*W.* Prosperity from God. Gen. 39. 1-6.  
*Th.* The safe way. Psa. 1.  
*F.* The upright way. Prov. 16. 1-9.  
*S.* Temperate in all things. 1 Cor. 9. 19-27.  
*S.* The Rechabites honored. Jer. 35. 12-19.

## Lesson Hymns.

No. 115, New Canadian Hymnal.

Take my life and let it be  
Consecrated, Lord, to thee.

No. 117, New Canadian Hymnal.

My body, soul, and spirit,  
Jesus, I give to thee.

No. 120, New Canadian Hymnal.

I am thine, O Lord, I have heard thy voice  
And it told thy love to me.

## QUESTIONS FOR SENIOR SCHOLARS.

## 1. True to God, v. 8-16.

- How came Daniel to be in Babylon?  
Why was he placed in the palace?  
What commended him to the royal favor?  
Why did he abstain from the king's food?  
Is conscience always right?  
What can we do to make it right?  
Show the relation between piety and health.  
What effect did plain diet have upon the Hebrew princes?  
What did God give them? Verse 17.  
What kind of visions and dreams are spoken of?

## 2. Honored of Men, v. 17-21.

- With whom did the princes find favor?  
Why did they find favor?  
Who were the magicians?  
What was the work of the astrologers?  
What was the great purpose of Daniel?

## GOLDEN TEXT.

- What is temperance in the Scripture sense?  
Why should we totally abstain from strong drink?

- What evils flow from gluttony?  
What evils flow from intemperance?

## Teachings of the Lesson.

1. Be true to God, and thou wilt then be true to thyself. Not thy selfish, but thy noble self. Fear the frown of God, but not the scorn of man. Those who laugh at goodness will soon be forgotten?
2. He who has favor with God will have favor with man. Not always at once, but in the course of time. Piety, like the sun, may be clouded, but it will break forth. No cloud of envy or slander shall hide it forever.
3. God gives to him who asks. Wisdom has its origin in piety. The Christian learns to see human life as it is, and knows best how to put it to best uses. Faith in a future life ennoble the present.

## QUESTIONS FOR INTERMEDIATE SCHOLARS.

## 1. True to God, v. 8-16.

What was Daniel's settled purpose? GOLDEN TEXT.

How does this purpose show that he was true to God?

What request did he make?

What mark of favor had God given Daniel?

What favor may all expect who please God? Prov. 16. 7.

What did the prince of the eunuchs fear?

What were the names of Daniel's three young friends?

To whom did Daniel propose a test?

How long a test did he ask?

What was the test?

What was the result of the trial?

What food was given to Daniel and his three friends?

What rule should govern Christians in eating and drinking? 1 Cor. 10. 31.

## 2. Honored of Men, v. 17-21.

What gifts did God bestow on these captives?

What further skill had Daniel?

Before whom were the Hebrews brought?

Who surpassed all their companions?

What reward had they?

How did they compare with the magicians?

How long did Daniel remain at court?

What promise does godliness hold forth? 1 Tim. 4. 8.

## Practical Teachings.

Where in this lesson are we taught—

1. To be true to conscience?
2. To be courteous to all men?
3. To be diligent in business?

## QUESTIONS FOR YOUNGER SCHOLARS.

What led to the downfall of Jerusalem? **Disobedience to God.**

What king took the city? **Nebuchadnezzar.** When did this take place? **In the year 605 before Christ.**

To what city were they taken? **To Babylon.**

What did the prisoners become? **Slaves.**

What did the king choose for himself? **Four young princes to be his servants.**

Where did he want them to eat? **At his table.**

Why was Daniel unwilling to do this?

What did he do?

What did he beg the officer to let him do?

What was the result?

How did the boys look after eating plain food?  
Were their heads clear?  
Is this true of those who eat rich food and  
drink wine?

What does this prove? **That they are wise  
who follow God's ways.**

### THE LESSON CATECHISM.

(For the entire school.)

1. What was the purpose of Daniel? **GOLDEN  
TEXT: "Daniel purposed in his heart,"**  
etc.

2. Why was he placed in the court of Babylon?  
**That he might have the learning and  
tongue of the Chaldeans.**

3. What did God give Daniel? **Understanding in all visions and dreams.**

4. Whom did Daniel and the other princes excel? **All the magicians and astrologers of  
the kingdom.**

### NEW CHURCH CATECHISM.

75. What is the Kingdom of Christ?

The Kingdom of Christ is His mediatorial govern-  
ment in the Church and over the world for the  
overthrow of sin and the establishment of the King-  
dom of God among men.

1 Corinthians xv. 24, 25.

### THE LESSON OUTLINE.

The Elements of Daniel's Success.

#### I. FIXED PRINCIPLES.

*Purposed in his heart.* v. 8.

Be thou faithful unto death. Rev. 2. 10.

Endureth unto the end.... saved. Matt. 10. 22.

#### II. GENTLE MANNERS.

*Requested of the prince.* v. 8.

Be gentle unto all men. 2 Tim. 2. 24.

Meekness and gentleness.... Christ. 2 Cor.  
10. 1.

#### III. TOTAL ABSTINENCE.

*Would not defile.... wine.* v. 8.

Look not.... upon the wine. Prov. 23. 31.  
Your body is the temple. 1 Cor. 6. 19.

#### IV. REGARD FROM MEN.

*Favor and tender love.* v. 9.

Toward a wise servant. Prov. 14. 35.

Even his enemies.... peace. Prov. 16. 7.

#### V. FAVOR FROM GOD.

*God gave them knowledge.* v. 17.

The mercy of the Lord. Psa. 103. 17.

The Lord giveth wisdom. Prov. 2. 6.

### EXPLANATORY AND PRACTICAL NOTES.

The historic and linguistic problems presented by the Book of Daniel are relegated to the critical student. No criticism has been advanced of sufficient strength to destroy the belief of Christendom in its inspiration. When he was carried captive from Jerusalem to Babylon, Daniel could hardly have been more than seventeen years of age. He was, according to tradition, a noble by birth. His personal presence was evidently impressive, and he was selected as a sort of page for Nebuchadnezzar, and as a candidate for a position among the professional wise men. "Oriental monarchs found it difficult," says Dr. Rawlinson, "to get young courtiers of first-rate abilities who would not by virtue of their social connections prove dangerous to the throne, and this difficulty led to the custom of selecting such courtiers from youthful foreigners." Our lesson tells of the great temptation which came to Daniel at the beginning of his courtly career, of his resistance, and of the excellent results. It is presented to us as a temperance lesson, and very fittingly; abstinence from poisonous liquors and temperance in the use of healthful food are forcibly taught by this event, and also that steady self-control which must be the foundation of all temperance worthy of consideration, and which can only be developed in perfection in persons who have strong faith in the living God. Another lesson, among many which might be noted, is the detailed attention which our God gives to every struggling soul. Daniel was no more his favorite than are you and I. Every trial of ours is known to him; every embarrassment in our lives, every disappointment, is more familiar to his kind heart than to our own. Let us learn from this story to exercise unwavering faith in God; this will make us victorious in all the strife of life.

**Verse 8. Daniel purposed in his heart that he would not defile himself with the portion of the king's meat.** Daniel is specially mentioned as being the leader of the four youths. "Meat" means food in general—the

luxurious "rations" given daily to the attachés of the court. So lavish was the supply that a royal favorite would be able to maintain a family and servants on the "portion" of the king's meat. Indeed, quantities of the "king's meat"

were sometimes sent to the market and sold for the benefit of the courtiers who had received it. Was the danger of "defilement" real or imaginary? It was real. First, we must remember that ceremonial defilement was loathsome to a devout Hebrew. The whole Mosaic system was an elaborately acted religious parable. Nearly everything in nature was classified as either "ceremonially pure" or "ceremonially impure," and therefore symbolized either goodness and purity of character, or sin. Lepers, among the diseased, and reptiles, as articles of food, were classified as unclean because they furnished ready symbols of moral pollution. For such symbolic reasons the flesh of pigs and rabbits, and of many other animals which are now freely used for food, was prohibited; and the animals that Hebrews were permitted to eat must be slaughtered in a peculiar way, so as to be carefully rid of the blood, which symbolized animal life, and in the interest of purity was avoided. But the Babylonians cared as little for such "ceremonial purity" as for the real moral purity it represented, and as the "portion of the king's meat" would inevitably include prohibited food, it was defiling. In the second place, even the most immoral nations of the ancient world were in a way religious, and it had become the universal habit to consecrate food to the god that was worshipped by the eater. This was not always done, as at our Christian tables, by the asking of a blessing, but sometimes in the process of cooking, or by setting aside a portion for the god; so that the man who was feasted by heathens almost certainly partook of food already consecrated to some abominable idol. The third cause of defilement was one to which many young people are exposed at the present day, the evil results of luxurious diet. Intoxicating liquors and tobacco do immeasurable harm, and many highly spiced and toothsome viands are so prepared as to arouse unwholesome cravings. The pure in heart should avoid all such things. Notice that Daniel's purpose was "in his heart." It was a moral resolution. **Therefore he requested of the prince of the eunuchs that he might not defile himself.** His conduct furnishes an almost perfect example for those who are tempted by their superiors in society or business. He did not defy, nor denounce, nor scold; he requested, keeping himself as long as possible in formal obedience to authority, and he made his request on religious grounds. His very request thus became a profession of religion.

**9. God had brought Daniel into favor and tender love.** Such a fact would be explained by most modern biographers as due to Daniel's personal charm. But the inspired writer

implies what the dust of this world's affairs sometimes keeps from our sight, that every event of human life is in a deep sense brought about by God. **The prince of the eunuchs.** These eunuchs were men set apart for the care of the royal harem, and their prince was one of the most important personages at court.

**10. I fear my lord the king.** He had good reason to fear a king whose slightest wish was law. **Who hath appointed your meat and your drink.** Eastern despots arbitrarily decide details which might wisely be left to the care of subordinates. **Worse liking than the children which are of your sort.** Looking less healthy than other youths of your age. These young men were four out of many, and as they were brought up to be serviceable and ornamental to the court their physical appearance was of importance. **Endanger my head.** Beheading at ancient courts was an every day occurrence.

**11. Melzar.** Instead of being a proper name this word means "the steward," the man who directly gave the dinners or "rations" to the young men. **Daniel, Hananiah, Mishaël, and Azariah.** The last three are elsewhere called by their Chaldean names Shadrach, Meshach, and Abednego. Daniel also had a Chaldean name, Belshazzar, "Prince-of-Bel."

**12. Prove.** Put to the test. **Thy servants.** A gracious self-disparagement. **Ten days.** Short as this time was, Daniel's request was not an appeal to a miracle. One week and a half affords ample time to show the effect of some foods on health, especially where alcoholic drinks and varied flesh meats are included, and where so radical a change of the manner of life had been experienced as here. **Pulse.** Vegetable food, especially what is grown from seeds. **Water.** It has been well said, "If the people of the United States would try Daniel's experiment it would save each year \$35,000,000, the cost of supporting 500,000 paupers."

**13. Let our countenances be looked upon before thee.** Let due tests of our health be applied. **As thou seest, deal with thy servants.** Throughout this transaction Daniel was standing for God, and he was not afraid to throw on God God's task of making the right cause victorious.

**14. He consented.** If Daniel had stormed and raved, probably he would have been refused. The courtesy of his request helped to make it successful.

**15. Fairer and fatter.** In strength and beauty the young men had improved because of their wholesome diet and because of the blessing of the Lord. "Man doth not live by bread alone,

but by every word that proceedeth out of the mouth of the Lord."

**16. Took away the portion of their meat and the wine.** He erased their names from the list of those who were to be fed by daily "portions" from the royal table. **Gave them pulse.** Permitted them to continue the wholesome food which did not offend their consciences.

**17. These four children.** "Youths," **God gave them knowledge and skill in all learning and wisdom.** Knowledge is the gift of God; but there is no indication here that God by miracle opened the treasuries of knowledge to these young men; he blessed their endeavor. Wisdom may be said to be the right use of knowledge. The good physical condition into which wholesome food and the blessing of the Lord had brought these young men was the foundation of their growth in knowledge and wisdom. The moral conscience which kept them from defilement by food kept them from vices which would have dulled their intellects. **Daniel had understanding in all visions and dreams.** He who was about to send the dreams and visions prepared the interpreter.

**18. At the end of the days.** At the end of the three years' training which the king had prescribed.

**19. The king communed with them.** Talked freely, and, as Nebuchadnezzar was evidently himself a man of great intellectual force, we may suppose that his conversation savored some of an examination. **And like Daniel, Hananiah, Mishael, and Azariah,** None showed their clearness of intellect. **Therefore stood they before the king.** As counselors and chief men of state. We may think of Nebuchadnezzar bejeweled and crowned, seated on a rug, his counselors standing behind him and at his side.

**20. Ten times better than all the magicians and astrologers that were in all his realm.** Their wisdom was so much better because it was partly scientific and partly revealed directly by God, while the priests and astrologers who studied the occult sciences and practiced the black arts were dependent on neither the natural nor the supernatural, on neither religion nor science, but on tricks and conjectures.

### CRITICAL AND HOMILETICAL NOTES.

**Verse 8. Purposed in his heart.** Literally, "put it on his heart." He became solicitous, and thought seriously of how he might escape the demand of the king. The word "heart" in the Old Testament very often means mind. **Would not defile himself.** The Mosaic law prescribed minute regulations regarding animal food (see Lev. 11, 4, and 20, 25). No doubt the Babylonians ate some things prohibited by this law. Moreover, it was customary among many nations to consecrate food and drinks to the gods, or, at least, a portion of them, and then consume the balance at their feasts and thus acknowledge the divinity of the god to whom the offering was made (comp. 1 Cor. 10, 20-28). Those critics who deny the Mosaic origin of the Pentateuch and who maintain that the Book of Daniel was not written till about 179 B. C. claim that vigorous laws regarding foods were not known till the exile or after (see, however, Hos. 9, 3, and Amos 7, 17). **King's meat.** The word "meat" is misleading. In old English it often means food of any kind. Here the word should be rendered "dainties" or "delicate viands." The Babylonians were noted for their luxurious living. Alexander the Great and his army learned this to their sorrow. **The wine.** The Mosaic law did not prohibit the use of wine of any kind. Daniel, however, was a teetotaler from principle. If profane history is true drunkenness was the direct

cause of Babylon's overthrow. **The prince of the eunuchs.** The head chamberlain or royal steward of the palace. His name was Ashpenaz (verse 3).

**9. God made Daniel to find favor.** "God moves in a mysterious way his wonders to perform," and so in this case he so influenced the heart of Ashpenaz that he granted the youthful Hebrew's request.

**10. Who hath appointed your meat.** The king's will was law even in matters of eating and drinking. **Your faces worse liking.** Old English for less plump or sad on account of grief or lack of proper food. **Of your own age,** not "sort," as in the Authorized Version. The original is *gil*—that is, a circle, or orbit, and refers to a cycle of years, and not to a class. **Endanger my head.** Literally, "make guilty my head," not simply risk my life, but render myself liable to decapitation. The cruelty and heartlessness of Eastern monarchs are well known. Nebuchadnezzar had the four sons of Zedekiah put to death before the eyes of their unfortunate father (2 Kings 25, 7. Comp. also his threat against the magicians and enchanters, chap. 2, 5).

**11. The steward.** This is better than Melzar, of the Authorized Version, for a proper name would scarcely admit of the definite article before it, as in this case.

**12. Prove thy servants.** The statesman-

ship and prudence of Daniel, as well as his implicit trust in Jehovah, are already seen in this modest request. A modest, inoffensive request has often accomplished wonders. Let no one be afraid of asking help in doing that which is right. **Ten days.** The number ten is frequently used in Persian, Babylonian, and in the Old Testament writings (see verse 20; Zech. 8. 23; Job 19. 3, etc.); whether used here literally, indefinitely, or with a mystic sense is not clear. If, as some believe, the number had a special sacredness with the Babylonians, the wise way in which it was used by Daniel is apparent. **Pulse.** This is too definite, since the Aramaic word does not refer to any one particular article of food, but rather to a vegetable diet, as distinct from animal food. Literally, the word denotes seeds—that is, those things growing from seed. **Water to drink.** The best and most healthful drink the world over for man and beast. The most enlightened nations of the earth are learning this to-day as never before. Abstinence from wine, beers, and any kind of intoxicating beverage produces health of body, mind, and soul. Every glass of liquor means less power to work, less ability to endure, less nervous force for fine efforts, and less time to live.

#### 15. Their countenances appeared fairer.

So in our day the strong, vigorous, healthy young man is he who regulates his diet and abstains from strong drink. Irregular hours, excessive eating, and intemperance rarely fail to leave their marks.

**17. God gave them knowledge.** God gives knowledge to those who work hard and make good use of their time. He not only strengthened their bodies, but their minds as well. A man who does not take care of his body cannot accomplish the highest results. **In all learning.** In all the written literature of that age, in distinction from the **wisdom**, that is, the skill with which one interprets literature and employs learning of any kind for practical purposes. The learning of Babylonia was largely religious in its nature. The priests of that country seemed to have control of every branch of knowledge. They have left their impress upon the laws, the contract tablets, the medical formulas, the astronomy, or rather astrology, the hymnology, the incantations, the legendary lore of Babylon; all these betray a priestly origin. The old clay text-books show that the Babylonians taught writing (cuneiform), elements of mathematics, grammar, and lexicography. **Visions.** An ecstatic state of mind, affording a supernatural manifestation or a revelation of the future. The visions recorded in the Bible are all remarkable for their purity and lofty purposes. **Dreams.**

The Bible clearly teaches that God made use of dreams for the purpose of carrying on his work in this world and for communicating some important truth to his servants, and that also some people were miraculously endowed with the power of interpreting dreams. This was especially true of Joseph and Daniel.

**18. At the end of days.** At the expiration of the three years of special training spoken of in verse 5.

**19. The king communed with them.** Literally, the king spoke with them. It was a kind of an oral examination, to test their ability in the various branches studied, and their fitness for the civil service in the royal household. **Stood before the king.** They passed the final tests and became pages.

**20. Ten times better.** That is, stood very high above the others. **Magicians.** The etymology of the word is not clear, though most derive it from *chêdêt*, a graver or stylus, hence writer of hieroglyphs and sacred writings, therefore interpreters of the sacred books. **Enchanters.** Another word of doubtful meaning. It is perhaps from a verb meaning to breathe, or to blow, hence a mutterer, a whisperer, referring to the low whispers in which the spells and magic formulas were uttered in order to call forth the aid of demons and evil spirits.

**21. And Daniel continued even unto the first years of King Cyrus.** That is till 539 or 538 B. C. The fact that Daniel is mentioned in 10. 1 as living in the third year of Cyrus does in no way contradict the statement in this verse, as some would have it. The capture of Babylon by Cyrus was a great event in Jewish history, and the writer simply notes the fact that Daniel, though an old man, one of the captives of seventy years before, had lived to see it, but not that he died the very moment Babylon was taken.

### Thoughts for Young People.

#### How God Rewards Faithfulness.

1. *These young men were true to God.* They were tried by exile, by temptation, by danger, yet continued true to their conscience. Let every youth

“Dare to be a Daniel,  
Dare to stand alone,  
Dare to have a purpose true,  
Dare to make it known.”

2. *God rewarded these young men by giving them favor and regard from their fellow-men.* (Verse 9.) This is not always the result of faithfulness, for sometimes God's servants suffer persecution, but generally they win the favor of men.

3. *God rewarded these youths by giving them health and physical vigor.* Neither is this always

the result of faithfulness, but it is one of the normal results of a pure life. Contrast the appearance of young men in general who live for pleasure with those who live for God.

4. *God rewarded these youths by giving them knowledge and wisdom,* which come in large measure to such as seek the truth and live according to its laws.

5. *God rewarded these youths by giving them success in life,* lifting them up to honor and usefulness. Neither is this always the result; but it is usually so.

6. *God's rewards are not limited to secular blessings in this life.* Many a moral hero has suffered from the misapprehension and contempt of the public, from ill health which he could not help, from limitations in education, and from poverty; but has felt, nevertheless, the abundant reward of God ever here, and has been traveling toward a far more exceeding and eternal weight of glory. These two last rewards come to all who are faithful.

### Orientalisms of the Lesson.

Geikie, in his *Hours with the Bible*, says it was the policy of the kings of Babylonia and Assyria, in order to govern their subjects of different nationalities the more easily, to select from among their young men of exceptional talent and promise some whom they would thoroughly educate and train in national literature, social customs, and government. These were taken from among captives of war, or sometimes were purchased as slaves. They were brought up in the royal palace, and received the highest education the land afforded. Several instances have come to light of this usage, though until recent times the case of Daniel gave the only intimation to the modern world of the existence of such custom. The inscriptions of Nineveh are said to contain the record of instances of this usage. Geikie says, also, that when it was in its full power the Turkish government pursued a similar policy, drawing court officials and many of its public functionaries and governors from a class of Christian youth taken in war, and educating them in the Turkish language and literature. They wore a special dress, and were watched day and night by guardians, who reported on their progress and conduct.

The names of such persons were often changed, in Babylonia, on entering on this new relation in life. These Hebrew youth received genuine heathen names. These students were fed from the king's table, and were held as noble guests of the king's household; the "delicacies" were not omitted from their fare, and with their food was furnished their daily proportion of fruits and

flowers. The chief reason why these three young men refused to eat of the meat served them was that it was the custom to consecrate each meal by offering portions to the gods. These youth ate cabbage and other vegetables. These were cooked by heathen, which would make them too unclean, but there was no offering or libation made of them; so they were not sacred to the gods.

"Knowledge and skill in all learning and wisdom," mentioned in verse 17, must be thought of from a Chaldean standpoint. There were vast libraries in which scribes were employed copying and editing old texts or making new ones. Every great city had at least one library. Sayce tells us that the literature in the libraries covered every branch of learning known at the time, such as historical and mythological documents; religious composition; legal, geographical, astronomical, and astrological treatises; magical formula and omen fables; poems; fables and proverbs; grammatical and lexical disquisitions; lists of stones and trees, of birds and beasts, of tribute and eponyms; of treaties between nations and copies of commercial transactions, of correspondence, of petitions to the king, of royal proclamations and dispatches from the generals in the field. This was a vast store of knowledge in which the youth intended for the state service had to be educated, and about which they had to pass examinations.

These young Hebrews excelled all competitors even in astrology. Astronomy was pursued as a science, and observatories wherein were stationed astronomers appointed by royal authority were found in all the chief towns, whence reports were sent every two weeks to the king.

The stars were numbered and named; eclipses were calculated, the degrees of longitude at the equator were determined, sixty being the unit. There was a single standard work on astronomy and astrology which consisted of seventy-two books (Sayce, *Ancient Empires of the East*).

Magic was esteemed a science. The ritual of exorcisms was an elaborate branch of literature. Law was another department of Chaldean lore in which these youth had to pass an examination.

The education of these Hebrew young men would imply training in all these departments of Babylonian learning. After three years of technical education, when from twelve to fifteen years of age, Daniel would be admitted to the court of Nebuchadnezzar.

