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THE HOME STUDY QUARTERLY



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* Presbyterian Church in Canada *

Rev. R. Douglas Fraser,
Editor & Business Manager
Church & Gerrard Sts., Toronto.



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The Home Study Quarterly

Rev. E. Douglas Fraser, D.D., Editor
Rev. J. M. Duncan, D.D., Associate Editor

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Goodness

By Rev. James Little, B.A.

We all like goodness. Our souls have a taste for it just as our bodies have an appetite for enjoyment. God has so made us that we needs must love the highest when we see it.

We may not acknowledge to others our liking for goodness. When we are with our comrades we may even talk as though we thought there were something rather fine and heroic about being wicked. But when we are by ourselves or with our mothers we know that there is nothing which we quite so much desire as just to be good.

But we are never so fond of goodness as when we see it lived. When it becomes flesh and dwells among us in the form of loved teacher or mother or friend, it thrills us into enthusiastic appreciation.

But in the roll of the ages there has been but one who has lived goodness perfectly, where justice was without flaw, where purity was without stain, where service was without spot, where love was as the love of God Himself. The more we study the life of Jesus the more strangely attractive does goodness—His goodness—become. Thousands have been so stirred by it that they have cried out in their enthusiasm :

“Thou seemest human and divine,

The highest, holiest manhood Thou.”

And what an attractive goodness it was—so complete and satisfying.

There was absolutely nothing narrow about it. It was narrow enough to exclude sin, it is true, but broad enough to take in all else in life. How many-sided were His interests. He reveled in the world's beauty, His eye open to the glory of the lilies and His ear to the joy of the birds. He had a keen relish

for men's social life, adding to the cheer of their marriages and sitting down with them at their banquets. He was interested in commercial life, speaking with discernment of all kinds of business men, the merchant, the farmer, the shepherd and the pearl-diver. His goodness was not the kind that can be spoiled by contact with the world.

Nor was there anything selfish about His goodness. Our great war has taught us that the finest thing about goodness is its willingness to sacrifice life itself for a great cause. That is why the tears we shed for our fallen soldiers are tears of pride as well as of sorrow. But it was Jesus—the world's master in goodness—who first taught men the greatness of dying for others, of giving one's life a ransom for many.

The goodness of Jesus is what all of us admire. He is what we all want to be. Why not let us frankly accept Him as our Saviour and let Him, as we pass through life's experiences, woo us into likeness to Himself ?

Ottawa

What the Prodigal Lost

By Rev. W. M. Kannawin, B.D.

The story of the Prodigal Son found in the fifteenth chapter of Luke is very familiar. What a sad mistake that boy made by not staying at home ! “But,” it may be said, “did it not come out all right ? He came home and was restored to his former position.” Is it certain that his going away made no difference to his after life ? He had lost many things, some of which he could never regain.

How much money did he spend during those years of wandering ? What good he might

have done with his share of the inheritance ! He could never get that money back. Then he had wasted much time and missed many opportunities of doing good. The work that he might have been doing had been left undone, and no doubt he had cultivated bad habits which it would take a long time for him to overcome. And he had lost the confidence of his older brother, and years might pass before all his former companions would believe that he had sincerely repented. It was a good thing that he came back, but how much better it would have been for himself and all concerned if he had not wandered away !

Toronto

Helping the School

By Rev. R. Douglas Fraser, D.D.

The older boys and girls always take a pride in their name and in their family. If it is the right sort of pride, it will lead them to do all they can to make their family name more worth while, and to help on in all the interests of the household.

This pride naturally passes over into day school and Sunday School, and leads to effort for their betterment.

It is a poor theory that holds the teachers and officers of the Sunday School alone responsible for the School's welfare. These, of course, have their part in such responsibility—the main share, if you like. But, without the backing which the older scholars can give, the School stands a poor chance of doing, much less of bettering, its work.

The older scholars can wonderfully help the School by being always present. That was a splendid record, of the two young men recently honored in the Sunday School of Cooke's Church, Kingston, for unbroken attendance of fourteen and sixteen years respectively. There will be little trouble in keeping the younger "teens" always on hand, if they see the older "teens" in their places unfailingly, Sunday by Sunday.