### By Way of Illustration.

"*Daniel purposed in his heart.*" The most effective word in the English language for every young person to learn is that mighty mono-

syllable, "No!" It has often been the pivot-word on which one's destiny has turned for this world and the next. It was the pivot-word with the youthful Joseph in Potiphar's house, and with the youthful Daniel in the voluptuous court of Babylon. Daniel might plausibly have said to himself, "O, everybody here in the royal court drinks wine and lives high on the king's dainties; I don't want to be considered queer or self-righteous, I will be in the fashion." But Daniel had the courage of his convictions, and saved both his health and character. The fatal fault of a host of young people is cowardice. They have not the moral nerve to face a sneer or resist a sinful fashion. Their backbone is mere pulp.—*T. L. Cuyler.*

*Temperance application.* After Henry Wilson's first election to the United States Senate he gave his friends a dinner. The table was set with not one wineglass upon it. "Where are the glasses?" asked several of the guests, merrily. "Gentlemen," said Mr. Wilson, "some of you know how the curse of intemperance overshadowed my youth. That I might escape I fled from my early surroundings. I am indebted, under God, for what I am to my temperance vow and my adherence to it. Call for what you want to eat, and it shall be forthcoming if this hotel can provide it; but wines and liquors cannot come to this table with my consent, because I will not spread in the path of another the snare from which I escaped." Three rousing cheers showed the brave senator that men admire the man who has the courage of his convictions.

*What is it makes a man?* Unbending rectitude. George Jones, who afterward became the editor of the *New York Times*, began life as a poor boy. When his paper was started he excluded all objectionable advertisements. He lost money by this courageous action, but he gained a good conscience and a lofty reputation. Evidence of the frauds of the infamous Tweed Ring came into his hands, and just as he was about to publish it an agent of the ring waited upon him and offered to pay five million dollars on condition that he would suppress the information in his possession. It was the biggest bribe ever offered to a journalist, but it was offered in vain, and the full statement of the Tweed crimes appeared the next morning.—*F. A. Atkins.*

*Devotion to God.* You have looked upon a Canadian landscape one summer afternoon, and the feature that most impressed you was not this bit of forest or that high table-land, nor the wide intervals, but the wonderful purple haze which lay between you and the setting sun, and which fell like a transparent robe of glory over forest, hill, and meadow. And so, as we

look upon the character of Daniel, we are impressed not so much by his gentleness, his manliness, his loyalty to principle, as by that wonderful spirit of devotion which falls like an atmosphere of glory around every grace of his character and every act of his life. His success in life was but the legitimate result of his unswerving devotion to God.—*C. A. Dickinson.*

*The exercise of power.* There is an instinct in every boy that makes him love power. It is part of his original endowment, "Let him have dominion." The effect of Daniel's decision had some effect on his body, but far more on his mind. The exercise of power gave him a habit of victory. Mastering himself, he naturally and easily mastered others. Every child that means to have great victories in manhood or womanhood should get little victories in childhood. The control of temper, the assertion of mastery over appetites, the setting oneself to tasks of memory, is a drill in kingship—is getting the hand used to a scepter and the head fitted for a crown.—*Bishop H. W. Warren.*

### Heart Talks on the Lesson.

This is a charming story of four true-hearted, noble-minded, handsome boys, the sort of boys in whom a mother's heart rejoices, and of whom a teacher is justly proud. But while it relates to boys, it can be matched by the courage and firmness of many a true-hearted girl, for, happily, not all the boys and girls of stanch principle lived in Babylon nor in the time of Nebuchadnezzar. I know some of that sort in the town where I live at the present day. I believe there are more to be found now in the world than when Daniel and his friends lived. Surely so; for the Gospel of Jesus reaches more people now than then, and temperate living is better taught and appreciated. I wish it could be said of every young person "he purposed in his heart that he would not defile himself" with anything—liquor, tobacco, foul speech, bad books, unwholesome newspapers, or anything else that hinders the best development of body, mind, or soul. Daniel and his three friends were probably only thirteen or fourteen years old. Daniel possibly was the eldest, and so a leader. They all agreed to fall in with his purpose to be true to conviction, self-respecting, and to make of themselves the very best. It is grand to have such strength of purpose that one can bring others to his way of thinking when his is a good way.

I suppose almost every boy who smokes a cigarette at first, or tastes liquor, does it because some one else does, and he has not the moral courage to say, "No, I will not defile myself."



But what if any one of you should take a stand among your companions in reference to any bad habit, and let it be understood that no matter what others do you will be true to principle, true to your father's and mother's teachings, true to your conscience?

You say, "O, it would not make any difference with the rest; they would only laugh at us and go on as they please." Well, I think you are mistaken. I believe that every person with a genuine, consistent, unaffected purpose to do right always wins respect and influences others. Try it, and see. The secret of Daniel's strength was that he was a religious boy. He had been taught to worship and obey God, and in a heathen court he was true to his religion. The outcome was just as God says it will be. "Them that honor me I will honor, and they that despise me shall be lightly esteemed." The boy who was true to God won the first place in the kingdom. The boy who learned to govern himself became a man fit to govern others. The boy who held to high principle could be trusted with high responsibility. This is illustrated in the history of men in business, in professions, and in national affairs. The boy or girl who seeks an unchangeable purpose to be true to right principle in school, in play, in social companionship, is one whose life is full of promise on earth and in heaven. Purity, temperance, faithfulness; these are the pillars of success.

All the way.  
He leadeth me.  
Yield not to temptation.  
Dare to do right!  
March along together.

Jesus, Saviour, pilot me.  
Look up to Jesus.  
Breast the wave, Christian.  
Go forward, Christian soldier.  
Rally for the cause of temperance.

#### The Teachers' Meeting.

Give some account of these young men and how and when they came to Babylon, showing how their trouble became a blessing.... Illustrate the principle of the benefits of trial from the lives of Joseph, of Jacob, of Moses, of David, etc.... The circumstances under which these young men served God—far from home, in exile, in a dissolute court, among idolaters.... Do not fail to make emphatic the lesson of total

abstinence from strong drink.... Take as a lesson thought for the class, "Daniel purposed in his heart," the first sentence of the lesson. Show the benefits of having a purpose in life.... I. DANIEL'S CHARACTER. 1. Conscientious. 2. Self-denying. 3. Gentle. 4. Believing (faithful as well as full of faith). II. THE RESULTS OF CHARACTER. 1. Physically. 2. Socially (the king and nobles were drawn in affection). 3. Intellectually. 4. In rank and power (other things being equal, rectitude leads to secular success). 5. Spiritually.

#### Blackboard.



Two paths were before Daniel, either to accept the king's meat and wine, or obey his own conscience. It required much courage to do right, but he purposed in his heart not to defile himself, and God honored his decision. While he kept the purity of his body, God gave him power in the great court of Babylon, and power to resist temptation. Had he yielded in weakness, want and woe instead of honor would have been his lot. The purpose of his boyhood was the pledge of his manhood—noble, righteous, good. The pledge we take is the purpose of our lives to walk with Christ's help, in the path of wisdom, and to resist evil.

#### Library References.

DANIEL THE PROPHET.—Deane's *Daniel* is undoubtedly the best life we have. It contains a very useful and interesting chapter on Jewish education. Taylor's *Daniel the Beloved* is not so scientifically wrought, but is very suggestive. The following references may also be helpful: Payne, *Guides and Guards in Character Building*, page 143. *The Ladies' Repository*, vol. iii, pages 200, 262. Tuck, *Revelation by Character*, page 294. Evans, *Scripture Biography*, vol. ii, page 174. Geikie, *Old Testament Characters*, page 448. Gillilan, *Bards of the Bible*.

THE PROPHECY OF DANIEL.—Consult Driver,

Wright, and Harman for introductory matter. There is a great sea of matter on the prophecy, but out of it all there is not a single book that is satisfactory as a commentary. The difficulty lies in the apocalyptic portion of the prophecy.

BABYLON.—Taylor, *Daniel the Beloved*, page 56. Driver, *Isaiah, His Life and Times*, page 126. Geikie, *Hours with the Old Testament*, vol. iv, v, vi (index). Kittell, *History of the Hebrews* (index).

FREEMAN'S HANDBOOK OF BIBLE MANNERS

AND CUSTOMS: Ver. 8, *Sarasin*, 391. Ver. 20, Magicians, 76, 630; Astrologers, 530.

SERMONS ON THE LESSON.

Verse 8.—Stone, G. M., "Nonconformity to Evil," *The Homiletic Review*, June, 1890, page 42.

Verses 8-15.—Malan, Caesar, "The Piety of Young Daniel," *Pulpit Eloquence of the Nineteenth Century*, page 149.

Verses 9-17.—Riemsnyder, J. B., "The Book and Personality of Daniel," *The Homiletic Review*, April, 1898, page 327.

LESSON III. THE HEBREWS IN THE FIERY FURNACE. [July 16.]

GOLDEN TEXT. Our God whom we serve is able to deliver us. Dan. 3. 17.

AUTHORIZED VERSION.

[Read the chapter.]

Dan. 3. 14-28. [Commit to memory verses 16-18.]

14 Neb-u-chad-nez'zar spake and said unto them, *Is it true*, O Sha'drach, Me'shach, and A-bed'-ne-go? do not ye serve my gods, nor worship the golden image which I have set up?

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

16 Sha'drach, Me'shach, and A-bed'-ne-go, answered and said to the king, O Neb-u-chad-nez'zar, we are not careful to answer thee in this matter.

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

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

19 Then was Neb-u-chad-nez'zar full of fury, and the form of his visage was changed against Sha'drach, Me'shach, and A-bed'-ne-go: *therefore* he spake, and commanded that they should heat the furnace one seven times more than it was wont to be heated.

20 And he commanded the most mighty men that were in his army to bind Sha'drach, Me'shach, and A-bed'-ne-go, and to cast them into the burning fiery furnace.

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

22 Therefore because the king's commandment was urgent, and the furnace exceeding hot, the

REVISED VERSION.

14 Neb-u-chad-nez'zar answered and said unto them, Is it of purpose, O Sha'drach, Me'shach, and A-bed'-ne-go, that ye serve not my god, nor worship the golden image which I have set up? Now if ye be ready that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of music, ye fall down and worship the image which I have made, *well*: but if ye worship not, ye shall be cast the same hour into the midst of a burning fiery furnace; and who is that god that shall deliver you out of my hands? Sha'drach, Me'shach, and A-bed'-ne-go, answered and said to the king, O Neb-u-chad-nez'zar, we have no need to answer thee 17 in this matter. If it be *so*, our God whom we serve is able to deliver us from the burning fiery furnace; and he will deliver us out of 18 thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which 19 thou hast set up. Then was Neb-u-chad-nez'zar full of fury, and the form of his visage was changed against Sha'drach, Me'shach, and A-bed'-ne-go: *therefore* he spake, and commanded that they should heat the furnace seven times more than it was wont to be 20 heated. And he commanded certain mighty men that were in his army to bind Sha'drach, Me'shach, and A-bed'-ne-go, and to cast them 21 into the burning fiery furnace. Then these men were bound in their hosen, their tunics, and their mantles, and their *other* garments, and were cast into the midst of the burning 22 fiery furnace. Therefore because the king's commandment was urgent, and the furnace exceeding hot, the flame of the fire slew those men that took up Sha'drach, Me'shach, and 23 A-bed'-ne-go. And these three men, Sha'drach,

flame of the fire slew those men that took up Sha'drach, Me'shach, and A-bed'-ne-go.

23 And these three men, Sha'drach, Me'shach, and A-bed'-ne-go, fell down bound into the midst of the burning fiery furnace.

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

25 He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the son of God.

26 Then Neb-u-chad-nez'zar came near to the mouth of the burning fiery furnace, and spake, and said, Sha'drach, Me'shach, and A-bed'-ne-go, ye servants of the most high God, come forth, and come hither. Then Sha'drach, Me'shach, and A-bed'-ne-go, came forth of the midst of the fire.

27 And the princes, governors, and captains, and the king's counselors, being gathered together, saw these men, upon whose bodies the fire had no power, nor was a hair of their heads singed, neither were their coats changed, nor the smell of fire had passed on them.

28 Then Neb-u-chad-nez'zar spake, and said, Blessed be the God of Sha'drach, Me'shach, and A-bed'-ne-go, who hath sent his angel, and delivered his servants that trusted in him, and have changed the king's word, and yielded their bodies, that they might not serve nor worship any god, except their own God.

**Time.**—Between 587 and 568 B. C. **Place.**—The plain of Dura, near Babylon.

### Home Readings.

- M.* The golden image. Dan. 3. 1-7.  
*Tu.* The Hebrews in the Fiery Furnace. Dan. 3. 8-18.  
*W.* The Hebrews in the Fiery Furnace. Dan. 3. 19-30.  
*Th.* God's presence in trouble. Isa. 43. 1-7.  
*F.* An Almighty helper. Isa. 41. 8-16.  
*S.* Patience in suffering. 1 Pet. 4. 12-19.  
*S.* The Lord's angel. Acts 12. 1-11.

### Lesson Hymns.

No. 45, New Canadian Hymnal.

Jesus, Lover of my soul,  
 Let me to thy bosom fly;  
 While the nearer waters roll,  
 While the tempest still is high.

No. 50, New Canadian Hymnal.

Oh, safe to the Rock that is higher than I,  
 My soul in its conflicts and sorrows would fly;  
 So sinful, so weary, thine, thine would I be;  
 Thou blott "Rock of Ages," I'm hiding in thee.

Me'shach, and A-bed'-ne-go, fell down bound into the midst of the burning fiery furnace.  
 24 Then Neb-u-chad-nez'zar the king was astonished, and rose up in haste: he spake and said unto his counselors, Did not we cast three men bound into the midst of the fire? They answered and said unto the king, True, O  
 25 king. He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the aspect of the  
 26 fourth is like a son of the gods. Then Neb-u-chad-nez'zar came near to the mouth of the burning fiery furnace: he spake and said, Sha'drach, Me'shach, and A-bed'-ne-go, ye servants of the Most High God, come forth, and come hither. Then Sha'drach, Me'shach, and A-bed'-ne-go, came forth out of the midst  
 27 of the fire. And the satraps, the deputies, and the governors, and the king's counselors, being gathered together, saw these men, that the fire had no power upon their bodies, nor was the hair of their head singed, neither were their hosen changed, nor had the smell of fire  
 28 passed on them. Neb-u-chad-nez'zar spake and said, Blessed be the God of Sha'drach, Me'shach, and A-bed'-ne-go, who hath sent his angel, and delivered his servants that trusted in him, and have changed the king's word, and have yielded their bodies, that they might not serve nor worship any god, except their own God.

No. 44, New Canadian Hymnal.

Rock of Ages, cleft for me,  
 Let me hide myself in thee;  
 Let the water and the blood,  
 From thy wounded side which flowed.

### QUESTIONS FOR SENIOR SCHOLARS.

- 1. Courage, v. 14-18.**  
 What question did the king ask of the three Hebrews?  
 Why was he surprised at their conduct?  
 What made them so brave?  
 Is it ever right to disobey the laws of the land?  
 Who shall decide whether divine and human laws conflict?  
 In what did the Hebrews trust for deliverance?  
 Why was their faith so strong?
- 2. Trial, v. 19-21.**  
 Why was the king full of fury?  
 What shows true greatness in a king?  
 What are the peculiar temptations of an irresponsible ruler?  
 What trial was now inflicted?  
 Why was the order given to heat the furnace so hot?
- 3. Triumph, v. 22-28.**  
 Who were destroyed by the furnace heat?

What was done to the three Hebrews?  
 What hope ever animated them? **GOLDEN TEXT.**  
 What made them have such a hope?  
 What effect was produced upon the king?  
 Whom did he mean by the "son of God?"  
 Did he acknowledge a higher power than his own?  
 Did he yield his life to it?

#### Teachings of the Lesson.

1. Be firm on the right side. Conscience is better than expediency. The "golden image" should not be worshiped because of the image or because of the gold.
2. Trust for deliverance from that danger which confronts one in the pathway of duty. "He will deliver us," is the cry of every timid soul who looks upward in prayer. Salvation will come not always in the way and at the time one hopes, but in God's own way and time.
3. God's glory shines forth in the noble conduct of his people in the fiery furnace of persecution. Men who know not God in their lives may praise him with their lips.
4. It is sad that so many who see God's saving power should not, by reason of their stubborn wills, have an experience of it.

#### QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. **Courage**, v. 14-18.  
 What did the king ask of Shadrach, Meshach, and Abed-nego?  
 What demand did he make?  
 What threat did he utter?  
 What reply did the three make?  
 In whom did they trust for deliverance?  
 What is the **GOLDEN TEXT**?  
 What was their decision?  
 What lesson may we here learn? Acts 5. 29, last clause.
2. **Trial**, v. 19-21.  
 How was the king affected by the reply?  
 What command did he give about the furnace?  
 What did he order to be done with the three Hebrews?  
 How were they prepared for the trial?  
 What does Peter say about a fiery trial? 1 Pet. 4. 12, 13.

#### 3. **Triumph**, v. 22-28.

What fate befell the king's servants?  
 Where were the three Hebrews?  
 What strange question did the king ask?  
 Whom did he see in the fire?  
 What was their condition?  
 What did he say the fourth was like?  
 What promise was thus fulfilled? Isa. 43. 2.

#### Practical Teachings.

- Where in this lesson are we taught—
1. Concerning faith in God?
  2. Concerning fidelity to duty?
  3. Concerning help in trouble?

#### QUESTIONS FOR YOUNGER SCHOLARS.

- Who was the king of Babylon?  
 Whom had he made his prisoners? **The people of Jerusalem.**  
 Which boys did he select to be his servants?  
 What did he set up in Babylon?  
 What did he command the people to do?  
 Who refused to do this?  
 Why? **They could not worship an image and be true to their God.**  
 What did they tell the king?  
 What did he threaten to do?  
 Did he keep his word?  
 Why were the young men not harmed?

#### THE LESSON CATECHISM.

(For the entire school.)

1. What bold declaration did the three Hebrews make? **GOLDEN TEXT: "Our God whom we serve,"** etc.
2. Into what were they cast? **Into a burning fiery furnace.**
3. What did the king see in the furnace? **Four men loose, walking in the midst of the fire.**
4. What was the form of the fourth like? **Like the Son of God.**

#### NEW CHURCH CATECHISM.

76. What is the Kingdom of God?  
 The Kingdom of God is the rule of God in the hearts and lives of men.

#### THE LESSON OUTLINE.

##### The Three Young Men.

##### I. BEFORE THE KING.

1. **Courage.** *Not careful.* v. 16.  
 Take no thought. Matt. 10. 19.  
 Fear not them which kill. Matt. 10. 28.
2. **Faith.** *Our God... will.* v. 17.  
 Have faith in God. Mark 11. 22, 23.  
 Casting all your care. 1 Pet. 5. 7.

##### 3. **Fidelity.** *But if not.* v. 18.

No man shall be moved. 1 Thess. 3. 3.  
 Ready... also to die. Acts 21. 13.

##### II. IN THE FIRE.

1. **Danger.** *Exceeding hot.* vs. 21, 22.  
 The fiery trial. 1 Pet. 4. 12.  
 More precious than gold. 1 Pet. 1. 7.

2. **Safety.** *Walking in fire.* v. 25.

They shall never perish. John 10. 27, 28.  
Not a hair . . . perish. Luke 21. 18.

3. **Companionship.** *The fourth.* v. 25.

I will be with thee. Isa. 43. 2.  
The Lord stood with me. 2 Tim. 4. 17.

## EXPLANATORY AND PRACTICAL NOTES.

One of the features of historic antiquity hardest for us to understand is the readiness with which divine honors were accorded to kings and emperors. That a royal conqueror, before whom nations melted as wax, should arrogantly assume an intrinsic superiority to the wretches he conquered is not strange; but that whole nations should submit to the exaltation of a living man into a demigod, put his image into their pantheons, consecrate temples and offer sacrifices to him, is not easy to explain. Nevertheless such an event was of frequent occurrence in ancient times. Some such conception of his own divinity may have been in Nebuchadnezzar's mind when he erected upon "the plain of Dura," near his capital, a gigantic image of gold, and ordered all the rulers and nobles of his empire to do it homage. This action may seem at the first glance to be inconsistent with Nebuchadnezzar's previous confession to Daniel that Jehovah was "a God of gods and a Lord of kings." But the Babylonian monarch was doubtless a sincere worshiper of many gods, foremost among whom he learned to reckon the God of the Hebrews. Just at the present moment, however, his own glory and that of the Babylonian gods outshone that of all other divinities. So he gave command that whoever would not worship the golden image should be cast into a "burning fiery furnace." Daniel's three friends, whom he had placed over the province of Babylon, did not worship this image, and when their disobedience was reported to the king, and a second opportunity was given them, they flatly refused. So they were cast into the furnace. But the fire did not injure them; it only loosened their bonds, while it slew their executioners. The king saw with terror the "form of a fourth," like a son of the gods, walking in the furnace with the liberated men. The remainder of the chapter tells of the ready homage paid by the king to the God of the Hebrews, and of his command to all the people on pain of death to reverence this God.

**Verse 14. Nebuchadnezzar.** King of Babylon. We may think of him as sitting in royal state, surrounded by his courtiers and slaves. **Shadrach, Meshach, and Abednego.** Young men with whom we became acquainted in the last lesson under the names of Hananiah, Mishael, and Azariah. **Serve my gods.** In antiquity secular government and religion were not merely intertwined; they were practically one. And, as we have already seen, there was nothing absurd to the conscience of the ancient world in the deification of a king, or in a royal mandate ordering prayer to certain gods, or forbidding such prayer. **The golden image which I have set up.** Described in the preceding verses of this chapter. Either an idol, or a statue of the king, or, as some have conjectured, a statue representing his imperial power and suggested by his dream.

**15. The sound of the cornet, flute, harp, sackbut, psalter, and dulcimer.** The music of the Orient is nearly all in a minor key, and "harmony" was unknown in ancient times. Doubtless much that was agreeable to the Babylonian ear would be rank discord to ours. Only those familiar with oriental music can understand the liberty given to the various musicians, whose tunes are often what we would call "variations." **All kinds of music.** An outburst of almost every sort of instrument, in almost every

key, with almost endless trilling. The "cornet" and "flute" were wind instruments. The "harp," "sackbut," and "psalter" were string instruments. The "dulcimer" it is impossible to identify. **Worship.** Reverence by prostration. **A burning fiery furnace.** To burn criminals alive was not offensive to the moral sense of the ancients, and all who came under the ban of royalty were regarded as criminals, so that this cruel sentence would not astonish bystanders. The furnace was probably built of bricks, with an opening at the top and a door at the mouth below. The doomed men were thrown down upon the burning coals from above. **Who is that god that shall deliver you out of my hands?** The confidence of the Hebrews in Jehovah was paralleled by the confidence of every other nation in its god, and, as we have already seen, the "state" and the "church" (if we may use modern phrases for antique facts) being one, wars between kings and nations came to be regarded almost as wars between gods and religions.

**16. We are not careful to answer thee in this matter.** We can scarcely sufficiently admire the answer of these three brave young men. "Careful" has its old sense of "burdened with anxiety." To "answer" Nebuchadnezzar meant to make a decision on the terms he had granted. Whether or not they were to be thrown

into a burning fiery furnace did not distract their minds.

**17. If it be so.** Some authorities would translate "Assuredly," but "If it be so" is quite as emphatic. **Our God whom we serve is able to deliver us.** This answers both of Nebuchadnezzar's questions: "Is it true that ye did not serve my gods?" "Yea, verily; we serve *our God.*" "Who is that God who shall deliver you out of my hands?" "*Our God*; he will deliver us either from death or in death."

**18. But if not.** If in his mysterious providence he permits his champions to be overwhelmed in this world. **Be it known unto thee, O king.** Words of defiance. **We will not serve thy gods nor worship the golden image.** These men are not serving God for reward. Though he slay them, they will still trust in him. It has been wisely said by a great commentator that their deliverance from sinful compliance was as great a miracle in the kingdom of grace as that from the furnace was in the kingdom of nature.

**19. Foll of fury.** This absolute monarch had never before met such determined resistance to his will. **The form of his visage was changed.** Nebuchadnezzar had been singularly patient with these young men, but now that his patience had come to an end his fury shows itself in all his countenance and gestures. **Heat the furnace one seven times more than it was wont to be heated.** Seven is the symbol of perfection. The furnace was heated as much as it could be heated, but the hotter the furnace the more signal the deliverance. The king's passion defeats its own end.

**20. The most mighty men that were in his army.** The most vigorously muscular members of his bodyguard.

**21. These men were bound in their coats, their hosen, and their hats, and their other garments.** Four articles of dress are here pointed to: (1) Flowing trousers, garments something like the Zouave trousers; (2) underclothing, or tunics, woolen shirts; (3) outer robes; (4) other garments: shoes, turbans, girdles, etc.

**22. The king's commandment was urgent.** His orders were given with violence, so that the strong men of the bodyguard lost their own lives in throwing the three heroes into the furnace. **The flame of the fire slew those men.** That the lives of the three Hebrews were preserved and the lives of the soldiers were forfeited was full of meaning to the bystanders.

**23. Fell down bound into the midst of the burning fiery furnace.** Before the flames

had consumed their bands the soldiers were killed by the heat.

**24. The king was astonished, and rose up in haste and spake.** "Astonied" is an old English word for astonished. The dignity of the king had been consumed by the flash that killed his guardsmen. **His counselors.** His courtiers or nobles that waited around his throne. **Did not we cast three men bound?** "We" is the plural form of majesty. Nebuchadnezzar is so astonished by what he sees that he cannot trust his own memory.

**25. I see four men loose.** Only three had been cast in, and they were bound. The original of the speech given in this verse is made up of abrupt exclamations. **Walking in the midst of the fire.** Why did they not leave it? They were simply in the hands of God. His miracle prevented the fire from scorching them. They waited his time to release them. **The form of the fourth is like the Son of God.** The aspect of the fourth resembles "a son of the gods." Nebuchadnezzar had not our theology. He meant a supernatural being, an angel.

**26. Nebuchadnezzar came near.** We presume the heat to have now subsided. **Ye servants of the most high God.** The Chaldeans believed in many gods, who lived in families. These words of Nebuchadnezzar show a sudden conviction that the Hebrew God Jehovah was supreme in heaven, a God of gods. We have already noted that among the Hebrews "Most High" was a title of Jehovah.

**27. Princes, governors, and captains, and the king's counselors.** Satraps, deputies, and governors, and counselors, officers of the empire gathered from all quarters. These men, who had been brought to the capital for the purpose of honoring an idolatrous image, are soon to return to their homes to spread abroad the glory of the spiritual God. **Saw these men.** The miracle had been openly performed. **Upon whose bodies the fire had no power.** (See Isa. 43. 2; Heb. 11. 34.) **Nor was a hair of their head singed.** (See Luke 12. 7; 21. 8.) **Nor the smell of fire had passed on them.** (See 1 Thess. 5. 22.)

**28. Nebuchadnezzar spake.** How far Nebuchadnezzar now became a worshiper of Jehovah we cannot say, but his reverence is sincere. **His angel.** His messenger; referring to the form of the fourth. **Delivered his servants that trusted in him.** This faithfulness of Jehovah to his servants is the trait that appeals to the heathen king, who doubtless sought to show forth the same conduct. **Changed the king's word.** This is a noble

trait in Nebuchadnezzar's character, to thank God for making vain the king's endeavor to force men into obedience. **Yielded their bodies to**

**the fire.** They might not serve by sacrifice and prayer. **Nor worship.** By throwing themselves on the ground.

### CRITICAL AND HOMILETICAL NOTES.

**Verse 14. Is it of purpose?** Is this premeditated on your part? and not, "Is it true?" as in the Authorized Version. **Shadrach, etc.** (See chap. 1. 7.) The names of the three young Hebrews, according to a custom common at more than one court, were changed. (See Gen. 41. 45; 2 Kings 23. 34, and 24. 17.) The Babylonian monuments also refer to the same custom. The exact meanings of the new names have not yet been satisfactorily deciphered; conjecture is therefore vain. **My god.** Not "gods," as in the Authorized Version. The name is not given. Many of the inscriptions show that Nebuchadnezzar was a devout worshiper of Bel, later called Merodach (Marduk). **The golden image.** Probably a huge statue of Nebuchadnezzar himself. Such statues, as we see from the Gudea inscriptions, were erected from the earliest times by the Babylonian kings in honor of the gods. As Jastrow suggests, "Vanity might have been the main-spring of their action." There is an inscription of Shalmanezar on which we read, "I made an image of my royalty; on it I inserted the praise of Assur, my master, and a true account of my exploits." Some think that the image was that of Marduk. Both Herodotus and Diodorus speak of statues of Bel in the temple at Babylon. But as the inscriptions speak of statues of kings as well as those of several gods, it is not possible to decide the exact nature of the one in question. The term "golden" does not necessitate the belief that the image was of solid gold, but, rather, that the image was made of wood or other material and then covered with a thin plate of gold. (Comp. Isa. 40. 19.) Whether the statue represented the king or his god, a conscientious Jew could not bow down to it without violating a part of the Ten Commandments. They might have bowed down without worshipping, but that would have been deception. A good man must avoid even the appearance of evil.

**15. Cornet.** Some kind of a horn. At first these were the horns of some animal, but later they were made of metal. **Flute.** At first, ordinary reeds; afterward, made of metals. Sometimes several tubes of varying diameter and length were placed together side by side and formed into one instrument. **Harp.** Some kind of a stringed instrument, perhaps similar to the lyre or zither or "kitharis" of the Greeks. **Psaltory.** Also an instrument of the harp species. **Dulcimer.** Supposed to have been a kind of a bagpipe. **All**

**kinds of music.** Or, rather, all kinds of musical instruments. Three of these instruments have what seem to be Greek names; and therefore the destructive critics insist that the Book of Daniel could not have been written at the time when Daniel was supposed to have lived—that is, during the early part of Cyrus's reign. It is possible that these names were of Eastern origin, though used by Greek writers. Besides, both the classical writers as well as the monuments of Egypt and Assyria show clearly that there was constant commercial intercourse, long before the exile, between the people of Asia Minor, Greece, Egypt, and Babylon. Yes, archæology has shown conclusively that the people around the Mediterranean traded extensively with the Nile and the Euphrates valley at a very early date in ancient history. The Tel-el-Amarna tablets, or the cuneiform letters from several countries, found at Amarna in Egypt prove that there was an extensive commerce even before the exodus. **Fiery furnace.** Punishment by burning to death was common in the East. (See Gen. 38. 24; Lev. 21. 9; Judg. 14. 15; Jer. 29. 22.) The inscriptions also refer to it. Dunami, who cursed the gods of Assurbanipal, was burned to death in a furnace. **Who is that God.** As much as to say, No god can save from such a death. He, like Pharaoh, who cried out, "Who is Jehovah?" underestimated the power of the God of Israel.

**16. We have no need to answer.** The "we" is emphatic, as much as to say, "We will not answer, but Jehovah will."

**17. If it be.** If God is able, he will not fail to deliver us.

**18. But if not.** They did not know the issue. They had no intimation as to the plans of God. They knew, however, that it was wrong to bow down to images and idols. Here we see heroic devotion and sublime faith in God's goodness and righteousness.

**19. And the form of his visage was changed.** His anger and chagrin changed the color and lineaments of his face. **Seven times more.** That is, exceedingly, or to a very high degree. Seven, being a perfect number, was very expressive. How the wicked often defeats himself! "For the more intense the heat the less the agony."

**20. Certain mighty men.** Picked soldiers famous for strength and valor.

**21. Were bound in their hosen.** The Re-

vised Version and the Authorized Version differ much in the names given to the articles of clothing worn by the young men. So do the commentators, which proves that no one can speak with certainty on this point. But why are the clothes mentioned? Probably to enhance the miracle, and not, as Stuart and others suggest, to point out the haste in carrying out the sentence.

**22. The flame of the fire . . . took up Shadrach,** etc. So intense and unusual was the heat that it was death to approach it. The power of God is most visible here. The saving of the young men was miraculous. He who believes in miracles will find no trouble in believing this account. There are those who relegate the whole story to the realm of myth and legend. So they do with most, if not all, the miracles of the Old Testament and many of the New. It is quite fashionable with the historical critic to deny the miraculous, the prophetic, and the supernatural element in the Bible. This accounts in a large measure for the desire of depressing the dates of most all the books in the Hebrew Scriptures. Daniel, for example, we are assured, was not written till about 170 B. C. This affords ample time for the growth of the so-called legends and imaginary prophecies in the book.

**25. Like a son of the gods.** Not "the son of God," as in the Authorized Version. The phrase denotes a descendant of the gods, a supernatural being. The Babylonians believed in many gods, and that they had children and families just as men do.

**26. Came near to the mouth.** Or, better, as in the margin, "door." The same word is rendered "gate" in chap. 2. 49. The furnace had a door on the side and an opening on the top. **Servants of the Most High God.** Such language is perfectly consistent with the belief in a plurality of gods. The king was astonished, and naturally regarded a god that could effect such a wonderful work as the chiefest of the gods. We are not warranted, notwithstanding this language, in thinking that Nebuchadnezzar gave up the gods of his people and his country.

**28. Blessed be the God.** Polytheist as he was, he was compelled to praise the action of Jehovah. **His angel.** The Babylonians believed in angels, or messengers of the gods. **Changed the king's word.** Or, rather, transgressed it. We have no reason to believe that his clear vision of Jehovah's greatness and power effected anything more than a temporary change in the monarch's life.

#### Thoughts for Young People.

1. "Sin turned Eden into a furnace; holiness turned Babylon's furnace into an Eden." Sin and

misery are inalienably joined; godliness and happiness never dwell apart. Milton has made Satan utter the anguish of every self-conscious wicked heart in his exclamation, "Which way I fly is hell; myself am hell;" while a true Christian experience

"Makes the rough paths of peevish nature even, And opens in the breast a little heaven."

2. *God's cause at long intervals has needed miracles; in exigencies it has needed martyrs; always it needs manliness.*

3. *God always rewards those who live according to principle.* There are no surroundings, no matter how densely evil, amid which it is not possible to serve God; and whatever fierce calamity may follow, God may be trusted eventually to reward his servants' faithfulness with such lavish honors and delights as eye has not seen, nor ear heard, nor the heart of man conceived.

4. *Compare the few sacrifices made by us in serving God with those of the "three Hebrew children," and how slight our trials seem.* Let us be faithful in "that which is little;" enacting with the loftiest principle the most humble and humdrum duties of life.

#### Orientalisms of the Lesson.

Persian costume to-day consists in a general way of unstarched cotton trousers or pajamas, over which is a collarless garment with high sleeves to elbow, and with little metal buttons to the wrist, the length of which varies according to the social distinction of the wearer. Over this is a coat made of fur or camel's hair lined with silk or fur, and not generally worn but on formal occasions. The secretaries of government wear, according to their rank, a long cloak. The hat is of sheepskin over a pasteboard frame; the common people wear lambskin hats. Socks extend about two inches above the shoes. (Willis, *Land of the Lion and the Sun*.) Dr. Adam Clark quotes Herodotus, who lived about a hundred years after Daniel, as stating that the Babylonian dress consisted of a tunic of linen reaching down to the feet, over which was a tunic of woolen, and over that again a white short cloak or mantle; on their heads they wore turbans.

The deciphering of the cuneiform inscriptions of Babylon and Assyria has shown instances of persons being cast into fiery furnaces. Assurbanipal resorted to this mode of punishment against persons who had fallen under his wrath. When his brother revolted against him, and was defeated, he did not even spare him from this fate, ordering him to be burnt alive. The record as translated reads, "Saul-mugina, my brother



rebellious, who made war with me, into a furnace, fiery, burning, they threw him and destroyed him alive."

### By Way of Illustration.

*The result of youthful fidelity.* The explanation of the courage of these young men is found in their youthful fidelity, as shown in last week's lesson. The boy is the father of the man. Behind this superb courage in manhood lay years of training in righteousness. There is a spiritual momentum from fixed habits of life which carries men through crises like this. When Daniel was tested he prayed before his open window "as he did aforetime." That phrase explains it. The gathered impetus of a holy life thrust aside the king's edict, as the tide sweeps away the child's sand fort. Put speed enough behind a tallow candle, and you can send it through a plank. Strengthen the weakest saint by fixed habits of life, and he will go safely through many a terrible temptation.—*Monday Club.*

*Their courage.* Theirs were the words which the father of the Wesleys is reported to have used in reply to the unlawful order of James II: "O Nebuchadnezzar, we are not careful to answer thee in this matter. Be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up."—*Stanley.*

*Facing the consequences.* An early Christian, Palearo, martyred in Rome by Pope Pius V, long foresaw the end of his testimony. "I cannot deny Christ," he says, "whose word is graven in the very depths of my heart. Yet to attack the pope was to draw on me the severest treatment of the most implacable government that ever existed. I saw the doom of those who had refused to prostrate themselves at his feet—kings and emperors bathed in blood; cities devoted to execration; entire nations cut off from the face of the earth. I was utterly defenseless. What had I to hope for? Yet I dare not deny my Lord."

*Our God whom we serve.* Those who earn their living by searching for nests along dangerous heights have their waists girdled with a cord let down from above, so that if they slip, they shall not fall and be lost. So these Hebrews, finding all other support gone, threw themselves on the promises of heaven.

*All Christian history* has been moved by this glorious picture. When Peter and John faced the Sanhedrin with the declaration, "We must obey God rather than men," were they not mindful of this scene? Dean Stanley well says: "How often have these words confirmed the solitary

protest not only in the Roman amphitheater, but in the more ordinary, yet not more easy, task of maintaining the rights of conscience against arbitrary power or invidious insult! How many an independent patriot or unpopular reformer has been nerved by them to resist the unreasonable demands of priest or king!" We recall Thomas Hughes's picture of the boy Arthur Stanley saying his prayers in the dormitory at Rugby amid the jeers of the heedless boys. And that talk over the Bible reading in Tom Brown's study, when the impetuous Tom, scorning Naaman's compromise with his conscience, turns to this passage and cries, "Look here; this is what makes my blood tingle!" Ah, yes, Tom Brown, it makes us all tingle with a new sense of the grandeur of faith. I doubt if any Christian martyr ever went to the stake without the strengthening memory of these heroes.—*E. M. Noyes.*

*Two ways of deliverance.* How different to the eye of sense the dealings of God with some of his servants from his dealings with others! The three Hebrews are brought forth unscathed from the fiery furnace; the Maccabean martyrs perish in the flames. Peter is delivered from the sword of Herod; from that sword which has just been stained with James's blood. The malice of an emperor fails to hurt one John, and he is plunged unharmed into the boiling oil; another John has his life given away at a wanton dancing girl's request. Shall we say that God delivered those and did not deliver these? Should we not rather say that those were delivered openly—these as really delivered?—*Trench.*

### Heart Talks on the Lesson.

Let us turn to the forty-third chapter of Isaiah, and read its assuring words: "Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine. When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee. For I am the Lord thy God, the Holy One of Israel, thy Saviour." No sincere and steadfast soul need fear trial while that sincere and steadfast word of the Lord abides.

These three men, grown from boyhood to manhood, fulfill the promise of their youth. They had a fixed purpose to do right then; they can be depended upon now. And being true to God, they prove his eternal faithfulness to them. The story is a spiritual tonic for us. The fiery furnaces are not all in the province of Babylon; their fires were not exhausted there; nor was

that furious monarch the only being who can throw God's people into the flames of trial. There are others besides "certain Chaldeans" whose jealousy and hate bring good people into trouble. The history of martyrs in the Church has many parallels to this story of loyalty.

There are fiery furnaces of sorrow and trial for us every day. As a Christian you may be put into one this very week by a test of principle, when you are tempted to obey some other voice than that of your conscience and your God. O may we, like these true servants of God, say, "He whom we serve can deliver us if he will; but if not, we will still serve and trust him!" We may go into the furnace "bound"—unable to help ourselves; perhaps bound by habits or infirmities which need the fire to burn them away. And we may walk through it "loose," with a free and triumphant soul. We shall have sweet companionship there, for Jesus will keep his promise to be with us; companionship sweeter than we should ever have known had we not gone into the fire with him. He will take such care of us that not the smallest hurt can come upon us, for "even the very hairs of our head are numbered." Because we trust him; trust, when everything is dark and threatening; trust so fully that personal ease and safety count for nothing in comparison with integrity of soul—this is the sort of Christian living which brings men to God. Let the world see that "no other God can deliver after this sort," from sin, self, and weakness, making us noble and loyal to principle, victorious over all circumstances however trying, and, like this heathen king, they will be won to serve and worship him too. The burning fiery furnace with its blessed experience and glorious outcome is a present-day story; the plain of Dura is your heart life and mine.

#### The Teachers' Meeting.

State the earlier names and previous history of these three young men... Relate the facts connected with the golden image, and the events of the lesson... Explain the meaning of "coats," "hosen," "son of God;" remembering that the meaning of most of these phrases differs in this lesson from their ordinary definition... Give some truths which the lesson teaches concerning God... This is a story which suggests its own plan of teaching. Relate it from the beginning of the chapter, and present the facts distinctly. A series of WORD-PICTURES might be given: 1. The great image on the plain; 2. The multitude bowing, while three erect forms are seen; 3. The furious king; 4. The fiery furnace; 5. The "form of the fourth" in the fire. 6. The amazement of the beholders.... APPLICATION: I. The

circumstances of this example here given. 1. An example in young men; 2. In high social position; 3. Before many witnesses. II. The character of this example. 1. Individuality—standing alone; 2. Courage; 3. Honesty; 4. Conscience; 5. Faith. III. The consequences of this example. 1. They were protected; 2. Honored; 3. Useful.

#### OF GOD AND HIS SERVANTS

How firm a foundation.  
Fear Lot! God is thy shield.  
Since Jesus is my friend.  
One little hour for watching.  
Stand up, stand up for Jesus.

A mighty fortress is our God.  
O, sometimes the shadows are deep.  
Whenever trials press my soul.  
Striving to do my Master's will.  
Soldiers of the cross, arise.

#### Blackboard.



No command can be more imperative than the dictate of conscience. The three Hebrews knew whom they should serve, and when men fell in worship before the golden image which the king had set up they were faithful in duty, and dared to disobey his decree. A mightier King was with them—One able to deliver them from the burning fiery furnace. In him we, too, may trust and be fearless in danger, knowing that if we are tried and true like these young heroes of old, we may claim the promise of his presence and protection.

#### Library References.

THE THREE HEBREW CHILDREN.—Evans, *Scripture Biography*, vol. iii, page 201. Robinson, *Scripture Characters*, vol. ii, page 302. Morris, *Sacred Biography*, vol. ii, page 93. Stanley, *Jewish Church*, vol. iii, pages 25, 39.

NEBUCHADNEZZAR.—Ragozin, *Assyria*, "Story

of the Nations," page 408. Geikie, *Hours with the Bible*, vols. v, vi (index). Stanley, *Jewish Church*, vol. iii, page 15. Morris, *Sacred Biography*, vol. ii, page 66. Kittell, *History of the Hebrews*, vol. ii, page 389. *The Expositor*, third series, vol. x, page 397.

ORDEAL OF FIRE.—Lea, *Superstition and Force*, page 296. Villari, *Life of Savonarola*, vol. ii, page 298. Oliphant, *Makers of Florence*, pages 321, 325.

FREEMAN'S HANDBOOK: Ver. 15, Musical instruments, 590. Ver. 20, The mighty men, 592. Ver. 21, Various garments, 593.

## SERMONS ON THE LESSON.

Verse 18.—Mosher, G. G., "Character versus Circumstances," *The Homiletic Review*, November, 1895, page 424.

Verse 23.—Edmondson J., "The Hebrew Children in the Fiery Furnace," *Short Sermons*, page 32.

Verse 24.—Elliot, Joseph, "The Astonishment of Nebuchadnezzar as he Looked Into the Fiery Furnace," *The Homiletic Monthly*, February, 1879, page 269.

## LESSON IV. THE HANDWRITING ON THE WALL.

[July 23.]

GOLDEN TEXT. God is the judge. Psa. 75. 7.

## AUTHORIZED VERSION.

[Read chapters 4 and 5.]

Dan. 5. 17-31. [*Commit to memory verses 24-28.*]

17 Then Dan'iel answered and said before the king, Let thy gifts be to thyself, and give thy rewards to another; yet I will read the writing unto the king, and make known to him the interpretation.

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

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

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

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

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

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

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

25 And this is the writing that was written, ME'NE, ME'NE, TE'KEL, U-PHAR'SIN.

26 This is the interpretation of the thing: ME'NE: God hath numbered thy kingdom, and finished it.

## REVISED VERSION.

17 Then Dan'iel answered and said before the king, Let thy gifts be to thyself, and give thy rewards to another; nevertheless I will read the writing unto the king, and make known to him the interpretation. O thou king, the Most High God gave Nebuchadnezzar thy father the kingdom, and greatness, glory, and majesty: and because of the greatness that he gave him, all the peoples, nations, and languages trembled and feared before him: whom he would he slew, and whom he would he kept alive; and whom he would he raised up, and whom he would he put down. But when his heart was lifted up, and his spirit was hardened that he dealt proudly, he was deposed from his kingly throne, and they took his glory from him: and he was driven from the sons of men; and his heart was made like the beasts, and his dwelling was with the wild asses; he was fed with grass like oxen, and his body was wet with the dew of heaven: until he knew that the Most High God ruleth in the kingdom of men, and that he setteth up over it whomsoever he will. And thou his son, O Bel-shazzar, hast not humbled thine heart, though thou knewest all this; but hast lifted up thyself against the Lord of heaven; and they have brought the vessels of his house before thee, and thou and thy lords, thy wives and thy concubines, have drunk wine in them; and thou hast praised the gods of silver, and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know: and the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified: then was the part of the hand sent from before him, and this writing was inscribed. And this is the writing that was inscribed, ME'NE, ME'NE, TE'KEL, U-PHAR'SIN. This is the interpretation of the thing: ME'NE; God hath numbered thy

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

28 PERES; Thy kingdom is divided, and given to the Medes and Per'si-ans.

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

30 In that night was Bel-shaz'zar the king of the Chal-de'ans slain.

31 And Da-ri'us the Me'di-an took the kingdom, being about threescore and two years old.

27 TE'KEL; thou art weighed in the balances, and art

28 found wanting. PERES; thy kingdom is divided, and given to the Medes and Per-si-ans.

29 Then commanded Bel-shaz'zar, and they clothed Daniel with purple, and put a chain of gold about his neck, and made proclamation concerning him, that he should be the

30 third ruler in the kingdom. In that night Bel-shaz'zar the Chal-de'an king was slain.

31 And Da-ri'us the Mede received the kingdom, being about threescore and two years old.

**Time.**—538 B. C. **Place.**—Babylon.

### Home Readings.

- M.* Belshazzar's feast. Dan. 5. 1-9.  
*Tu.* Daniel called. Dan. 5. 10-16.  
*W.* The Handwriting on the Wall. Dan. 5. 17-31.  
*Th.* The temple vessels. Jer. 52. 12-19.  
*F.* Prophecy against Babylon. Jer. 51. 47-58.  
*S.* Herod's punishment. Acts 12. 18-23.  
*S.* Found wanting. Luke 12. 13-21.

### Lesson Hymns.

No. 297, New Canadian Hymnal.

A few more years shall roll,  
 A few more seasons come.

No. 49, New Canadian Hymnal.

In the secret of his presence how my soul  
 delights to hide!  
 Oh, how precious are the lessons which I  
 learn at Jesus' side!

No. 89, New Canadian Hymnal.

The door of God's mercy is open  
 To all who are weary of sin.

### QUESTIONS FOR SENIOR SCHOLARS.

#### 1. The Crime, v. 17-23.

- Who was the king spoken of in the lesson?  
 What had God given his ancestor?  
 Describe the power of the ancient kings?  
 To what sins did their great power expose them?  
 What dangers may come to those upon a throne?  
 What punishment came to this king of Babylon?

Why was he punished?

#### 2. The Sentence, v. 24-29.

- What were the words written?  
 What is the interpretation of each word?  
 What is meant by "numbered thy kingdom?"  
 How was the king "weighed in the balances?"  
 In what way was the kingdom divided?  
 What did the scarlet and chain of gold signify?

#### 3. The Execution, v. 30, 31.

What happened to the king?

Was there human agency in slaying the king?

Why was he slain?

What is God declared to be? GOLDEN TEXT.

Who took the kingdom?

Do you know anything else about him?

### Teachings of the Lesson.

1. The wise man learns from the experience of others. The foolish man learns nothing. He falls into the sins of his predecessors, and he suffers. He may suffer more than they, for more is required of him. He sins against knowledge.

2. Pride courts destruction. It is idolatry of itself. It blinds the eyes of sound judgment. It ascribes the glory to the creature which belongs to the Creator.

3. God weighs all men in the balance of his judgment. The decision is either "wanting" or "not found wanting." Each man determines by his life whether he is of the standard weight. If he is, he is accepted in the great day of judgment; if he is not, he is rejected.

### QUESTIONS FOR INTERMEDIATE SCHOLARS.

#### 1. The Crime, v. 17-23.

- Who was king of Babylon at this time?  
 In what pleasure was he indulging?  
 What had happened to bring Daniel to the banquet?  
 Whose successor was Belshazzar?  
 Of what sin had Nebuchadnezzar been guilty? Verse 20.

What penalty had come to Nebuchadnezzar as the result? Verse 21.

- How ought this to have affected Belshazzar?  
 How did Belshazzar show pride?  
 How had he shown irreverence?  
 How had he shown idolatry?  
 How had he shown neglect of God?

#### 2. The Sentence, v. 24-29.

- Who sent the hand that had written on the wall?  
 What were the words written?

What did the word MENE mean?

What meant the word TEKEL?

What did the words UPHARSIN and PERES mean?

Wherein had Belshazzar been found wanting?

What was declared to be the fate of his kingdom?

Can you find on the map the countries here mentioned?

What did the king command concerning Daniel?

### 3. The Execution, v. 30-31.

How soon was God's sentence against Belshazzar executed?

What was his fate?

What is said in Gal. 6. 7?

Who took possession of his throne?

How did he treat Daniel? Dan. 6. 1, 2.

### Practical Teachings.

Where in this lesson do we learn—

1. That God demands the service of men?
2. That God weighs the deeds of men?
3. That God rules in the kingdom of men?

### QUESTIONS FOR YOUNGER SCHOLARS.

Who was the new king of Babylon?

Why do you think he was not a wise and sensible king?

How many lords did he invite to his feast? **A thousand.**

What went on while the company were eating and drinking? **The enemy was getting into the city.**

What appeared on the wall to Belshazzar? **A hand, writing.**

Who was called to read the writing?

Why did they send for him? Verses 11, 12.

Did Daniel read the writing to get the reward? Verse 17.

What did Daniel say about Nebuchadnezzar?

Who had weighed Belshazzar in his balances?

### God.

Who had his kingdom?

What reward was given Daniel?

### THE LESSON CATECHISM.

(For the entire school.)

1. What did Daniel say to the king? **"I will read the writing."**

2. What is the meaning of the word "Tekel?" **"Thou art weighed in the balances, and art found wanting."**

3. What was the condemnation of Daniel to the king? **"Thou hast not humbled thine heart."**

4. What solemn truth should we all remember? **GOLDEN TEXT: "God is the judge."**

### NEW CHURCH CATECHISM.

77. How doth Christ establish His Kingdom? Christ establishes His Kingdom by the proclamation of the truth with the power of His Spirit, and by His providential direction of the affairs of men.

Matthew xxviii. 18-20. And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.

### THE LESSON OUTLINE.

#### Three Men in Babylon.

#### I. NEBUCHADNEZZAR DISCIPLINED.

1. **His sin.** *Heart was lifted up.* v. 20. This great Babylon. Dan. 4. 30.
2. **His discipline.** *He was deposed.* vs. 20, 21. Endure chastening. Heb. 12. 5-7.
3. **His repentance.** *Till he knew.* v. 21. Understanding returned. Dan. 4. 34.

#### II. BELSHAZZAR JUDGED.

1. **Pride.** *Has not humbled.* v. 22. Goeth before destruction. Prov. 16. 18.
2. **Drunkennes.** *Have drunk wine.* v. 23. Be not drunk with wine. Eph. 5. 18.
3. **Idolatry.** *Praised the gods.* v. 23. They that make....like them. Psa. 115. 4-8.

4. **Impiety.** *God....has not glorified.* v. 23. They glorified him not. Rom. 1. 21.
5. **Doom.** *On that night....slain.* v. 30. Sin bringeth....death. James 1. 15.

#### III. DANIEL HONORED.

1. **For unworldliness.** *Thy gifts be to thyself.* v. 17. Affection on things above. Col. 3. 2.
2. **For faith.** *God gave....thy father.* v. 18. Through faith we understand. Heb. 11. 3.
3. **For courage.** *And thou his son.* v. 22. Be strong in the Lord. Eph. 6. 10.
4. **For insight.** *This is the writing.* vs. 25-28. Secret of the Lord. Psa. 25. 14.

## EXPLANATORY AND PRACTICAL NOTES

The great city of Babylon is encompassed by hostile armies, and the night for its overthrow has come. The conqueror named by Isaiah has subdued most of the empire, and in a few hours the "two-leaved gates" are to swing open before him, and the "broad walls" are to be "utterly broken." One would suppose that ruin so impending would alarm the besieged inhabitants, but the king and his soldiers have absolute confidence in the gigantic walls of their city. No Persian host can undermine them or climb over them, and not until they are attacked from the inside can they be broken down; and so, the time for a great national feast coming on, the Babylonians keep it with customary zeal and hilarity. But Cyrus's generals were as crafty as they were strong. They had diverted the river, and were prepared to come in on its bed underneath the gates that were depended on to baffle them. Meanwhile in the royal palace a sumptuous banquet is prepared. Revelers of both sexes recline around the board. The holy vessels of Jehovah are lifted to polluted lips, when suddenly the finger of Jehovah writes the doom of the city upon the wall. From that time king and guests recognize that it is not merely Persian armies that are at their gates, but Jehovah's appointed messengers of ruin. It is terrible to listen to the old prophet's arraignment of the wicked and weak king. It is melancholy to watch Belshazzar as he thrusts upon Daniel rewards for his wisdom even while the Persian army pours into the city. Years before this Jeremiah, inspired by God, had written, "One post shall run to meet another, and one messenger to meet another, to show the king of Babylon that his city is taken at one end, and that the passages [ferries] are stopped [seized], and the reeds [on the river bank] they have burned with fire, and the men of war are affrighted." On this day that prophecy was fulfilled. And so Nebuchadnezzar's dynasty was numbered, finished, weighed, and divided; and Belshazzar was slain.

**Verse 17.** Belshazzar, the king, was associated with his father, Nabonidus, on the throne. Nabonidus was not himself a descendant of Nebuchadnezzar, but, having come to the throne, had confirmed his position by marrying Nebuchadnezzar's daughter. Belshazzar, therefore, was a direct descendant of Nebuchadnezzar. Nabonidus's empire was gradually crumbling in pieces because of the steady conquests of the Persians and Medes. Belshazzar was hardly more than seventeen years of age when killed. Nabonidus had left him in charge of Babylon, he himself having gone forth to meet the enemy. The first part of this chapter tells how Belshazzar kept a festival day in company with his nobles and his wives and concubines. His calling for the vessels taken out of the temple and using them in the feast were acts of reckless profanity. The company were singing and shouting praises to their carved and painted gods when "in the same hour came forth fingers of a man's hand, and wrote . . . upon the plaster of the wall of the king's palace." That wall, so far as we can learn, was emblazoned with the records of the magnificence of the royal family, and in the midst of inscriptions of titles, victories, and exploits comes this terrible message—Numbered, Weighed, Divided. But neither the king nor the guests could read it, and in the consternation that ensued the queen suggested that Daniel be called. The king called him and promised him scarlet clothing and a chain of gold, emblematic of authority, and the position of third ruler in the kingdom, he himself being the sec-

ond ruler. Immediately after this promise comes Daniel's reply in this verse. **Daniel.** Now an aged man. **The king.** Belshazzar. **Let thy gifts be to thyself, and give thy rewards to another.** Your wealth and your power will be needed for self-preservation tonight. In this hour of your overthrow throw away no gifts on me. **Yet I will read the writing unto the king, and make known to him the interpretation.** Two acts which are specified throughout this narrative. Evidently the writing itself could not be read, the characters probably being unfamiliar. The interpretation or meaning of the inscription was equally unknown.

**18. The most high God.** This was a term which was so constantly applied to Jehovah that it distinguished him from other gods, and became gradually a proper name. **Nebuchadnezzar thy father.** Actually his grandfather. **A kingdom, and majesty, and glory, and honor.** The kingdom was a new one when Nebuchadnezzar took it in hand; it was a great one, having no parallel for greatness on the earth; it was one that carried to its chief ruler majesty in the eyes of its subjects, and great earthly glory.

**19. For the majesty that he gave him, all people, nations, and languages, trembled and feared before him.** There is not in all literature a better portraiture of an absolute monarchy than this verse presents. The tribes of the southwestern corner of Asia were of very diverse origin, children of Shem, Ham, and

Japheth, people of races like the Jews and Arabs mixed with races of Mongolian extraction and many others, and each nation had its own language. The number of languages once spoken, now not only "dead," but absolutely unknown, is beyond human computation. Languages changed rapidly in the days before national literature fixed them; and it was an almost unexampled opportunity for unrestrained power which was presented to Nebuchadnezzar, **Whom he would he slew, and whom he would he kept alive.** The lives of all men are in the hands of a despotic king. **Whom he would he set up; and whom he would he put down.** There was no congress or parliament or court apart from the royal law. The king was an autocrat.

**20. But when his heart was lifted up, and his mind hardened in pride.** One of the sad results of all manner of sin is that described by Robert Burns as the result of licentiousness—it petrifies the feelings. His heart lifted up took him away from brotherly regard for his fellow-beings, and the hardening of his mind was the natural consequence. **He was deposed from his kingly throne.** He was to learn that there was another greater than he, the eternal King who could set up and put down whom he would. **They took his glory from him.** His authority as supreme ruler, the magnificence of his kingly surroundings, all the insignia of monarchy, for, poor man, he had not the mental vigor to use his kingly glory.

**21. He was driven from the sons of men.** In short, he was a lunatic, afflicted by a mania that led him to believe that he was a beast of the field. **His heart was made like the beasts.** "He made his heart like the beasts." His chief desire was no longer to enjoy royal privileges, but to herd with the beasts. **His dwelling was with the wild asses.** In some parts of the uplands of Media the wild ass galloped in herds in the waste places, like our buffaloes and wild horses of the Western plains. **They fed him with grass like oxen.** He wanted no other food. Such cases are not unknown to authorities on insanity at the present time. **His body was wet with the dew of heaven.** Out in the field he lived exposed to all the elements. **Till he knew that the most high God ruled in the kingdom of men, and that he appointeth over it whomsoever he will.** In God's good time his reason was restored, and as it came back to him it found him humble and trustful, ready to receive from the hands of God either honor or dishonor, ready to acknowledge that God was his supreme Ruler.

**22. Thou . . . hast not humbled thine heart, though thou knewest all this.** Thy sin is all the greater because of thy heedlessness. Thine own grandfather's fate should have warned thee. Thine errors are not of ignorance, but of contempt of God.

**23. Hast lifted up thyself.** Like thy grandfather (verse 20). **Against the Lord of heaven.** Which Nebuchadnezzar never did. **The vessels of his house.** The holy vessels, jars, cups, knives, etc., which were used for sacred purposes in the temple in Jerusalem. **Have brought . . . hast praised.** Their self-justification and their profanity are equally obnoxious to God's wrath. **The God in whose hand thy breath is.** A most striking truth, true of Belshazzar and of us. **Whose are all thy ways.** "It is not in man that walketh to direct his steps."

**24. Then.** When Belshazzar lifted himself up against the Lord. This is the continuation of Daniel's speech. **The part of the hand.** The fingers of the hand. **Sent from him.** From God.

**25. Mene, Mene, Tekel, Upharsin.** Numbered, Numbered (with the sense, also, of Finished), Weighed, and Divided.

**26. This is the interpretation of the thing.** We have seen that the characters were probably unfamiliar to the Chaldean wise men. When read the actual meaning of the words may have been plain, but not their interpretation, or, as we would say, application. **Mene** used twice means numbered—that is, completely counted—and the application is, that God has, if we may venture on such a comparison, kept a day book of Belshazzar's reign, and made an entry creditable or discreditable of every act. The record is closed now, and the summing up of the account is altogether against Belshazzar.

**27. Tekel** means weighed, and the application is, Belshazzar has been weighed in the balances, and found wanting. In almost every age and language the action of the human mind in deliberation has been compared to weighing. The scales of justice had been in the hands of the king himself, but he had misused them. Now he is weighed in them, and found worthless. The "balances" by which men are judged and their fate fixed are not their own opinion of themselves nor the world's estimate of them, but the impartial judgment of the Lord.

**28. Peres.** Broken up or divided. The application is, Thy kingdom is broken up, and its pieces now belong to the Medes and Persians. Belshazzar's kingdom is divided, or severed from him, and passed over to the Persians.

**29. Belshazzar . . . clothed Daniel with scarlet.** Restored the old prophet to the rank which he had held under Nebuchadnezzar. The young king could not now avert the temporal results of the vicious government of himself and his ancestors, but he could at least act with a kingly integrity, and he did. The gift of the scarlet robe was, as we have seen, a sign of rank, like the yellow jacket of the Chinaman. Throughout the East the present of a dress from a prince is a high honor. **A chain of gold** was also an emblem of office. **Made a proclamation concerning him, that he should be the third ruler in the kingdom.** This was the fact of dignity which the other two were the

emblems of. This promotion of Daniel was of no service so far as Belshazzar's own rule was concerned, but it must have had several glorious results for Daniel himself and for the cause he represented.

**30. In that night was Belshazzar . . . slain.** Classic writers tell us of the suddenness of Babylon's overthrow. Cyrus's armies were guided by two Babylonian deserters.

**31. Darius the Median took the kingdom.** This Darius is probably the man known to other writers by the name of Astyages. He was really grandfather of Cyrus. Cyrus had practically dethroned him, but treated him kindly afterward and allowed him royal honors.

### CRITICAL AND HOMILETICAL NOTES.

**Verse 17. Let thy gifts be to thyself.** These are not words of contempt, but rather the polished expressions of oriental courtesy. Daniel, the prophet and servant of Jehovah, wanted no pay for making known his master's will. The world has always had men willing to do the right regardless of reward. **Nevertheless I will read the writing.** Daniel had faith that Jehovah would aid him not only to decipher the inscription, but that he should also give him the necessary courage to declare its meaning to the king. Blessed the man who can read God's warning and then unhesitatingly make it known. Happy the land which has its faithful Daniels.

**18. Nebuchadnezzar thy father.** The person addressed is Belshazzar (see verse 22). He was not properly the son of Nebuchadnezzar. His father's name, as we learn from the inscriptions, was Nabonidus. Though there is no positive evidence, it is not improbable that Nabonidus had married a daughter of the great king of Babylon. In that case Nebuchadnezzar could have been called the father of Belshazzar. The word "son" is constantly used in the Bible in the sense of descendant. Schrader argues that the word "father" is employed in this passage in the sense of predecessor. Why does Daniel call Belshazzar king? Formerly it was quite common to brand this passage as a blunder of the author of the Book of Daniel. Profane history knew nothing of Belshazzar. Classic writers made Nabonidus the last king of Babylon. Now, however, the cuneiform inscriptions have again come to the rescue; not only was there a Belshazzar, but he was a firstborn of Nabonidus and held an important office under the king, his father. Indeed, many of the best authorities think that he was regent at Babylon on this fatal night while Nabonidus was out in the field at the head of his

army. Under the circumstances he might have been called king.

**20. He was deposed.** The best commentary on this passage is the preceding chapter, especially verses 31-37, which no teacher should neglect to read.

**21. His heart.** The word "heart" is often used in the Old Testament in the sense of mind, or reasoning powers. The meaning, therefore, is that he had become mentally deranged. **Like the beasts.** His insanity was what the books call zoanthropy, or, less correctly, lycanthropy. He imagined himself an animal. This species of mental aberration has been known time and again.

**23. The vessels of his house.** From 2 Chron. 36: 18, and verse 2 of this chapter we learn that Nebuchadnezzar carried away the sacred vessels from the temple of Jehovah and deposited them in his treasure house. These were now sent for by the thoughtless king, perhaps to honor his own gods, still more probable to profane them by using them as ordinary vessels. Such a sacrilegious act called forth the judgment of Jehovah. **The gods of silver, and gold, etc.** That the Babylonians were polytheists and worshipped many gods is well known. **The God . . . hast not glorified.** The one true God, the Creator and Preserver of all men and things. The one in whom we live and move and have our being, the Judge of all the earth was neglected by this drunken reveler and his fawning courtiers. How wicked to ignore our great Father in heaven!

**24. Then was the part of the hand sent before him.** In verse 5 we read: "Came forth the fingers of a man's hand," or, more literally, "the end of the hand."

**25. Mene, etc.** The exact translation is given in the margin of the Revised Version: "Numbered,



numbered, weighed, and divisions." The first three words are participles. **Upharsin** is the plural of **Peres** preceded by the prefix "u," which means "and." *Mene* is repeated for emphasis. This is a common way of emphasizing a thought in the Semitic languages. Daniel's interpretation is given in verses 26-28. The words are Chaldee or Aramaic; why the wise men of Babylon could not read them is difficult to say. Hengstenberg's conjecture may be as near the truth as any; he says: "The characters employed in the writing must have been altogether unusual so as not to be deciphered but by divine illumination." But suppose the characters could have been read, the fact remains that ancient Hebrew and Aramaic were written without vowels. Now take the vowels out of any polysyllabic word in English, and what a variety of words may be formed from them. Strange enough that some modern scholars, thinking that Daniel did not catch the real meaning of this mysterious inscription, propose this extraordinary reading: *Mani mana sikla ubarsi*, "Reckon a manch, a shekel and (its) parts." Or, according to others: "A manch, a manch, a shekel and half manehs."

**28. To the Medes.** The inhabitants of Media, a country to the southwest of the Caspian Sea. **Persia.** It would be difficult to give the exact boundaries of the ancient Persian empire, which in the course of time completely swallowed up that of Media.

**29. They clothed Daniel with purple.** This does not contradict verse 17, which implies that Daniel was unwilling to accept any reward. If the monarch wanted to honor Daniel, his will was supreme, the prophet could do nothing but submit. It does seem that Belshazzar hoped to appease the wrath of Jehovah by honoring his prophet. **Third ruler in the kingdom.** The margin has, "rule as one of three," that is, to be one of the triumvir. If Belshazzar was regent, then Daniel would be the next in command.

**30. In that night . . . was slain.** Whether by the enemy, who had been for a long time besieging the city, or by conspirators is not stated. Tradition tells us that the Medo-Persians entered the city during the drunken revel of the Babylonian nobles.

**31. Darius the Mede.** This Darius is not known to profane history. Neither the classic writers nor any of the cuneiform inscriptions so far discovered mention any person of this name. That, however, does not make the passage unhistorical. It is only a few years since the advanced critics read Belshazzar out of the historical world, and branded him as the imaginary creation of some Jewish hero worshiper. The clay inscriptions of

Babylonia have since that time fully confirmed Daniel's report as to the historicity of Belshazzar. "This fact should make us slow to pronounce judgment against other historical statements in the Book of Daniel."—*Terry*. Josephus says that Darius was son of Astyages, and known by another name to Greek writers (*Ant. x*, 11, 4). The most plausible theory, however, is that Darius is another name for Gobyas of Gutium, who may have acted as commander-in-chief at the capture of Babylon, and as governor or viceroy during the absence of Cyrus from the capital. This view is made the more plausible by the statement that Darius **received the kingdom**. Some have confounded the Darius of this passage with Darius Hystaspis, the Persian who conquered Babylon some thirty years later than the events of our lesson.

## Thoughts for Young People.

### The Sin of Belshazzar.

Daniel in his arraignment of Belshazzar specifies certain sins which incurred God's wrath and brought God's punishment. It is well for us to ask ourselves if these sins are ever committed in modern days, if we ever commit them.

**1. Pride.** Many men, like Belshazzar, have fallen when they considered themselves strong. Pride and vainglory bring poverty to the millionaire, defeat to the military general, discomfiture to every man and woman in business and in society, and, what is more to our purpose, moral overthrow to the Christian. We will not ask each other if we have ever met people in the world or in the Church who are sinfully proud. Ask, rather, Am I? Does it take the form of self-conceit in me, or of defiance of authority, or of contempt for others.

**2. Pleasure.** Once God gave into the hands of Belshazzar the welfare of his country? or the fate of the country in that emergency depended on the army and the army depended on Wellington. Suppose that he had brought to the camp a large number of joyous, untroubled men and women, who had spent his days and nights in revelry. That is what Belshazzar did; that is what Wellington did not. It is what many a man and woman who maintain a good position in society are tempted in their measure to do. God has given to you and to me, for example, great responsibilities. It is a wonderful trust that God gives when he makes a man a voter. It is a great trust that God gives us when he permits us to become members of his Church. All opportunities for usefulness in society, for the help of the poor, for intellectual training, are trusts confided in us by God. Do we ever dance and sing our way

through them in a spirit of levity, disdain the talents God has intrusted us with?

**3. Drunkenness.** In this sin, for the whole narrative intimates that this sin was indulged in, Belshazzar has his followers still, who sometimes feel his terrors in an awakening conscience. There is no sin more frequently reprov'd in the Bible than the sin of drunkenness.

**4. Idolatry.** These revelers praised the gods of wood and stone. Few in Canada do that now, but many in Canada worship idols. Do we? There is idolatry in the worship of present success, of national aggrandizement, in the devotion of life to merely material aims. There are some young men and women in business and social life over whose interests there is written MENE, TEKEL, PERES, although they know it not.

**5. Irreverence.** Belshazzar took as a means for rioting the vessels of God's house, and so showed his contempt for God. Every man who takes God's name in vain upon his lips, who makes use of membership in God's Church to get trade or votes or social influence, and holds God's day in contempt, commits this sin. Do we?

#### Orientalisms of the Lesson.

Belshazzar called for astrologers and soothsayers to make known the meaning of the writing on the wall. Astrology is still at a premium in the East, but the great occupation of astrologers nowadays is to predict fortunate days. Their rules are complicated for thus reading the future. In Persia each has an astrolabe of brass, the silver ones being often very large and handsome; some are said, by a recent writer on Persia, to be worth a hundred and fifty dollars. The king's astrologer is esteemed a very great man. Instead of the astrolabe, these astrologers sometimes use rolls of six dice with a rod run through the center, by the turning of which they read destiny. These men are made much of as rammals, to discover the whereabouts of lost or stolen property. The great man who can have an astrologer always with him is considered fortunate; his business is to observe the stars and cast the die on the astrolabe with its thousand curious signs, and tell when to start on a journey, what physician to call, and whether to take the medicine or not after he is called. These astrologers understand a good deal of astronomy, and can calculate an eclipse. The lore regarding omens is very complicated. There is a table by which these things are to be worked out. It would seem troublesome enough to have to learn whether it were a good or evil sign to let a hat, a whip, or a pen drop, to hear a crow or a bat, see

a snake, burn one's clothing, have a bad dream or a nosebleed, to have a cat jump into the lap, or to weep or laugh in sleep. This would be simple, but when the good or ill of which these minor occurrences and a thousand others forbode varies with each day of the month, it certainly becomes a mysterious and complicated piece of superstition, and affords an abundance of room to befog the ignorant masses and juggle from them their money. The astrologer is found in the palace, and is consulted by the poorest. Such was the condition in ancient Chaldea; such is it in Persia and other Eastern lands still.

#### By Way of Illustration.

*Belshazzar's sin.* The crimes for which Belshazzar was condemned were neglect of God and the warnings given his fathers, and profaning holy things to base uses. All irreverence in the house of God, all punning and jesting with sacred things, as the Bible and hymns, is akin to the sin of Belshazzar.

There is a handwriting of warning and of doom on the wall for every sinner. It may be invisible for a time, like that kind of writing which is invisible till brought to the fire or touched with chemicals, but it is written where his eye shall some time see it. The eternal laws of God and his providence are a gigantic handwriting, the doom of every nation that refuses to be righteous.—*Select Notes.*

*Belshazzar cannot interpret the writing.* Belshazzar shows us how far men sometimes are from the power to interpret rightly the providence of God. He could not translate the writing on the wall. The difficulty lay not in the fact that the message was written in characters different from those of his own tongue, but because it was supernatural. The earthly cannot interpret the heavenly. The pure in heart alone can see God. As the blind cannot see the stars, nor the deaf hear an oratorio, no more can the unspiritual see God or hear his voice. The Spirit of God shows his truth to the spirit of man.—*J. E. Tuttle.*

*Belshazzar doomed.* Washington Allston spent more than twelve years attempting to paint the scene of Belshazzar's feast, and then left his work unfinished. It is said that the chief difficulty which the artist's genius could not overcome was that of depicting the despair of the doomed king. Well it might be so, for it was the despair of a lost soul brought suddenly face to face with the retributive judgment of God, written by a mysterious hand from another world. What art can portray it in the look of a human face? That picture is now in the Art Museum of Boston. This unfinished condition

is perhaps the strongest possible testimony to the terror of a guilty conscience.—*Phelps*.

*God's standard.* Michael Angelo went into the studio of a young artist who had just executed a statue to stand in the public square. Angelo saw its defects, and pointed them out to his young friend. The exultant artist did not appreciate the criticism, and said, complainingly, that he believed Angelo's eyes were defective. "Well," said Angelo, not the least disturbed, "the light of the public square will test it." The light of the public square is to test every human life. The white light of heaven shall pour upon it, from which no defect can hide.

### Heart Talks on the Lesson.

Strange, is it not, that the more serious lessons of life are seldom learned through the experience of another?

Most young people have to go through hard places themselves before they will believe or profit by what has happened to those who have gone the same way before them.

Belshazzar's father had learned by terrible experience the folly of pride, and that God holds every human life in the grasp of almighty power. When his heart was lifted up, and he was saying, "Is not this great Babylon that I have built?" he became a helpless imbecile, contemptible in the eyes of men whom he had ruled with the hand of a despot, until his understanding returned to him and he honored the God he had lightly despised. Wisdom's ways are ways of pleasantness when we walk in them, but the road by which we find wisdom is often necessarily rough. His son, though he knew all this, did not humble his heart, but lifted himself up against the Lord of heaven. Daniel did not specify Belshazzar's sins, nor set before him a frightful list of crimes as the reasons for that mysterious warning from the unseen world which filled him with terror in the midst of extravagant revelry. Only one all-inclusive charge was brought against him. "Thou hast not humbled thine heart . . . but has lifted up thyself against the Lord of heaven . . . and the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified." For this the sentence fell—"Thou art weighed in the balances, and art found wanting." Is this writing for Belshazzar only? What of me? What of you? The balances are God's justice. On one side is his holiness, righteousness, mercy, and love. On the other side, you. Not what you have done or not done, but your character, yourself. How does it weigh? What have you to put in the scale against his holiness? O, that heart of sin!

The balance does not waver one hair's weight. What against his righteousness—the integrity and truth by which he gives to every soul exactly what it deserves, dealing justly with all without respect of persons? Can you balance his perfect righteousness with your own?

What can you put against his mercy which has forgiven, shielded, held back the just punishment of sin, and filled your life with the grace and hope of salvation? And his love—love that suffered for you, died for you, bears with you, cares for you, never fails you. Love beyond the strongest and sweetest human love you ever dreamed of; unselfish, saving love! How can you even the balance weighted with the great love of God whose name is love? "Weighed, and found wanting." What then? Christ in us is our only hope. "In him dwelleth all the fullness of the Godhead," "and ye are complete in him." Through faith in him we may be "filled with all the fullness of God." The balances of justice swing even with Christ in the scale; but without Christ,

"Weighed in the balance, and wanting;

Weighed, but no Jesus is there!

Weighed in the balance, and wanting:

Weighed and found lighter than air!"

### The Teachers' Meeting.

1. The persons of the lesson and the facts of secular history relating to each one. 2. The sins for which Belshazzar is condemned. 3. The words of the writing; its prophetic import. 4. The substitution of Peres for Upharsin. 5. The accomplishment of the ancient prediction. . . . 1. Belshazzar and his relation to Nebuchadnezzar. 2. The great feast. 3. The handwriting on the wall, the confusion of the magicians, the summons of Daniel. 4. The sins which Daniel charged against Belshazzar are committed at the present time by whom? how? 5. God's judgment upon all men; balances in which all are weighed; what do these balances register against us? . . . For the teaching of a class of young scholars it will be well to borrow from the grocer or druggist a balance. In default of this draw a picture of one on the board. Some things that you buy in a grocery are counted by number, like three dozen eggs; some things are weighed, like pounds of sugar. If you find that the grocer is always giving you one egg short, that will finish your business with him. If you find that his goods weigh too little, you will not trade with him any more. God had tried Belshazzar, had given him a chance to become a good governor, had numbered him and weighed him, so to speak, and he was found wanting. So God weighs us one by one.

There's a wideness in God's mercy.  
Deep are the wounds which sin has made.  
I'm poor, and blind, and wretched.  
Hasten, sinner, to be wise!

Hear thou my prayer.  
I bring my sins to thee.  
Come, ev'ry soul by sin oppressed.  
Seek, my soul, the narrow gate.  
Teach me, O Lord, by faith alone.

#### Library References.

BELSHAZZAR.—Dean, *Daniel, His Life and Times*, page 86. Taylor, *Daniel the Beloved*, page 90. Stanley, *Jewish Church*, vol. iii (index). Hare, *Visions and Narratives of the Old Testament*, page 176. Robinson, *Scripture Characters*, vol. ii, page 312. Dickenson, *Religious Teaching by Example*, page 240. Ewald, *History of Israel*, vol. v, page 52. Sayce, *Patriarchal Palestine*, page 175. Geikie, *Hours with the Bible*, vol. vi, page 373.

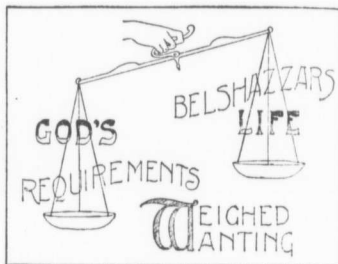
FREEMAN'S HANDBOOK.—Verse 29, Gifts of Raiment, 93; Necklaces, 476.

#### SERMONS ON THE LESSON.

Verse 23.—Luckenbach, W. H., "Life a Breath," *The Homiletic Review*, November, 1885, page 425. Anonymous, "A Life Failure," *Preachers' Magazine*, 1896, page 159.

Verse 27.—Payson, Edward, "Men Tried and Found Defective," *Sermons*, vol. ii, page 79.

#### Blackboard.



The hand that inscribed the fearful message of doom on the palace wall had weighed Belshazzar's life in the balances, and found him wanting. God has requirements for every life, according to our talents and opportunities. He had given Belshazzar much, and of him he required much. A life lived for self will be empty—"a life of nothings, nothing-worth." God alone can give us weight and worth of character. Let us covenant to serve him in the beauty of holiness, that he may not find us wanting in humility or reverence.

### LESSON V. DANIEL IN THE DEN OF LIONS.

[July 30.]

GOLDEN TEXT. The Lord is thy keeper. Psa. 121. 5.

#### AUTHORIZED VERSION.

[Read the chapter.]

Dan. 6. 10-23. [*Commit to memory verses 21-23.*]

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

11 Then these men assembled, and found Dan'el praying and making supplication before his God.

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

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

#### REVISED VERSION.

10 And when Dan'el knew that the writing was signed, he went into his house; (now his windows were open in his chamber toward Jeru'sa-lem;) and he knelt upon his knees three times a day, and prayed, and gave thanks before his God, as he did afortetime. Then these men assembled together, and found Dan'el making petition and supplication before his God. Then they came near, and spake before the king concerning the king's interdict: Hast thou not signed an interdict, that every man that shall make petition unto any god or man within thirty days, save unto thee, O king, shall be cast into the den of lions? The king answered and said, The thing is true, according to the law of the Medes and Per'si-ans, which altereth not. Then answered they and said before the king, That Daniel, which is of the children of the captivity of Ju'dah, regardeth not thee, O king, nor the interdict that thou hast signed, but maketh his petition 14 three times a day. Then the king, when he

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

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

16 Then the king commanded, and they brought Dan'iel, and cast *him* into the den of lions. *Now* the king spake and said unto Dan'iel, Thy God whom thou servest continually, he will deliver thee.

17 And a stone was brought, and laid upon the mouth of the den; and the king sealed it with his own signet, and with the signet of his lords; that the purpose might not be changed concerning Dan'iel.

18 Then the king went to his palace, and passed the night fasting; neither were instruments of music brought before him; and his sleep went from him.

19 Then the king arose very early in the morning, and went in haste unto the den of lions.

20 And when he came to the den, he cried with a lamentable voice unto Dan'iel: and the king spake and said to Dan'iel, O Dan'iel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions?

21 Then said Dan'iel unto the king, O king, live forever.

22 My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me: forasmuch as before him innocency was found in me; and also before thee, O king, have I done no hurt.

23 Then was the king exceeding glad for him, and commanded that they should take Dan'iel up out of the den. So Dan'iel was taken up out of the den, and no manner of hurt was found upon him, because he believed in his God.

heard these words, was sore displeased, and set his heart on Dan'iel to deliver him; and he labored till the going down of the sun to rescue him. Then these men assembled together unto the king, and said unto the king, Know, O king, that it is a law of the Medes and Per'si-ans, that no interdict nor statute which the king establisheth may be changed.

16 Then the king commanded, and they brought Dan'iel, and cast him into the den of lions. *Now* the king spake and said unto Dan'iel, Thy God whom thou servest continually, he will deliver thee. And a stone was brought, and laid upon the mouth of the den; and the king sealed it with his own signet, and with the signet of his lords; that nothing might be changed concerning Dan'iel. Then the king went to his palace, and passed the night fasting; neither were instruments of music brought before him; and his sleep fled from him. Then the king arose very early in the morning, and went in haste unto the den of lions. And when he came near unto the den to Dan'iel, he cried with a lamentable voice: the king spake and said to Dan'iel, O Dan'iel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions? Then said Dan'iel unto the king, O king, live forever. My God hath sent his angel, and hath shut the lions' mouths, and they have not hurt me: forasmuch as before him innocency was found in me; and also before thee, O king, have I done no hurt. Then was the king exceeding glad, and commanded that they should take Dan'iel up out of the den. So Daniel was taken up out of the den, and no manner of hurt was found upon him, because he had trusted in his God.

17 will deliver thee. And a stone was brought, and laid upon the mouth of the den; and the king sealed it with his own signet, and with the signet of his lords; that nothing might be changed concerning Dan'iel. Then the king went to his palace, and passed the night fasting; neither were instruments of music brought before him; and his sleep fled from him. Then the king arose very early in the morning, and went in haste unto the den of lions. And when he came near unto the den to Dan'iel, he cried with a lamentable voice: the king spake and said to Dan'iel, O Dan'iel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions? Then said Dan'iel unto the king, O king, live forever. My God hath sent his angel, and hath shut the lions' mouths, and they have not hurt me: forasmuch as before him innocency was found in me; and also before thee, O king, have I done no hurt. Then was the king exceeding glad, and commanded that they should take Dan'iel up out of the den. So Daniel was taken up out of the den, and no manner of hurt was found upon him, because he had trusted in his God.

18 changed concerning Dan'iel. Then the king went to his palace, and passed the night fasting; neither were instruments of music brought before him; and his sleep fled from him. Then the king arose very early in the morning, and went in haste unto the den of lions. And when he came near unto the den to Dan'iel, he cried with a lamentable voice: the king spake and said to Dan'iel, O Dan'iel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions? Then said Dan'iel unto the king, O king, live forever. My God hath sent his angel, and hath shut the lions' mouths, and they have not hurt me: forasmuch as before him innocency was found in me; and also before thee, O king, have I done no hurt. Then was the king exceeding glad, and commanded that they should take Dan'iel up out of the den. So Daniel was taken up out of the den, and no manner of hurt was found upon him, because he had trusted in his God.

19 him. Then the king arose very early in the morning, and went in haste unto the den of lions. And when he came near unto the den to Dan'iel, he cried with a lamentable voice: the king spake and said to Dan'iel, O Dan'iel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions? Then said Dan'iel unto the king, O king, live forever. My God hath sent his angel, and hath shut the lions' mouths, and they have not hurt me: forasmuch as before him innocency was found in me; and also before thee, O king, have I done no hurt. Then was the king exceeding glad, and commanded that they should take Dan'iel up out of the den. So Daniel was taken up out of the den, and no manner of hurt was found upon him, because he had trusted in his God.

20 lions. And when he came near unto the den to Dan'iel, he cried with a lamentable voice: the king spake and said to Dan'iel, O Dan'iel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions? Then said Dan'iel unto the king, O king, live forever. My God hath sent his angel, and hath shut the lions' mouths, and they have not hurt me: forasmuch as before him innocency was found in me; and also before thee, O king, have I done no hurt. Then was the king exceeding glad, and commanded that they should take Dan'iel up out of the den. So Daniel was taken up out of the den, and no manner of hurt was found upon him, because he had trusted in his God.

21 from the lions? Then said Dan'iel unto the king, O king, live forever. My God hath sent his angel, and hath shut the lions' mouths, and they have not hurt me: forasmuch as before him innocency was found in me; and also before thee, O king, have I done no hurt. Then was the king exceeding glad, and commanded that they should take Dan'iel up out of the den. So Daniel was taken up out of the den, and no manner of hurt was found upon him, because he had trusted in his God.

Time.—After 538 B. C. Place.—Susa.

### Home Readings.

- M. Conspiracy against Daniel. Dan. 6. 1-9.  
 Th. Daniel in the Den of Lions. Dan. 6. 10-17.  
 W. Daniel in the Den of Lions. Dan. 6. 18-28.  
 Th. Trust in the Lord. Psa. 56.  
 F. God rather than man. Acts 5. 25-32.  
 S. Delivered. 2 Tim. 4. 1-8, 16-18.  
 S. Be faithful. Rev. 2. 1-10.

### Lesson Hymns

- No. 52, New Canadian Hymnal.  
 The Lord's our Rock, in him we hide;  
 A shelter in the time of storm.  
 No. 192, New Canadian Hymnal.  
 So and the battle-cry!  
 See! the foe is nigh.

No. 51, New Canadian Hymnal.

How firm a foundation, ye saints of the Lord,  
 Is laid for our faith in his excellent word!

### QUESTIONS FOR SENIOR SCHOLARS.

- I. The Chamber of Prayer, v. 10-13.  
 What was the writing which was signed?  
 Why was the window open "toward Jerusalem?"  
 What was Daniel's special need for prayer?  
 For what did he give thanks?  
 For what purpose did the men assemble?  
 Verse 11.  
 Why did they hate Daniel?  
 Ought law to have respect to persons?  
 Should judges modify sentences upon individuals for the same offense?  
 What is the "higher-law doctrine?" Is it correct?

**2. The Royal Palace, v. 14-19.**

Why was the king displeased with himself?

What was his command concerning Daniel?

Why did he think the God of Daniel would deliver him?

Why did he seal the stone of the den with his signet?

Why did the king pass a sleepless night?

**3. The Den of Lions, v. 20-23.**

Why were the mouths of the lions closed?

What is innocence? Does it extend to the thoughts?

What did the king command?

How did Daniel show his belief in God?

What is the GOLDEN TEXT?

**Teachings of the Lesson.**

1. True courage does not boast. It shines like the sun, because that is its nature, and its rays are glorious. Daniel said nothing to men, but prayed "as he did aforetime." When Duty calls Courage says, "Follow!"

2. It was the king who was uneasy. No matter what the law was, the king in his heart felt the responsibility for punishing a good man. A guilty conscience makes a coward king.

3. God takes care of his own. "There are lions in the way," cries the timid man, who shrinks from the path of duty. A man may die, and then God takes care of him. He may live, and his courage lead others to exclaim, "Thy God is with thee."

**QUESTIONS FOR INTERMEDIATE SCHOLARS.****1. The Chamber of Prayer, v. 10-13.**

What foolish and wicked decree had Darius made?

Who induced him to make it?

Why did they hate Daniel?

What did Daniel do when he knew that the decree was signed?

Why did he pray with his face toward Jerusalem?

Who discovered Daniel praying "as he did aforetime"?

What question did they ask the king?

What did the king reply?

What charge did they make?

**2. The Royal Palace, v. 14-19.**

How did the king feel when he discovered into what a trap he had been led?

What did he set his heart on?

How long did he continue to try to keep Daniel from the lion's den?

Who came to the king at sunset?

How did they show the king that it was impossible to set aside his decree?

What command did the king give concerning Daniel?

What did he say to comfort the victim of his decree?

How was the lions' den made secure?

Why was the stone sealed?

What other instance of sealing a stone can you recall? Matt. 27. 66.

How did the king pass the night?

What did he do early in the morning?

**3. The Den of Lions, v. 20-23.**

To whom did he call out?

What did he say?

What says Peter about God's power to deliver? 2 Pet. 2. 9.

What is our GOLDEN TEXT?

To whom did Daniel ascribe his safety?

Why had the Lord kept him?

How was the king affected by the reply?

What command did he at once give?

Was Daniel in any way injured?

**Practical Teachings.**

Where in this lesson are we taught—

1. That wrongdoing destroys one's peace?

2. That rightdoing insures God's favor?

3. That it is safe to trust God?

**QUESTIONS FOR YOUNGER SCHOLARS.**

Who was now king of Babylon?

To whom did he give a high place in the kingdom?

Who became jealous of Daniel?

What did they persuade the king to make? **A law against praying, except to the king, for thirty days.**

What did they do this for? **To get Daniel into trouble.**

Did Daniel keep on praying to God? **Yes, and did not try to hide it.**

Why could not the king change this wicked law? **Because it was a law of the Medes and Persians.**

Where was Daniel thrown?

Was the king happy about it?

How did he try to comfort Daniel?

Where did he go early in the morning?

What did he find?

What became of Daniel's enemies?

**THE LESSON CATECHISM**

(For the entire school.)

1. What may we affirm of a holy man? GOLDEN TEXT: **"The Lord is thy keeper."**

2. What did Daniel do in the face of the decree? **He prayed and gave thanks to God as aforetime.**

3. What effect had the decree upon the king? **He was sore displeased with himself.**

4. What did he try to do? **To deliver Daniel.**

5. What did Daniel cry to the king? **"O king, live forever."**

#### NEW CHURCH CATECHISM.

78. What else doth God accomplish in the providential government of the world through Christ?

God, by His providential government of the world through Christ, cares for all His creatures and for all the children of men; proves their hearts and corrects them for their sins; answers their prayers; and makes all things work together for good to them that love Him.

Romans, iii. 28. And we know that all things work together for good to them that love God, to them who are the called according to his purpose.

### THE LESSON OUTLINE.

#### The Man Daniel.

##### I. A MAN OF PRAYER.

*He knelted. . . . and prayed.* v. 10.

Evening. . . . morning. . . . noon. Psa. 55. 17.

Pray without ceasing. 1 Thess. 5. 17, 18.

##### II. A MAN OF COURAGE.

*Windows. . . . open. . . . found Daniel.* vs. 10, 11.

Confess me before men. Matt. 10. 32.

Fear not them. Matt. 10. 28.

##### III. A MAN OF PRINCIPLE.

*Daniel. . . . regardeth not.* v. 13.

Whether it be right. Acts 4. 19.

Obey God rather than men. Acts 5. 29.

##### IV. A MAN BELOVED.

*Set his heart on Daniel.* v. 14.

Favor and tender love. Dan. 1. 9.

A man greatly beloved. Dan. 10. 11.

##### V. A MAN OF FAITH.

*My God hath sent.* vs. 22, 23.

Through faith. . . . stopped. Heb. 11. 33.

Have faith in God. Mark 11. 22, 23.

##### VI. A MAN OF RIGHTEOUSNESS.

*Innocency was found.* v. 22.

Not. . . . any occasion. Dan. 6. 4, 5.

Blameless and harmless. Phil. 2. 15.

### EXPLANATORY AND PRACTICAL NOTES.

The first nine verses of this chapter tell of the rearrangement of the kingdom under Darius the Median, and of the jealousy that arose around Darius as a consequence of this rearrangement. A conspiracy was formed to displace him from his official post. As he was conspicuous for his religiousness, they agreed to seduce the king into the signing of a decree which would conflict with Daniel's religious habits. This decree forbade the offering of a petition to any god or man, excepting the king, for thirty days, under penalty of death in a den of lions. Daniel heard of the decree, but he prayed publicly and privately just as he had done before. His disobedience was promptly reported to the king. The king sought in vain to set aside the wicked law he had himself made, but was compelled, with much pain of mind, to send Daniel to the den of lions. Then all night long he sat in sorrow fasting, while Daniel remained without terror in his stony prison. When early in the morning the king came to inquire about Daniel the aged prophet was able to report that God had sent his angel to shut the lions' mouths. Darius condemned to death the men who had accused Daniel, and punished even their families, while all the world was ordered by him to tremble and fear the God of Daniel.

**Verse 10. When Daniel knew that the writing was signed.** When he knew that there was no opportunity for him to advise the king, and no power on the part of the king to take the advice he would have given him, **he went into his house.** Hastened home for private prayer; he never needed it more than now. **His windows being open in his chamber toward Jerusalem.** His chamber was probably an upper room, for in such rooms the Jews were fond of offering their prayers. All Hebrews worshipped with their faces toward the temple if in Jerusalem, toward Jerusalem if in a far country. Not all the windows in the East are movable, but many are made of latticework,

and can be opened or shut at pleasure. **He knelted upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime.** So far as we know kneeling was not a habit of prayer among the Hebrews. It has been suggested, indeed, that Daniel's kneeling was simply an inclination of the knee, a gesture of reverence; but it is of no consequence. It is the posture of the heart, the humble and the contrite spirit, that God loves.

**11. These men.** The presidents and princes. **Assembled.** Rushed tumultuously together, so as to come upon Daniel by surprise. They had heard his voice and had seen him throw

the latticework open, and now they pounced in upon his privacy while he was **praying and making supplication before his God.** He recognized the peril by which he was surrounded.

**12. Hast thou not signed a decree, etc.** They say nothing about Daniel, for that would have aroused the king's friendly spirit. They put their question in such a form as to put the king on his mettle and increase his obstinacy.

**13. That Daniel.** A contemptuous phrase. **The captivity of Judah.** Like lawyers, they omit every fact of his life that would be complimentary to him, and think of him as a homeless captive not owning his own person. The glories of his years of high statescraft are ignored by these men. **Regardeth not thee, O king.** Here is another trick of the pettifogger. They attempt to make it a personal disregard of the king.

**14. The king . . . was sore displeased with himself.** The Revised Version omits "with himself," but it is a colloquialism which helps us to understand the king's position. He had suffered himself to be entrapped. He was afraid that the princes who had conspired against Daniel might conspire against him. He was afraid of popular opinion concerning himself. By his blunder he had shown himself not to be divine. On the other hand he had a genuine regard for Daniel. **Set his heart on Daniel to deliver him.** That a man brought up as an oriental king should be petulant and whimsical is natural indeed, that such men should ever be strong and brave seems strange, and yet most of them were capable of arousing themselves to splendid activity. And doubtless Darius did his best for Daniel now. **He labored till the going down of the sun to deliver him.** We can only suppose that he labored or wrestled with the law, trying to find some authority for change of sentence. And meanwhile he delayed the execution of the sentence.

**15. Assembled.** "Tamuluously," as before. **Know, O king, etc.** The postponement of the punishment of Daniel aroused the conspirators. They must threaten the king, else he would not carry out their plans and his own word, and the threat of this verse has a revolutionary sound.

**16. Cast him into the den of lions.** It is probable that this den was a sort of cage in the royal gardens, for we know that lions were thus preserved in ancient Babylonia, and that it was a cage seems likely from the king's later conversation with Daniel. **Thy God whom thou servest continually, he will deliver thee.** The very fact which leads to his conviction and punishment in the courts of men is the fact that in the sight of God will justify him. Devout

heathen: of all sorts and a great many devout Jews believed in the existence of many gods. We are not to suppose from this verse that Darius believed that Jehovah was the real and omnipresent God, but rather that he was a god, and as faithful to his worshippers as all gods were supposed to be.

**17. A stone was brought, and laid upon the mouth of the den; and the king sealed it with his own signet, and with the signet of his lords.** The stone was very probably placed at the mouth of the den simply to receive the signet. A cord may have been laid across it and fastened on each end by a lump of clay on which was stamped the royal seal. So our Lord's tomb was sealed. That the signet of his lords was added, as well as that of the king, shows the great importance of the Persian nobility in national affairs. **That the purpose might not be changed.** "That nothing might be changed concerning Daniel." The king himself must be bound as well as the humblest subject of the realm.

**18. The king went to his palace.** From the court room where Daniel had been sentenced. **Passed the night fasting.** That night Daniel slept more happily on the floor with hungry lions about him than did Darius on his cushions. Fasting carries the idea both of lack of appetite and sleeplessness. His nerves were racked by the anxiety of his mind. **Instruments of music.** Revised Version margin, "dancing girls." Xenophon describes Darius as vain and without self-control, and thoroughly devoted to wine and women. An occasion, therefore, when he turns with loathing from both wine and women is noted by the historian as something unusual.

**19. The king arose very early in the morning.** At the glimmer of the dawn. His grief at last overcomes his fear of the nobles. The wretchedness of his night had doubtless been food for court gossip, and probably many eyes watched his journey to the den of lions.

**20. A lamentable voice.** His tones bespoke his emotions. **Servant of the living God.** And the only living God. **Whom thou servest continually.** Here is another allusion to Daniel's constant prayers.

**21. O king, live forever.** The usual form of salutation to an oriental monarch.

**22. My God.** Not the God only. The personal appropriation of the friendship of Jehovah is very instructive. God is our God. **His angel.** Both Persians and Jews believed in the existence of angels. Daniel doubtless had the same belief in the interference of an actual angel as Peter had in the day of his deliverance. **Shut the lions' mouths.** So spiritually God defends his serv-



ants from him who goeth about like a roaring lion seeking whom he may devour. **Before him innocency was found in me.** Not that Daniel had never committed a sin, but that in this case he had done right; because he stood up for his God, God will stand for him. **Before thee, O king, have I done no hurt.** If Daniel had disobeyed Darius for any other purpose than to obey his God, he would have been guilty of disrespect and contumacy.

**23. Then was the king exceeding glad for him, and commanded that they should take Daniel up out of the den.** He hastened to undo the evil result of his action. **Because he believed in his God.** Here is the philosophy of Daniel's deliverance. He believed in his God, and would do what his God ordered, regardless of results. We are not sure that he expected a miraculous deliverance; that mattered not.

### CRITICAL AND HOMILETICAL NOTES.

**Verse 10. When Daniel knew.** Be sure to read the first nine verses of this chapter. **His windows were open in his chamber toward Jerusalem.** The word rendered "chamber" really means an upper chamber, situated on the roof of the house; thus a place of retirement, suitable for meditation and prayer (comp. 2 Sam. 18. 33, 1 Kings 17. 19; and Acts 10. 9). The custom of praying with the face toward the sanctuary was an old one (see 1 Kings 8. 35; Psa. 28. 2), and was founded upon the belief that Jehovah dwelt in a special manner in the temple at Jerusalem. The customs still prevalent among the orthodox Jews. The Mohammedans turn toward Mecca, and indeed some Christians turn their faces toward the East while praying in the churches. **He kneeled.** This has ever been a favorite position in prayer (see 1 Kings 8. 54; Ezra 9. 5; Luke 22. 41; and often). **Three times a day.** This seems to have been a preexilic custom (see Psa. 55. 17). The hours were about 9 A. M., 12 M., and 3 P. M., the first and the third corresponding to the time for the morning and evening sacrifice. The Jews to this day observe three seasons of daily prayer, the exact hour varying with the length of the day. **As he did aforesime.** Not to defy the king, nor for mere show, but to satisfy the longings of his soul. He simply did as he had been accustomed to do.

**11. Then these men.** The politicians who were jealous of Daniel, who had been placed over them (see verse 3), **assembled together.** Literally, rushed tumultuously. So anxious were they to surprise Daniel in the very act, so that they could bring direct testimony against him. The Persians were noted for their system of espionage.

**12. Save unto thee, O king.** It was quite customary among ancient nations to regard the ruler as divine and thus worthy of adoration and worship. **Law of the Medes and Persians.** The unchangeableness of these laws is referred to also in verse 15, and in Esth. 1. 19; S. S. Herodotus also mentions such a law. The reason for such is very easy to see. To change any legislation sanctioned or decreed by the king would be

the same as to acknowledge the fallibility of the ruler, and thus reduce him to the rank of fallible men.

**13. Of the children of the captivity.** Notice the language, not one of the three highest in authority, but, a foreigner, a miserable Jewish captive. This is the man who refuses divine adoration to thee, O king, and is therefore a rebel against thy divinely ordained power.

**14. Then the king . . . was sore displeased.** Or rather, was distressed or grieved. **Set his heart on Daniel to deliver him.** The word "heart" is used here as often in the Old Testament in the sense of "mind." The king revolved the matter in his mind. He tried to think of some plan by which Daniel could be rescued. **Will the going down of the sun.** He delayed the execution of the sentence to the very last minute. The law required that sentences should be carried out on the very same day.

**16. Den of lions.** Lions and other wild animals were kept in the royal parks, as they are now in zoological gardens. The custom of punishing criminals by throwing them to the wild beasts was an ancient one, and, cruel as it was, delighted the Romans centuries after this. The Babylonian inscriptions refer to this mode of execution. **Thy God . . . he will deliver thee.** Rather, may thy God deliver thee; I cannot; I am bound hand and foot by the laws of my country. He had, perhaps, heard of Jehovah's miracles in behalf of the Jews, and thus may have had a faint hope that Daniel could be rescued.

**17. And a stone . . . the mouth of the den.** The shape and size of the den can only be a matter of speculation. We may conjecture that they had openings in the side and a large hole on top for purpose of feeding as well as to drop in those condemned to death. **And the king sealed it.** So as to give the act his royal sanction, and to render the den secure against all interference (see Matt. 27. 66). Among the most interesting archaeological remains is a vast number of seals of all descriptions. Some of them have the picture of a king slaying a lion with a

sword. **And with the signets of his lords.** This twofold sealing may have served as a check upon both king and lords, "for neither king nor courtier should rescue Daniel." Our museums furnish many examples of double sealing.

**18. And passed the night fasting,** as Luther aptly says. He went to bed supperless. Grief often robs one of his appetite. **Instruments of music.** This should be, according to the best authorities, "dancing girls," or "concubines." So the margin of the Revised Version. **His sleep fled from him.** So grieved was he at his failure to rescue Daniel.

**20. Servant of the living God.** Or, the God of life, the one who had preserved Daniel in so miraculous a way. The Medes and Persians had lofty ideas of the nature of God, they did not worship idols, and they taught that Ormazd was the "author of all desirable life." According to Rawlinson, the word Ormazd means "the great giver of life." **Whom thou servest continually.** Daniel served God at all times, in all places, and under all circumstances, not simply when it did not interfere with his promotion.

**21. O King, live forever,** corresponding exactly to the English, "long live the king." The salutation was peculiarly oriental and constantly used (see Dan. 2. 4; 3. 9; 5. 10; and Neh. 2. 3). The cuneiform inscriptions abound in similar phrases. It was also used to the kings of Israel (1 Sam. 10. 24 and 1 Kings 1. 31).

**22. My God hath sent his angel.** The belief in angelic interposition was common in every period of Jewish history. The Persians also believed in the existence of angels, and that they played an important part in the administration of the world. The doctrine of angelology is more fully developed in Daniel than in the earlier books of the Bible; this is no argument for saying that he borrowed his ideas from Persian sources. **Innocence was found in me.** Daniel's conscience pronounced him innocent, God ratified this conclusion by sending his angel to shut the mouths of the lions. No real harm can befall the man who has God on his side. **And also before thee, O King, have I done no hurt.** No man can hurt man by serving God. Those who serve God best render the best service to man. The best way to serve God is at all times to stand up unflinchingly for the right and truth.

**23. Then was the king exceeding glad.** His sorrow of verse 14 is now turned to gladness. He rejoiced so much the more because he knew well that righteous Daniel did not deserve the treatment which he himself, though unwillingly, had consented to be inflicted upon him. **Because he had trusted in his God.** It is as easy to trust in God to-day as it was in the time of Dan-

iel. We may not be delivered miraculously, as he was, but whether delivered or not, the only safe thing is to trust God, and do what we know to be right. No one can fully trust God without doing right; no one can do right and fail.

## Thoughts for Young People.

### Concerning Kings and Subjects.

**1. He is not a king, but a slave, who acts with hasty temper.** Hasty actions are certain to be followed by vain regrets. Darius was fettered by his own foolish mandate.

**2. He is not a king, but a slave, who seeks the injury of others.** And he is a slave not only of his own evil nature and of Satan, whom he serves, but also of the forces which he seeks to use for the injury of those he hates; for a plotting man is almost certain, even in this life, to fall into the pit which he has dugged for other men.

**3. He only is a king who serves God.** For God's service gives one authority over the evil passions of his own character through the unpleasant incidents of life. The Lord of hosts is his defender, and no harm can come to the soul whom God defends.

**4. The most powerful kings of earth are powerless when compared with the King of heaven.**

### Orientalisms of the Lesson.

Darius was of royal ancestry. He had inscribed on a rock in Behistun: "From antiquity our race has been kings. There are eight of our race who have been kings before me; I am the ninth." Yet he was but deputy king, being made such by Cyrus. He was a master in organization. He became the source of all authority and all dignities. There was a council consisting of the seven leading families, and a hereditary subnobility sat without the will of the king; but this relic of a period when Persia had not yet become an empire had neither power nor influence against the bureaucracy which managed the government and even the king himself.

This may throw some light on the assembly of the presidents of the kingdom, the governors and the princes, the councilors and captains (verse 7), consulting together to establish a royal statute, and to make a firm decree; the king apparently having little choice but to put his seal to their decree. The empire was divided into at least one hundred and twenty satrapies, communication being kept up by posts, the roads all centering in the capital at Susa. The satraps were like small kings, and were generally connected with the king by birth or marriage. Royal secretaries sent up reports from these sa-

traps to the capital. Over these hundred and twenty satraps were three presidents, of whom Daniel was chief, and he was appointed viceroy of the whole kingdom. The envy of the entire body of officers of the land led them to invent a device to make way with Daniel. They prepared a decree to entrap Daniel, and Darius signed, or rather sealed, the decree. All these lords had special official or personal seals, and when Daniel was put into the den of lions, not only was the seal of the king put on the stone securing the entrance, but the seal of every one of these lords.

State documents in the Orient have the name and titles of the sovereign written at the top in what is called "imperial cipher." They are sealed by the minister of state. Individuals carry their own seal in the bosom, fastened to a cord hung around the neck, or as a signet-ring. The impressions are nowadays made with ink, but in ancient times the signet was stamped on clay when soft, which became permanent when it hardened. It was not merely decrees and documents which were sealed, but whatever was intended not to be opened was secured in the same manner. The seals were sometimes cylinders of clay; or of precious stones; or of terra cotta set in a frame, and rolled over the document, which itself was often of baked clay sealed while wet and burnt afterward. Some seals were themselves a lump of clay impressed with the seal and attached to the document.

The king repaired to his palace and spent a sleepless night, refusing the music and story-tellers usually employed to divert his mind from business cares and soothe him to sleep, a custom current still throughout Asia.

It was among the cruel customs of Persia that capital punishment should be sometimes administered by throwing condemned persons to wild beasts, specially to lions; and it is well worthy of note that the Bible narratives accord with ascertained usage in the case of the fiery furnace into which the Hebrew young men were thrown, and also in that of the den of lions. The first is located in Babylon, and the latter in Persia, it being the Babylonian rule to execute criminals in fire and that of the Medo-Persians by exposure to wild beasts. The Persians held fire sacred, and would not pollute it by contact with a corpse.

### By Way of Illustration.

*Daniel's prayer-life.* Some one has said that no time is lost from the harvesting by sharpening the scythe. One of Luther's sayings was, "To pray is to work." Daniel's posture in prayer was also the most helpful to the spirit of prayer. President Hopkins used to tell his pupils that

whoever refused to take some natural form of devotion would in time lose the spirit of devotion.—*Bible Studies.*

*Trust in God brings calmness.* During the great London earthquake, when thousands were terror-stricken, and buildings were falling, and the ground was rocking like the ocean in a storm, Wesley gathered his followers about him and read to them the forty-sixth psalm, beginning, "God is our refuge and strength, a very present help in trouble."

In one of the art galleries of Europe there is a painting of a martyr asleep, before his combat with the lions, the jailor coming to the open door which reveals the vast crowd thronging the amphitheater, the lions fierce with hunger thirsting for blood, and the calm celestial peace on the face of the Christian asleep, so soon to be a martyr.

*Daniel in the lion's den.* Hannington, the martyr missionary of Africa, was at one time on his tour into the interior of that country, wandering a mile from camp in search of botanical specimens. He saw an animal moving in the dense undergrowth, and without thinking fired and killed it. It proved to be a large lion's cub and his gun bearer at once fled, screaming to Hannington to run. Two immense lions, the parents of the dead cub, came bounding toward him with long leaps over the bushes, and a weaker man would have turned and tried in vain to escape. Hannington faced the angry creatures. They halted within a few feet of him as if held in check by something which they saw in his eyes. For a few minutes he looked steadily into the glaring yellow orbs, and then quietly placing one foot behind another, still looking them in the eye, he put a hundred feet between himself and them, and then turned and walked into the camp.—*E. N. Packard.*

*Daniel's courage and faith influenced others.* Even the most frivolous and profane will respect you all the more when you have the courage to stand by your conscientious convictions. Men of the world expect Christ's followers to stand by their colors. Captain Hedley Vicars, a gallant officer in the British army, was converted during the Crimean War. His messmates jeered at him, called him "Methodist" and "fanatic," and tried to laugh him out of his religion. He had a Bible on the table in his tent and said, "There are my colors; that book shall speak for me." He stood by his colors and silenced the scoffers. At Stirling I met a soldier who served with Vicars in the Crimea, and he told me that the young hero was a spiritual power in the regiment.—*T. L. Cuyler.*

### Heart Talks on the Lesson.

Daniel's three friends were young when they chose a fiery furnace rather than deny their God. He was old when this great trial came to him. 'A hoary head is a crown of glory if it be found in the way of righteousness.' The glory of this hoary head shines through the ages, illuminating for us the truth that God is able to keep and to deliver under all circumstances those who obey and trust him. How truly truly is it said, "This God is our God forever. He will be our guide even unto death."

What a thrill of pride we feel for this "grand old man" who was so faithful to every public and private trust that there was not "any error or fault found in him." Good and true in his youth, he commanded respect in old age. Settled in principle and purpose, nothing disturbed the steadfast calm of his spirit. God had become very real to Daniel through years of obedience and companionship. To obey any man's will was not worth a thought when it conflicted with God's will or interrupted communion with him.

I love to read over and over again that verse so full of restful confidence, so expressive of a soul at peace. "Now when Daniel knew that the writing was signed, he went into his house; and, his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime." He said with David, "The Lord is my light and my salvation; whom shall I fear?" The windows were open toward Jerusalem, and the prospect that way was so charming that he looked over and beyond Babylon and the lions, and probably never saw them at all. Happy, victorious, fearless, grateful soul! The trial was before him; he knew the king would be obliged to keep the decree, but he "gave thanks before his God," just as if he had heard the happiest piece of news that could come to him. That was his habit; he was so used to praying and giving thanks that it would have been harder not to do it than to go on as usual, even at the cost of life. The sequel of the story is not surprising when we consider the character of the man and his fellowship with "the things unseen." He kept faith with God, and God kept faith with him. The lion's den must needs be. It was a hard and strange experience for an old man who had done good and lived righteously all his days. But God suffered him to go into it. Better a lion's den, with God to shut the lion's mouth, than never to experience what God can do for his friends who trust him.

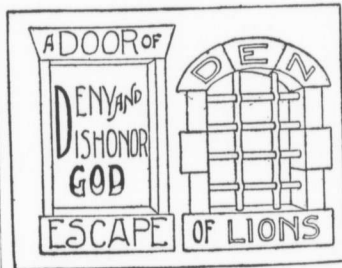
### The Teachers' Meeting.

State who are referred to by "the king," "Daniel," "the Medes and Persians," "these men," etc. . . . State the events which led to the incident of this lesson. . . . What traits of character shown by (1) the accusers? (2) the king? (3) the prophet? . . . What lessons are herein taught concerning (1) God? (2) angels? (3) good men? . . . What duties does the lesson teach especially suitable for young people? . . . No other lesson could be chosen which presents a series of pictures more intensely dramatic than this. The plot against Daniel should be made clear to the mind of the student. . . . Incidental thoughts are (1) The value of prayer; (2) The faithfulness of God; (3) The value of the Christian character of trial and test; (4) The priceless advantage of a good conscience. . . . The weights in the balance against Belshazzar: (1) Pride; (2) Conscienceless pleasure; (3) Drunkenness; (4) Idolatry; (5) Impiety.

How firm a foundation.  
In thy cleft, O Rock of Ages.  
In the secret of his presence.  
Dare to do right!  
If my disciple thou wouldst be.

Jesus, Saviour, pilot me.  
Whenever trials press my soul.  
I am safe in the Rock.  
Be with me every moment.  
Go forward, Christian soldiers.

### Blackboard.



Daniel was confronted by a hard alternative. His enemies knew he worshiped God faithfully, and therefore secured from the king an irrevocable decree, ordering that all who during thirty days prayed to God should be cast into the den of lions. To deny God and dishonor him by neg-

lecting prayer was a door of escape from probable death. Daniel did not hesitate in his choice, but continued his devotion openly and fearlessly, and "because he believed in his God" was delivered without hurt, and restored to favor and honor. The Lord is the keeper of those who choose the right and put their trust in him.

### Library References.

DANIEL IN THE LIONS' DEN.—Deane, *Daniel, His Life and Times*, page 106. Taylor, *Daniel the Beloved*, page 105. See also the references on Daniel for July 9.

FREEMAN'S HANDBOOK: Ver. 10, Windows, 238; The chamber, 333; Prayer, 595. Ver. 12, Irreversible edicts, 596. Ver. 17, The royal seal, 735.

### SERMONS ON THE LESSON.

Verse 10.—Booth, Henry M., "Religion in a Busy Life," *The Homiletic Monthly*, May, 1884, page 420. Horne, George, "Daniel in Babylon." Works, vol. ii, page 272.

Verse 16.—Edmondson, J., "Daniel in the Den of Lions," *Short Sermons*, page 28.

### Thoughts for the Quiet Hour.

—Truth may be smothered, but it cannot die; it may be disguised, but it will be known; it may be suppressed, but it will triumph.—*Bishop Hall*.

—Not an hour but is trembling with destinies; not a moment of which, once passed, the appointed work can ever be done again or the neglected blow struck on the cold iron.—*Ruskin*.

—By the words of our mouth we may affect to adore religion; but it is by the works of our lives that we adorn religion.—*Secker*.

—To go and lay life into the obedience of God as a diamond lays itself into the sunshine, that the mere surface brilliancy may deepen, and the region behind region of splendor be revealed below—that does not seem to come into our thought.—*Phillips Brooks*.

—No angel will come to you except when you are at your tasks. Leave them, to ascend some mountain top to meet the angel part way and you will never see him.—*Amos R. Wells*.

—Sin is but a bitter-sweet at best; and the fine colors of the serpent do by no means make amends for the smart and poison of his sting.—*South*.

—There is no trouble about guidance, if only we want to be guided. The trouble lies here—that we want to lead, not to be guided. Thus we fall into the ditch, and possibly lead some one else there also. God has made abundant provision for our guidance in the smallest mat-

ters, if only we will avail ourselves of it.—*Schaaffner*.

—It is owing to the dark places in our hearts that we find so many places in the Bible dark.—*Thobuck*.

—Before I commit a sin it seems to me so shallow that I may wade through it dry-shod from any guiltiness, but when I have committed it it seems so deep that I cannot escape drowning.—*Fuller*.

—The interest which we think we make for ourselves we must acknowledge to be God's gift, and must ascribe to him the glory of it.—*Henry*.

—Heaven will pay for any loss we may suffer to gain it; but nothing can pay for the loss of heaven.—*Baxter*.

### Here and There.

... There has been recently formed in England a "British Child-Study Association," the object of which is "to interest parents, teachers, and others in the systematic observation of children, with a view to gaining greater insight into child-nature, and securing more sympathetic and scientific methods of training the young." The association publishes a magazine called *The Puidologist*.

... Here is another old tradition in danger of destruction. Many of our readers doubtless have been in Edinburgh, Scotland, and visited the house said to have been the residence of John Knox. Recently, however, Mr. C. J. Guthrie, a Scotch antiquarian, has, by diligent searching of town records and other documents, found what he regards as indubitable evidence that John Knox never lived in this house, but that during his time the house had other occupants.

In Beirut, forty-two years ago, there was one little day-school for girls and another for boys, and a few Mohammedan schools in the mosques for teaching the boys the Koran. Now there are not less than 15,000 children in the schools out of a population of something more than 100,000, and Mohammedans are sending not only their boys, but many of their little girls to school, thus changing their customs and ideas.

"There are to-day only 41,560,600 Moslems under Mohammedan rulers; i. e., in Turkey, Persia, parts of Arabia, Afghanistan and Morocco," says the *Missionary Review*, "while there are 90,552,447 under nominally Christian rulers. And three-fourths of this vast number are subject to the Protestant queens Victoria and Wilhelmina. Well may Abdul Hamid II. tremble on his tottering throne for his caliphate, when two 'infidel women' hold the balance of power in the Mohammedan world. This is the finger of God."

## PRIMARY TEACHERS' DEPARTMENT.

"The flighty purpose never is o'ertook,  
Unless the deed go with it."—*Shak.*

The Sunday school Association of Halifax, Nova Scotia, asks some very pointed questions of the primary teachers of the province:

Have you read any book or paper on child study?

1. What have you read?
2. As a teacher of little children, desiring to do better work for Christ, do you wish to read on the subject of child nature and teaching principles?
3. Do you teach in a separate room or in a curtained-off corner?
4. Do you use a primary lesson help for your home study?

5. Do you use either a blackboard or slate? (If not try it.)

6. Do you use objects to illustrate the lesson? (Your own ingenuity will suggest many little objects which you can make, as paper boat, tent, crown, shield, etc.)

7. Do you use pictures? (Clip them from papers and magazines, and save all advertisements that are suggestive.)

8. Do you use a sand tray? (Try it. Get a wooden tray, two feet by three, with an edge two inches high around it, a large tea tray or box cover will answer. Paint the bottom blue to represent the sea. Get a pan of molder's sand, or common sand, and moisten it for use. Study the map you wish to represent and get a clear idea of it. The sand may be heaped up to form hills, mountains, etc., bright silver threads may be laid to represent rivers, small blocks may be used for homes, figures of persons may be cut out of picture lesson cards and attached to Dennison pins to stick in the sand. Almost any lesson can be illustrated on the sand board.)

9. How do you teach hymns, and of what nature are they? (They should express child praise, love, and trust in the simplest words. The meaning of all new hymns should be first explained to the children; then taught line by line.)

10. Do you visit scholars in their homes and note their surroundings, and speak to mothers about their dispositions, etc. (It will be found helpful to have a conference of mothers to discuss matters concerning the training of children.)

11. Do you write to absent scholars?

12. What is your object in teaching?

13. Do you think all in your class understand your teaching? (Always make a simple, practical application of the lesson, so that the youngest child will know what he can do to please his Saviour. Connect every lesson with previous lessons.)

14. What are your greatest difficulties in teaching?

15. Would you be in favor of a primary teacher conference in your county to be held on the day prior to your annual Sabbath school convention?

Then follows a list of books to be read and studied by primary teachers, and an invitation is given to those who may wish to make inquiries, to correspond with Miss Laura Dickie, the superintendent of the Provincial Primary Department. We call this thorough work and wise. Miss Dickie is a graduate of the Springfield School for Christian Workers.

### For Jesus's Sake.

BY MRS. C. C. TOWNSEND.

It was Sunday and the lesson hour for the primaries. After telling the lesson story the teacher said, "Who can come and find Jesus in the picture?"

Many little hands were stretched up.

"You may, Novine!" and a tiny girl put her finger on the white-robed figure of Jesus.

"And who is this?"

"Mary," said all the older children.

"What is she doing?"

"Washing Jesus's feet," said all the voices.

"O don't you wish you could do something for him?"

And the teacher's voice was low and earnest and full of love for Jesus. Little heads nodded earnestly, while wondering baby eyes looked up at the beautiful picture of Jesus.

"Well, if you were there close to him, you could get him a drink of water or do some little errand for him. But you were not there." Little faces looked sober.

"I'll tell you what you can do for him to-day. Once he said that if you do a kind thing for anyone for his sake, because you love him, he

would remember it just the same as if you had done it for him.

"This afternoon you will find something to do for papa or mamma or little brother or sister. If papa's paper slips off his lap, and you hurry and pick it up, Jesus will see it and smile.

"If mamma is reading, and you take your picture book and wait patiently before you ask her to read to you, Jesus will see that and smile. I think you can all find something to do for Jesus to-day. How many will try?"

All the little hands were raised, even the hand that during the singing had moved Frankie's chair so that he nearly sat on the floor.

There wasn't time for more pictures, and soon the children's thoughts were busy with the cunning mite boxes they held, but the little lesson was not forgotten.

That afternoon a small girl said, "Mamma, here are your slippers; don't you want to put them on?"

"Why, yes, you are a dear little girl to think of it."

A happy smile was followed by such a shy, earnest look that mamma wondered, till suddenly the little one asked in a whisper, with her arms round mamma's neck, "Did Jesus see it and smile?"

Another little girl was going to cry when mamma said, "It's bedtime;" but instead she ran quickly for her nightdress, and then said, "Did Jesus see me go quick, mamma?"

That afternoon in the Junior Christian Endeavor the superintendent passed little cards and asked each child to write one thing he would try to do for Jesus. Among the cards came one like this, "I would like to get him a drink." The writing was crooked and queer, and the meaning not plain to many, but the superintendent knew of that little primary lesson, and the tears came to her eyes as she thought how Jesus understood.

O teachers of little children, be sure that each Sunday the dear lambs take away with them something that will help them to know more of living for Jesus.

### Seasonable Hints.

BY REV. E. A. RAND.

THAT church on the street corner in the city has a hard time keeping up its congregation, and a still harder task to continue its Sunday school. So much the more credit belongs to those who persist in following the old Sunday paths. These lead to fair green pastures by the softly flowing waters. There are always fathers and mothers who cannot long get away from a town

home, and for those the open church means the nourishing pastures. Then there are always lambs left behind by the great summer exodus, and the Sunday school makes a safe path for lambs' feet. It is sure to take them to a field that has the loving Shepherd's care. Let the teachers who may be at home follow the Sunday path, feeling that there is some child who will know more of Christ because of the open Sunday school door.

Then the country schools! Off on the prairies, along the hill slopes, in farming centers, Sunday is the time when the fold is full, and O, the good Shepherd is there! He stands calling, calling. Appreciate your opportunity. Take it as a privilege, joy, honor, crown, and hurry the lambs to the Shepherd.

There is no season of the year when nature will not show us some footprint of God if we will only stoop in reverent study. From the shadow of that shrub has flown a startled bird. Did you not catch the whirr of its wings as it went by you? How beautifully they were painted! What motive power is stored in them! What a rare white cosy roof they make for a tiny brood in a nest! You think of the wonderful things about those wings, and you will say, "Only the Infinite could be the maker." Now, some day take that subject before your Sunday school class. Have a blackboard sketch or a bright print of a bird's wing. The novelty will be welcomed by the children. Now tell the wonders of that contrivance of a bird's wing. Lead them up, up, till they take hold of the divine source of these wonders. They will nestle closer to God for this Sunday study. Then bring down these loving natures to follow your thought out into garden and field, there to be kinder to all winged things on Monday because you taught on Sunday.

### "The Other Sheep."

A Sunday School Concert Recitation.

BY JULIA H. JOHNSTON.

"OTHER sheep I have"—it is Jesus's voice,  
 "And them also I must bring."  
 "Ah, those other sheep!" can I seek them out  
 For the Shepherd and the King?

There are children out on the prairies wide,  
 In the cities far and near,  
 Who have never heard of the Saviour's love;  
 They should know of the Shepherd dear.

There are poor and weak, there are sick and sad,  
 Who have never believed in him.  
 These are "other sheep" that should hear his  
 voice

Through the shadows gray and dim.

There are little ones far across the sea  
Who have never known his word.  
I should help to send the tidings glad  
Which their ears have never heard.

So, afar and near, I should follow Him  
Who is seeking the lost to win.  
For "the other sheep," as for me, he died;  
Let me help to bring them in.

## INTERNATIONAL BIBLE LESSONS. THIRD QUARTER.

### LESSON I. (July 2.)

#### GRACIOUS INVITATIONS. Hos. 14. 1-9.

GOLDEN TEXT: "Come, and let us return unto the Lord." Hos. 6. 1.

#### Primary Notes.

BY JULIA H. JOINSTON.



*Preliminary.* We may take as leading thought of entire quarter's lessons: God cares for his own. Our Father will protect, lead, and supply the need of his children, and will even correct them, because he cares too much to allow them to go wrong. From the twelve lessons we will learn to have faith in God, to hope in him, and to love him, because of the love and care he shows for his own. With a definite plan for the quarter, teaching will be concentrated and definite, and impressions will be distinct and deeper. Let us aim at unity in variety.

Prepare sets of white pasteboard shields for the Sundays of each month, with an extra one to serve as cover for each set—the first bearing the word "Faith;" second, "Hope;" third, "Love." Punch three holes in each shield in the three upper points, place one upon another, holes opposite, and thread through with bright cord, allowing an indefinite length to hang down behind. Use middle holes, one upon another, to hang shields upon a nail in class room. Print upon each the initials of lesson title, first words of Golden Text, and in the middle the lesson thought, or duty, for each week. On the first Sunday take shield marked "Faith" from the nail, pull it down far enough to expose the first lesson. Next Sunday pull down another, pushing the lower point of it a trifle under upper middle point of the one below (pin if needful), and the chain will hang straight. Show but one a week, drill repeatedly upon those used, and

review Sunday will be a natural and easy growth and culmination. If shields for entire quarter are made in advance, introduce "Hope" and "Love" between the months.

*Approach to the lesson.* Are we growing older or younger each day? Older, of course. But are we growing wiser? O there is so much to learn! The older we grow the more we should know. We have now twelve new lessons before us. From them all we can learn one great lesson—one of the sweetest of all, and that is: God cares for his own. Your earthly father works for his own children first of all, not for his neighbor's children. He feeds and clothes you; for you are his first care. So God's children are his first care, and we will learn how he cares for them.

[Show shield; talk about the sort soldiers once wore—how, why, and when used.] Our Father tells us to take a shield called Faith. If we put trust in God between us and everything harmful, nothing can reach us to hurt us. For this month we will have a shield of faith each Sunday to help us to remember the lessons. We will learn many reasons for trusting God, who cares for us, and we will learn what he wants of us. On each shield we will write a duty or something we ought to do for love's sake since God loves us so dearly. Let us learn this little prayer—verse to sing before and after each lesson:

Father, teach us in this lesson

How thou carest for thine own;

Show us how to love and please thee;

May we trust in thee alone.

[Sing to "Dornance" if children learned that tune last quarter, or to any appropriate 8's and 7's.]

*Who wrote our lesson?* God told Hosea to write it. We are to study now in the Old Testament lessons written by prophets who told what was to come by and by and taught God's will to the people. Hosea's name means "deliverance" or "salvation." He lived when the prophet Isaiah did. His book [show it] is written about the sins of the ten tribes that were scattered. [Refer briefly to last year's lessons, "Kingdom Divided," etc.]

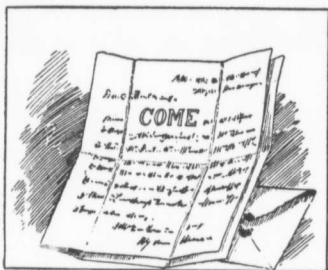
*The invitation.* What is an invitation? What is a "gracious invitation?" One not deserved. The Lord tells Hosea to give this gracious invitation to the people of Israel, and to write it, too, for us to-day. What is it? Hosea said to Israel: "Come back to God. You have sinned; but ask God to forgive and save you. He will. No one else can or will. He says he will love you freely and take you back lovingly and bless you for evermore."



What must we do? We have sinned too, but our Father calls us back. He wants us to be sorry and to come to him. We will write on our shield for to-day, "Repent and return." [Show the shield.]

What is it to repent? To feel sorry, to say so, to ask forgiveness, to do so no more, but to do as our Father says. [Drill on these steps, explaining and illustrating.]

If we have gotten out of the sunshine into the dark, let us not say, "I can't come back, because I am so cold." Because it is dark and cold let us come into the sunshine. So let us come back to our Father's love and care. [Drill on Golden Text.] Come—and come now!



### Kindergarten Hints.

BY JULIA E. PECK.

Let us call our lesson topic "Bible Invitations." We will allow ourselves freedom in teaching these youngest children, for the reason that the adaptation of Old Testament prophecies to the mental capacities of the little ones necessitates the omission of so many confusing historical points that we find the bulk of our lesson ruled out in our sifting process, and then the material left us is too limited.

Taking for our subject "Bible Invitations," we can gather a good deal of material from the teachings of Jesus to use in connection with our Golden Text thought. From the nine verses of our lesson text we glean the invitations: "Return to the Lord," "Ask him to receive." Our invitation says, "I will heal," "I will love," "I will be as the dew," and asks us to "grow as the lily," with the promise that we shall "dwell under his shadow."

More than seven hundred years before Jesus came there lived a prophet who taught the people about God by talking in pictures. The words of the prophet sounded like poetry about birds, flowers, creeping things of the ground, animals, vines, fountains, fig trees, etc. People

in that country like poetry and word pictures. When they forgot God the Father, and turned carelessly into wicked ways, the prophet talked to them about thorns and thistles growing up in their "pleasant places." What do you suppose he meant? The prophet does not say the words, "God will take you back and forgive, if you are sorry." He says, "If you return, I will be as the dew to you: your branches shall spread." Their life depended upon the generous fall of dew from heaven on their fruit and grain. Would they know what the prophet meant by his word picture? Do you know?

Their invitation from the Lord (which is ours too) asks them to turn to the Lord as easily and naturally as flowers turn toward the sun.

Ask the children to watch the nasturtiums in their garden beds. Look in the early morning and see their faces all turned toward the sun. Look at sunset and you will see that their bright faces have followed the sun from east to west. They will be looking toward their glorious light again in the early morning. God made them that way. We can turn to our Light; or we can turn away. God makes us free. God gives us a loving invitation too. When the way seems long and the work too hard God asks us to "dwell under his shadow."

God the Son came to call us to him, even while we are bad, and even before we are beginning to feel sorry. "I am not come to call the righteous, but sinners to repentance" (Matt. 9, 13).

More than seven hundred years after the prophet lived Jesus came, and he, too, talked in pictures, to show that the Lord loves his children and calls them to come to him at any time. One picture story which Jesus told was like this (parable of the great supper, Luke 14, 16-24).

A man gave a great feast for his friends. It was impolite, careless, and unkind in these friends to refuse his invitation and make excuses to stay away. The man sent his servants to invite the blind, the lame—anybody who would like to come. Points to develop: Who is invited? Invited to what? Has everyone received his invitation? Have we any part in carrying invitations to others?

### LESSON II. (July 9.)

DANIEL IN BABYLON. Dan. 1. 8-21.

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

### Primary Notes.

Approach to the lesson. Once upon a time a soldier heard the call to battle. In his tent lay sword, shield, helmet, and all his armor, for long ago

they wore such things for protection. The soldier knew the call might come any minute. He should have been ready, but he was not. His armor was there, but was not buckled on. In great haste he put it on and rushed out to join the ranks. He had his shield on his arm. Alas! he did not use it. He only carried it. One of the flying arrows reached his heart. Of what use was the shield? It might have saved his life. Let us not be like that man, unready for the call to fight against sin, and forgetful of our shields. We are to learn to-day of a man who trusted in God, and in his care, and had his shield in the right place.



*The lesson story.* It is a very old story. About six hundred years before Jesus came it happened. In what book is it found? What is the name of the man we hear about in to-day's lesson? Where was he? How was it that this Jew, Daniel, whose home was in Jerusalem, was found so far away, in heathen Babylon? The beginning of all the trouble was sin and forgetfulness of God. But it was not Daniel's sin. The king of Judah and many of the people sinned, and Babylon's king was allowed to come up against the beautiful city of Jerusalem. The Lord gave the king of Judah into the hand of Nebuchadnezzar, who also took part of the precious vessels out of the temple and carried them away to his own land.

But the king wished some of the princes of Judah to be brought to Babylon that they might be taught in all the learning of that land, and serve him by and by in his court. Daniel and three friends were taken. It was not alone because they were so handsome and strong, but they had studied well, young as they were. They had done their best, and now God meant to give them a chance to stand for him, and to be made ready for wonderful things far away. Do your best, and God will give you something better to do.

Now we have the man, who he was, where he was, and why he was there. But most important of all comes next—what did he do? First of all, he made up his mind what he would do, and then he did it. He held fast to the thing he settled in his own mind was right. The text tells us of

*Daniel's purpose.* He made up his mind to keep clean in mind and body, down there in Babylon, and touch nothing there that he would not dare touch at home. If all boys and girls were as careful to do away from home just what they would do

if father and mother were watching, wouldn't things be different? That first sip of wine would not be taken at home, with mother looking. That first visit to the saloon would never be made, then, in some strange place. And if there never were a first step, there would never be a down-hill path.

[Give in detail, with vivid word picturing, the refusal to touch the wine and meat, the plain fare chosen, and the result.]

*Our duty.* It is the same as Daniel's. He made up his mind what was right. He said to himself and to others, "I will do right." Then he did it. See on our shield to-day the words "Say and Do." When we take a temperance pledge—that is, saying to ourselves, to others, and to God that we will not touch strong drink—let us do as we say.



### Kindergarten Hints.

TOPIC: Daniel in Training.

GOLDEN TEXT: "For ye are bought with a price: therefore glorify God in your body, and in your Spirit, which are God's." 1 Cor. 6. 20.

### HINTS ON METHOD.

A primary temperance lesson is based upon the subject of "keeping the body under." This, however, is to present the negative side of the primary temperance question. Presenting its positive side, we would teach the children to "keep the soul on top." In other words, if we teach exclusively, as from a standpoint of Old Testament law, "Thou shalt not," we are likely to get in response from the children, "If I cannot do this, and must not do that, what can I do?" How much more effective is our Saviour's method, teaching, "Blessed are ye if ye do these (right) things!"

Our primary temperance question resolves itself into the teaching: How blessed are we when we acquire a splendid training of body, mind, and soul!

"Touch not, taste not, handle not."

## LESSON STORY.

When the Editor of the BANNER was eight hundred miles up the Nile, he saw a lot of Arab children who had been rescued from the wild tribes of the Soudan by British officers. They were being trained in the mission school and had learned to read and speak English. They were remarkably bright and intelligent boys. The Rev. F. A. Road, of the Montreal Conference, was so impressed with the beauty and intelligence of one of these boys, that he wished to bring him to Canada, to train him up to stumpy, Canadian, Christian manhood. His parents, however, refused to let him go.

Thus we easily explain what the soldiers of Babylon, a far-away country (which we show by a space on the right of blackboard, brought home boys from Judea, Jesus's country, (space to the left of blackboard).

These boys were put in a training school for three years. Their bodies must be trained to grow straight, strong like a soldier's; and they must be trained to speak in the language of that country.

Were they lonely so far away from home? The Bible does not say. We teach that Daniel was determined to do his best, and to be at his best in his new home. The training teacher had said, "You must eat of the king's meat, and drink his wine." Daniel knew better!

Your big brothers of the Young Men's Christian Association, who have been in training for the boating season, would know better. Our primary boys are eloquent on the subject of training for athletics. Be sure they get hold of the thought of the deeper purpose in training the body to make it a strongly defended, pure, and clean home for the soul.

Daniel, as we relate the story, was polite, but firm. He did not say, "Your king is a heathen. I am forbidden by the Lord, and by my father, to eat such food as this." He said, "I beg of thee to let them give us lentils (a kind of vegetable) to eat." We describe the food, good for people in that hot country, which Daniel was accustomed to eat. Dates pressed into cakes, vegetables, bread, goat's milk. We teach that Daniel was a strong, hungry boy; but he was obedient. He would be laughed at by some of the boys in the training school; but he was sure he was right, and wanted to prove that his body would grow strong and straight if he treated it as the Lord, and as his father had taught him.

We show what his polite insistence brought about. We show that this is just the beginning of the story. The king has now splendidly trained young men to share his work and his triumphs. The king, who is a heathen, has

splendidly trained souls to share his work, to show him the power of the Lord.

A strong soul shut up in a weak body is like a strong man in prison. A strong, faithful, obedient soul in a strong body becomes a leader, a commander, and a victorious soldier in the army of the Lord.

## LESSON III. (July 16.)

## THE HEBREWS IN THE FIERY FURNACE.—Dan. 3. 14-28.

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

## Primary Notes.

*Approach to the lesson.*

Away out West in a new clearing, a place where trees and brush had been cleared away for a new home, a little girl played about among the chips her father was making as he



worked on some boards that were to finish the new house for wife and baby. She was not big enough to do anything for papa except to love and obey him, but he was working for her all the same. When she forgot all about him, and even when she was naughty, she was still his little child, and he loved and cared for her. It was lonely in the place where they were, and often little Lucy looked up to see if papa were still there. By and by she forgot and went farther off. Suddenly a frightened horse dragging a piece of broken wagon came along the road. Lucy was too frightened to call "papa," but in a moment there he was by her side. He caught her up in one arm, and with the other hand, that held a piece of wood, he struck at the horse and turned him away. Lucy was safe. Her father was so near that if she had been old enough to understand, she really had no need to be frightened at all. She was little and weak, but he was big and strong, and he was watching. He cared for his own little girl. So our Father is close to us. We know it. We may well trust him. See what is on our shield to-day: "Do not fear; God is near." He always cares for his children. It is when we do not trust him that we are afraid. He gave the gracious invitation to his sinning children to come back, and he was with Daniel in Babylon. [Review previous lessons.] To-day we learn how he took care of three of his children long ago.

## LESSON STORY.

*The Hebrews.* [Tell who they were, where they were, how they happened to be in Babylon, get-

ting as much of this information as may be from the children. Explain why called Hebrews.]

*The heathen king's command.* [Make a word picture of the scene, the wide plain, the gathered multitudes, the golden image, the king's words, and the burst of music, at which all the heathen followers of the heathen king fell down to worship.]

*The Hebrews' refusal to obey.* Among all the kneeling people three men stood up straight. There were plenty to run with the word to the king, and the story is soon told of the disobedience of these strangers. The king was willing to give them another chance, telling the punishment to follow if they disobeyed; but no, there was no need to try them again. They would not worship the image. They answered the angry king in the words of the Golden Text. [Drill upon this.] They had their shield of faith ready. God was able to save. He would if it was best. If not—if he did not choose to keep them from the furnace—they would still do right. Are we as brave as that? If we trust, we will be brave.

*The punishment.* They did not escape it. Sometimes it is best that trouble should come. It will not be more than can be borne, even if it is deserved. These men did not deserve it, and see how what the king meant to be punishment was turned into a joy.

*The deliverance.* Before they came out of that furnace they had reason to be glad they were there. A fourth came and walked with them. Our Lord will be with us in the hardest places, and at the right time will bring us safely out.



#### Kintergarten Hints.

**GOLDEN TEXT.**—"He shall call upon me, and I will answer him: I will be with him in trouble; I will deliver him, and honor him."—Psa. 91. 15.

Use this text with the thought in Psa. 91. 4, "He shall cover thee with his feathers, and under his wings shalt thou trust."

#### HINTS ON METHOD.

Scarcely a child in class but has tested the "violence of fire." The memory of his burn, however slight, is with him yet. Let us be careful how we startle or shock him unnecessarily by stating that "three men were cast alive into a burning fiery furnace." The point at which to open our lesson without danger to the children's nerves, is here: Children, think of a huge furnace in which there is a fierce fire burning. Its flames are so hot that men fall back from its open door. King Nebuchadnezzar stands looking into the mouth of the burning fiery furnace. What does he see?

"Lo," said he, "I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the son of God."

"Princes, governors, captains," all saw these men "upon whose bodies the fire had no power, nor was a hair of their head singed." From this point we go back to the "beginning of the story," which is a review of last week's lesson.

Another matter for consideration: How much instruction shall we give on the subject of idolatry? Let us look at idolatry from the child's point of view, remembering that he knows nothing whatever about the history of the religions of the world. He can have no conception why a revolt against idol worship should be a matter of life and death in the time of Daniel.

To children the worship of idols seems stupid, senseless. "Why was it so brave," they ask, "for Shadrach, Meshach, and Abed-nego to take a stand against a golden image?" "What harm if the three had humored the seemingly dull-witted king, and bowed down before it?" "What harm could that golden image do, anyway?"

We see the hopelessness of trying to explain these matters. Why waste time trying it?

#### LESSON STORY OUTLINE.

In the training school where Daniel and his three companions were studying and taking military and athletic exercises it was expected that they should pray to the gods of the king. It was the custom in those days that each country should have its own gods. In the far-away home of Daniel and his three friends (Judea) people were taught of God, our Father, and that there are no other gods beside him. We repeat the first commandment.

In this king's country they are very strict about praying to a certain golden image, which they are taught to believe has power to kill and make alive again, and to win or lose victories for them in battle. The three Hebrew friends were

strictly obedient in the matter of keeping their bodies (reviewing 1 Cor. 6. 19) pure and strong. They were just as strictly obedient in the matter of keeping their souls pure, strong, true, for the service of the living God.

When the king set up his golden image which he called "god," and said to the young men, "Ye must pray to my god, and honor it, or suffer a horrible punishment," the three friends said, "Our God forbids it. We choose to suffer the punishment for disobeying this earthly king rather than to disobey the King of heaven."

Said they to the king, "Our God whom we serve is able to deliver us." We learn our Golden Text at this point. At the opening of our lesson we saw the three men unhurt in the midst of the fiery furnace. We teach that any device of the king was powerless to hurt them while they were "under the shadow of the Almighty."

We hear that the king found these three men ten times wiser than any wise men in his country. For climax: "Ye servants of the most high God," said the king, "blessed be the God of Shadrach, Meshach, and Abed-nego," who hath sent his angel to save them from hurt!" Blessed be the God of Shadrach, Meshach, and Abed-nego, who gave their bodies that they might serve their own God.

We try, as a parting thought, to teach how great an honor is conferred upon anyone who is truthfully called "a servant of the most high God."

#### LESSON IV. (July 23.)

#### THE HANDWRITING ON THE WALL.

Dan. 5. 17-31.

GOLDEN TEXT: "God is the judge." Psa. 75. 7.

#### Primary Notes.



*Approach to the lesson.*

[Draw or show picture of a pair of scales or balances. [How do you know when you have the true weight? Suppose you want a pound of something; what must the grocer put in the other

scale? A pound weight, to be sure. Then if the two balance, if they are just even, you know you have a pound; but if not, something is wanting.

Queen Victoria has a regiment of soldiers, called the Queen's Guard, that is made up of men of exactly the same height. If a man is wanting in five inches of this height, or one inch, he cannot belong to it. He is measured to see if he is just tall enough, and not too tall. But

there is something inside every one of us that cannot be measured by a foot rule or yardstick, nor weighed in scales that we can see; yet it is very important to know that there is nothing wanting. God does the measuring and weighing. Suppose our hearts are put in one scale and love in the other, or obedience in the other, or truth, or any of the things God wants us to have to make up one of his children, how will our hearts weigh? Will we be wanting in any of these things?

If a man's purse is not heavy enough, has not enough money in it to buy what he needs, is it always his fault? It may not be. If a poor child is found wanting in clothes to wear, it may not be his fault; but if a man is found wanting in honesty, and steals, it is his fault, and he is punished for it. If our hearts are found wanting in love and trust, we are to blame for it. Our lesson tells about a king who was found wanting in everything that makes a true king and a good man. God weighed him, and he was found wanting.

#### LESSON OUTLINE.

*Who was the king?* It was Belshazzar, grandson of Nebuchadnezzar, of Babylon. He was a wicked, wine-drinking, idol-worshipping king.

*The great feast.* He invited a thousand of his friends, the lords and chief men of the country, to drink wine at a great feast in the palace, and he wickedly commanded the gold and silver vessels from the temple in Jerusalem to be used for the feast.

*The strange writing.* The fingers of a man's hand wrote strange words upon the wall. It was God's way of showing the king how sinful he was, as he drank from those holy vessels. It was not the first wrong thing he had done. It showed how little he cared for the right, and how much he had sinned before, that he should do this. [Picture the fear that fell, the king's call for some one to read the writing, and Daniel's explanation of the solemn words.]

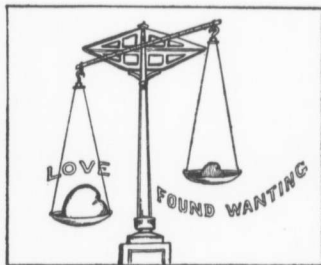
Who judged the king? Who gave the sentence against him as the judge in the courthouse does now to a thief or murderer? God only could see into his heart, and had the right to say what he was, and how he should be punished. [Drill on text.]

*Our duty.* The king was proud. We should be humble and lowly. The king forgot to watch, and the enemy came in. We should be watchful against sin. See on our shield the words written, "Be Humble and Watchful."

A lighthouse stands on a rock, and sends its light far over the water. Ships know the light means "Keep away! there are rocks here."

The light is a warning. Belshazzar is a warning to show what we must not be and must not do.

Let God keep you, and you will not be found wanting.



#### Kindergarten Hints.

**GOLDEN TEXT:** "The grass withereth, the flower fadeth: but the word of our God shall stand forever." Isa. 40, 8.

*Introductory thought.* God the Father speaks with his children. When our thoughts are turned toward him we feel his words in our souls, or we hear them in our thoughts. When our thoughts are turned away from our Father he recalls them ("how often would I have gathered you") by a message, a warning, a sign. This can be developed and illustrated at length, showing different ways in which God has talked with his children in ages past, and talks with us to-day. After showing the ways in which God's word comes to us, we memorize in this connection, "Thy word have I hid in mine heart that, I might not sin against thee" (Psa. 119, 11).

#### LESSON STORY.

Daniel was still in the home of his captivity. Our children are all too familiar with military terms, and easily recall that Daniel was taken captive in war. We tell the children that he probably never went home again, but learned to live contentedly in that strange land.

The new king's name begins with the name of a heathen idol, "Bel." "Bel protect the king," it means, though you and I know that the idol Bel was of no use whatever to the king.

Teach God the Father would protect the king from or warn him against his own wickedness, even while he was using the church furniture and drinking cups—which he had stolen—at his heathen feast, speaking lightly of the while the holy name of God.

The king and his guests are handling with rude hands these treasures God's people hold sacred. Rude words, loud shouts of laughter die on their

lips, and faces turn white to see the fingers of a hand writing on the wall. Who could read these words growing before their sight, out of what seemed empty space? Teach all space is full of the presence of God.

The king saw the "part of the hand that wrote." The king "cried aloud" for some one to read it. Daniel, who always "hid in his heart the word of God," could read it, caring nothing for the promised rewards of the king.

[Teach that Daniel's word to the king was, "And the God in whose hand thy breath is . . . hast thou not glorified?"]

We quote with brief explanation Daniel's interpretation of the writing. The king's soul was weighed, and found worthless. His possession would be taken from him.

Whether the king felt sorry, or learned to speak God's holy name with reverence in the little time left him to live after Daniel read him God's message, the Bible does not say.

The Bible does teach, however, in many different places, that God sends messages or speaks lovingly with all his children who are truly sorry for their sins. Our Father, to his sorrowing, repentant children, says, "I will forgive, I will remove their sins as far as the east is from the west." "I will never fail to send them spring after winter, sunshine after rain, joy after sorrow, love after loneliness, home after wandering."

How long shall the word of our God stand? "The grass withereth, the flower fadeth; but the word of our God shall stand forever."

#### LESSON V. (July 30.)

**DANIEL IN THE DEN OF LIONS.** Dan. 6, 10-23.

**GOLDEN TEXT:** "The Lord is thy keeper." Psa. 121, 5.

#### Primary Notes.



[Review carefully the lessons of the month, impressing the truth that the shield of faith has been used repeatedly. Drill on the duties Repeat and Return; Say and Do; Do not Fear, God is Near; Be Humble and Watchful; and show the one for to-day, Believe and be Safe.]

Believe and Watchful; and show the one for to-day, Believe and be Safe.]

*Approach to the lesson.* How many were ever in any great danger? How many have ever been frightened? If we get into trouble and fall into danger because we have done wrong, are we not more distressed and afraid than if we have been

doing right? Does doing right sometimes get us into trouble? Yes, it does, but we may be sure then that there will be a way out, and we need not be frightened. A boy was away from home at college among hundreds of others. Once, when with some of his mates, one of them brought out some wine and many drank it. This boy refused, and it made the rest angry. They said he should be made to drink, and, as they were more and stronger than he, it seemed as if he were in danger of being hurt, as some of the boys hardly knew what they were about. But the boy was not afraid. He knew he was right. God took care of him, and brought a friend to his help. The Lord was his keeper. Our Father in heaven has brought so many out of danger that we know he will always keep his promise that his children shall "dwell safely." He has given us a wonderful story in the Bible about a man who spent a night with wild beasts, yet was kept safe. To-day's lesson is about this man, Daniel.

*The good man's enemies.* [Enlist the children in telling all they know about Daniel, how he happened to be in Babylon, how he had honored God, and how God had honored him there. Show why he was hated. God's enemies do not love God's friends. Tell of the plot to destroy Daniel.]

*The good man's great friend.* God was on Daniel's side, because Daniel was on God's side. What could wicked men do when God was Daniel's keeper?

*Daniel's trust.* He showed it by keeping right on with what he knew he ought to do. Show or draw picture of the kneeling man. He was not ashamed or afraid to pray just as before. When a boy says his prayers in bed because he is ashamed to kneel lest others make fun of him,



can he expect God to answer him? Trust in God makes us brave.

*God's angel.* Daniel did not escape the dan-

ger. He was thrown into the den of lions, as his enemies hoped. Doing right is not always easy. Trouble may come. But what a night for Daniel in that den! Picture the king's distress, and his early coming to the mouth of the den. What a story Daniel has to tell. God has sent his angels to shut the lions' mouths. The king in his palace was miserable, but Daniel with the wild beasts has God for his keeper, and God's angel, too, for company. Wasn't it worth while? Was he ever sorry that he trusted and obeyed God? Daniel's keeper is ours. Believe him, and you need never be frightened, though you may be in danger. Do as he says, and be safe forever.

### Kindergarten Hints.

**GOLDEN TEXT:** "God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea." Psa. 46. 1, 2.

### HINTS ON METHOD.

We find the heart of our lesson in the king's question, "Is thy God, whom thou servest continually, able to deliver thee from the lions?" We make a figurative application in this way: Lions stand for temptations to besetting sins. They (besetting sins) cannot hurt us if God our Father shuts the doors of temptation—shuts the lion's mouths—and delivers us.

God is our keeper, deliverer, guide, leading us safely through trials of fierce temptations. We use the thought in Psa. 121. 5, "God, thy shade upon thy right hand." When temptation is too strong for us God stands between us and the temptation, a shade upon our right hand.

A figurative den of lions would be many, many temptations. When we are weak then are we strong. When we know that we cannot resist or fight in our own strength, but ask the Father to save from temptation, then are we assured that he will shut the lions' mouths.

### LESSON STORY.

Belshazzar, the king, chose three presidents. Daniel was the chief, or highest. The other two were jealous of Daniel, and tried to get him into trouble with the king. Daniel was good! The only chance to make trouble was to stir up strife about his religion. The king's god was an idol named Bel. Daniel's God was—here was something about which they could make serious trouble for Daniel.

Daniel said his prayers three times a day. The two presidents found Daniel praying, and asking God to take care of him. Now was the

time to stir up trouble! The king listened to the two men doubtfully. He liked Daniel, and tried to save him. The king worked till sunset to save Daniel from unjust punishment, the two jealous ones reminding the king that he had given his word, and must hold to it.

"They brought Daniel, and cast him into the den of lions." Said the king, "Thy God, whom thou servest continually, he will deliver thee." When a stone was fastened against the mouth of the den the king went home to spend a troubled night, in which he could not sleep, could not listen to music, could scarcely wait for daylight, that he might hurry to the den of lions, to ask, "O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions?" Daniel's voice, strong, clear, answered the king, "God hath sent his angel, and hath shut the lions' mouths . . . they have not hurt me."

"Then was the king . . . glad." Daniel was unhurt, "because he believed in his God."

Is this a New Testament story? Is there any one in the New Testament as noble, as brave, as Daniel?

### Whisper Songs for July.

#### FIRST LESSON.

Like the dew upon the lily,  
On the cedar, and the vine,  
Let thy blessing fall, dear Saviour,  
On each little child of thine.

#### SECOND LESSON.

Let us, like the holy children,  
Take our meat and drink from thee,  
Trusting that thy hand will guide us  
In the way we cannot see.

#### THIRD LESSON.

Though thy hand should lead, dear Saviour,  
Through the fire and through the flood,  
What can harm us when beside us  
Stands the holy Son of God?

#### FOURTH LESSON.

Though the hand of God be lifted  
To destroy the work of sin,  
He will call his little children  
To his gates, and lead them in.

#### FIFTH LESSON.

He will charge his holy angels  
To be watchful day and night,  
Over all his little children;  
They are precious in his sight.

### Order of Service

FOR THE PRIMARY DEPARTMENT.

#### Third Quarter.

#### CONCERT.

Jesus loves to listen  
When to him we pray;  
Help us, then, to hasten  
To his feet to-day.

#### PRAYER.

SINGING: "Holy, holy, holy, Lord God Almighty."

*Teacher.* The Lord hear thee in the day of trouble.  
*Class.* The name of the God of Jacob defend thee.

*T.* Send thee help from the sanctuary,  
*C.* And strengthen thee out of Zion.  
*T.* Some trust in chariots, and some in horses;  
*C.* But we will remember the name of the Lord our God.

*T.* Save, Lord!  
*C.* Let the King hear us when we call.  
LORD'S PRAYER (slowly and reverently, in concert).

*T.* What do we learn in Sunday school?  
*C.* That God is our heavenly Father.  
*T.* What book teaches us this beautiful truth?  
*C.* The Holy Bible.

Recite after teacher:

"When my teacher reads the Bible,  
That is God's own holy word,  
And each message that she brings us  
Is a message from the Lord;  
O then I will never trifle;  
I will listen, I will say;  
"Speak, O Lord! thy servant heareth.  
Speak, thy servant will obey."

#### OFFERING.

*Teacher.* We gladly bring our offering to-day to Jesus, because—

*Class.* "The Lord loveth a cheerful giver."  
SINGING (Air, "Jesus loves me");

'Tis but little we can give,  
But our mites we gladly bring;  
Knowing that our blessed Lord  
Will accept love's offering.

He who saw the widow's mite  
Hears the pennies as they fall;  
From his throne in yonder sky  
Jesus sees and counts them all.

BIRTHDAY OFFERING. (Use simple service.)

SUPPLEMENTAL LESSON.

LESSON TAUGHT.

ECHO PRAYER.

LESSON CLOSING (Tune, "What a Friend we have in Jesus");

Jesus, help us to remember  
This sweet lesson from thy word.  
Write upon our hearts forever  
Truths that we this day have heard.  
All the week be near to bless us,  
Bring us to thy house again.  
Lord, be with us; guard us; guide us,  
For our Saviour's sake. Amen.



### The Road Home

O Pilgrim, as you journey, do you ever  
gladly say—  
In spite of heavy burdens and the rough-  
ness of the way—  
That it does not surely matter, all the  
strange and bitter stress,  
Heat and cold, and toil and sorrow—'twilt  
be healed with blessedness,  
For the road leads home?

Home!—the safe and blissful shelter  
where is glad and full content,  
And companionship of kindred; and the  
treasures early rent  
From your holdings shall be given back  
more precious than before.  
Oh! you will not mind the journey with  
such blessedness in store,  
When the road leads home.

Oh! you will not mind the roughness nor  
the steepness of the way,  
Nor the chill, unvested morning, nor the  
dreariness of the day;  
And you will not take a turning to the  
left or to the right,  
But go straight ahead, nor tremble at the  
coming of the night,  
For the road leads home.

### Book Notices.

"My Young Man." By Rev. Louis  
Albert Banks, D.D. 12mo, cloth.  
Price, 75 cents. New York and Lon-  
don: Funk & Wagnalls Company.

Dr. Banks' recent book, "The Christian Gentleman," has had a very large sale, and is one of the most popular books of this most prolific author. Funk & Wagnalls Company now announce a companion volume, entitled, "My Young Man." This new volume, as did the former one, contains a series of addresses to young men delivered in the Young Men's Christian Association Hall, Cleveland, Ohio. They are devoted to the consideration of the young man in his relationships as a son, a brother, a member of society, a lover, a husband, a citizen, a young man and his money, and the young man as himself. The aims of these addresses, or character studies, is to arouse in young men a love and respect for things that they are too apt to regard lightly. Parents

and teachers, who desire to place in the hands of boys and young men a book which will cause them to think more seriously of these subjects, will do well to send for this new volume.

### The Written Review.

We are gratified to find that quite a large number of our superintendents have, without hesitation, adopted the written review blanks issued by our House for the first quarter. This is as it should be. Every school in the church ought to use them. The immediate effect will be to increase the interest of the school and to secure better work throughout the quarter.

In order that all may use the blanks, the price hereafter has been fixed by the House at forty cents per hundred. For twenty-five cents extra the name of the school and superintendent will be printed on each lot, regardless of the number taken. This is just about the actual cost of production, and the price has been fixed at this low rate in order that all our schools may use them.

Now let all superintendents announce, at the beginning of this quarter, that on June 26 there will be another written review, and at the end of every succeeding quarter. The pupils will appreciate this sensible demand upon them for more critical work, and will respond to it gladly. The questions should not be given out till the pupils are in position to write on the day of the review. There is no reason why all should not have the written review. With these blanks, a lead pencil, a book or pad on which to lay the blank, and a good knowledge of the quarter's lessons are all the things necessary to a successful examination.—S. S. Magazine.

The Rev. W. H. Hincks, of Central Methodist church, Toronto, takes charge of Sunday afternoon meetings in the auditorium of that church for the study of the Bible. All residents of the locality not otherwise engaged in Sabbath-school work will find this a good opportunity of supplementing their knowledge of the Bible under able leadership.

# Clipped Wings

BY  
LOTTIE  
MCALISTER

PAPER, 40c.; CLOTH, 60c.

Dr. Withrow, in his introduction, says: "It is written with brilliant literary skill, with force and vivacity, with wit and humor, and with some touches of tragic pathos. It is a tremendous indictment of the liquor traffic, and sets forth the mission and power of woman to ennoble and bless society."

# FIGHTS FOR THE FLAG

By **W. H. Fitchett**

Author of "Deeds that Won the Empire." With Portraits and Plans.

PRICE, CLOTH, \$1.25

"THERE is no bluster, no brag, no nauseous cant about a chosen people; but there is a ringing enthusiasm for endurance, for dashing gallantry, for daring and difficult feats, which generous hearted boys and men will respond to quickly. There is not a flabby paragraph from beginning to end."—*The Bookman (London)*.

# A Double Thread



By **ELLEN THORNEYCROFT FOWLER**

Paper, 75c. Cloth, \$1.25.

"MISS THORNEYCROFT FOWLER has made a distinct advance, even upon her last book. Methodist readers must always regard 'Isabel Carnaby' with peculiar interest, and we shall not be surprised if they enamoured by the charm of that famous story, refuse to admit that the new story is better than the old. We will not quarrel with them; but candor compels us to say that, in plot and thought, and even in the power of its godliness, 'A Double Thread' is Miss Fowler's best piece of literary work."—*The Methodist Recorder*.

# The Cruise of the Cachalot

ROUND THE...  
WORLD AFTER  
SPERM WHALES

BY  
**FRANK T.  
BULLEN**

Illustrated. Paper, 75c.; Cloth, \$1.25

Rudyard Kipling wrote the author: "It is immense—there is no other word. I've never read anything that equals it in its deep-sea wonder and mystery. . . . It's a new world you've opened the door to."

WE PAY POSTAGE.

**WILLIAM BRIGGS,** - Wesley Buildings, - **TORONTO, ONT.**  
C. W. COATES, Montreal, P.Q. S. F. HUESTIS, Halifax, N.S.

35  
20 70

## A GOOD RULE

# Procure the New Books as Soon as Published

Among some of the new books we may mention "**Yesterday Framed in To-day**," a Story of the Christ and how To-day Received Him, by "Mansy"; cloth, illustrated, 70c. "**The Cross Triumphant**," by Florence M. Kingsley, the author of the justly popular books "Titus," "Stephen," "Paul," a new story well worthy of the excellent series to which it forms a complement; cloth, \$1.00; paper, 60c. "**Penelope's Experiences in Scotland**," from the pen of the clever, bright and witty Kate Douglas Wiggin, whom the girls are looking to more and more for their special reading. We heartily recommend this book; price \$1.25 cloth. Rev. Charles M. Sheldon's new book, "**The Miracle at Markham**:" How Twelve Churches Became One, is said to be his best work, and should be in every Library as soon as possible; cloth, 50c.; paper, 30c. An interesting story, "**A Double Thread**," is the latest production from the pen of Ellen Thorneycroft Fowler, the author of one of the most popular books of the past year, "Concerning Isabel Carnaby"; paper, 75c.; cloth, \$1.25. Another book that comes to us with a good recommendation is from the pen of the celebrated authoress, Amelia E. Barr, who well maintains the popularity won with her earliest stories; this new one, "**I, Thou and the Other One**," is said to be the best she has written since "A Snow of Orange Ribbon"; paper, 60c.; cloth, \$1.00. Two books that the boys will be glad to find in the Library and which will be found instructive as well as intensely interesting, are "**The Cruise of the Cachalot**:" Round the World after Sperm Whales, by Frank T. Bullen, first mate; illustrated, paper, 75c.; cloth, \$1.25; Kipling says, "It is immense"; and "**Fights for the Flag**," by W. H. Fitchett, author of "Deeds that Won the Empire," with portraits and plans; cloth, \$1.00. The *London Spectator* says, "Not since Macaulay ceased to write has English literature produced a writer capable of infusing such life and vigor into historical scenes." The raising of the curtain on some of nature's mysteries will be seen by reading Grant Allen's fascinating book, "**Flashlights on Nature**," very fully illustrated by Frederick Enock; cloth, \$1.25. It is desirable that our boys and girls, as well as adults, should know more about the wonders of nature than they do.

These books, along with any others your school would like to have on approbation, we will gladly send on for your inspection. We pay freight one way. It will be to the interest of all to consider the plan of ordering the new books as they are published, and not wait to purchase once or twice a year as may have been done in the past.

Let us hear from you.

WILLIAM BRIGGS,

29-33 Richmond St. West, Toronto

**LINED WITH ALUMINUM**

THE....

# Souvenir Oven



is proof against the gathering of grease or dirt of any kind. The oven is always bright and clean—not so much as a smutch to be seen anywhere. The aerated oven makes impossible the gathering of foul odors of any kind. Pure, fresh air is ever coursing through it—the impure always

crowded out. These are reasons why the most dainty and delicate dish—milky foods of all kinds—can be cooked in an aerated oven without taking on, in any degree, the odors of other dishes. Souvenirs combine every modern convenience and are—"perfect stoves."

—Our Agents, and you find them in every town and city, will be  
—glad to describe this stove and oven to anyone interested.

**Sold everywhere.**

**One will last a lifetime.**

THE

**GURNEY-TILDEN Co., LIMITED,**

Stove, Furnace and Radiator Manufacturers.

**Hamilton, Ont.**

WHOLESALE AGENCIES IN **TORONTO, MONTREAL AND WINNIPEG**