These can also help to preserve the devotional spirit. When an older scholar joins reverently and heartily in all the worship of the School, an atmosphere is created which quiets and subdues the most lively of the

"youngsters." If the big boy is worshipful, the little boys will follow.

The older scholars can set the pace in the preparation of the Lesson ; and where, as is the case in the Sunday School, Lesson preparation is entirely voluntary, example is all powerful ; the younger scholars will soon come to feel that it is a "grown up" thing to have the Lesson well studied and to take an interest in the teaching period. The influence of the Senior classes inevitably flows downward into the Juniors and Primaries.

And in the activities of the classes and the School, the older scholars are the natural leaders. Religion that is not active is lopsided, if, indeed, it can be said to exist at all ; and all Sunday Schools that are seeking to do their full work fully are striving to develop the "expressional" side of the religious life. The budget contribution, the helping hand to the poor or unfortunate, the search for new scholars—these are some of the readiest forms of activity. Scholars of any age, even the youngest, may engage in them. But the older scholars must lead.

Helping the School is well worth while, for the sake of the School ; and for one's own sake also. We grow by doing, and a form of doing open especially to the scholars who have passed beyond the age of mere children is that of "helping the School."

Playing the Game

By Harald S. Patton, B.A.

In every game a player has two things to do,—to check his opponent and to help his team-mate. He has to play *against* the one, and play *with* the other. In hockey and lacrosse and football you have to check your opponent and pass to your *team-mate*. In baseball you have to block the other side's attempts to score, and to help your own side by making assists and sacrifice hits.

And so in the big game that we all have to play, in the race for the character pennant, we have an opposing side to overcome, and team-mates to help. Laziness, carelessness, selfishness, timidity, procrastination, somebody else's sneers, all these are constantly trying to prevent us from scoring. Very

often they tire us out, or hold us back, or force us into touch. If a player is not in condition, or lacking in "pep," if he is overconfident, or if he does not know his opponent's tactics, he is rarely able to break through and score. It is necessary to train long and hard, to know your own weakness, and to study the modes and plays of the opposition.

In this big life-game that we have to play at school, at home and on the street, as well as on the playing field, we have got to train ourselves not for a single game, but for every day. How can we train for this game of character making? Surely, by studying the rule-book,—the Bible contains them all; by consulting with the great captain,—prayer is just doing that; and by taking exercise in the gymnasium of the will,—obeying instructions, sticking to our resolutions, finishing up our job.

It is necessary, too, to watch your opponents closely; to notice when they usually strike you and at what spot they generally get through. You will find it most often happens when something or somebody has annoyed you, or when you are in doubtful company. Watch your line, attend to the weak spots and look out for the enemy's rush.

The other side of the game is team play; playing for the side, not for yourself. That is why a football game is better sport than an individual race. The useful man on the team is the player who passes the ball instead of "hogging" it, or the baseball player who makes a "sacrifice hit," putting himself out, but scoring his team-mate.

Life to the boy who wears Christ's colors should not be a race for individual honors, but a game in which he tries to help the other fellow along. His position may be harder than yours, his chances may be poorer, his opposition may be tougher. You must not neglect your own position, but by playing combination with the fellow beside you, by backing him up closely and by unselfishly sharing the chances with him, you are not only making good yourself, but helping the other fellow and your side to win out. And there is no greater satisfaction possible than this. It brings not only praise, but thanks as well.

Keep in training, consult the captain, watch the opposition, "pass the ball," never say quit: that is playing the game.

Her Garden

By Mrs. D. C. MacGregor

(Marian Keith)

She was driving through the hot city streets, high up on the seat of the market wagon. She was just sixteen and was on a most wonderful journey to the city with father, to buy a new hat. She has decided it was to be white, with a wreath of pink roses. Best of all she was paying for it herself. In the back of the wagon, piled upon the lettuce and cabbages and other vegetables for market, were glowing masses of flowers; garden roses and pansies and sweet peas and many other kinds, all grown in her own garden, by her own hand. And these were to pay for the new hat.

They had long ago left the green fields and white roads, and were now driving through the evil-smelling streets of a poor quarter of the city. She looked with wondering eyes at the blackened walls of the old houses, the dirty yards, the swarms of ragged children. And suddenly she called out, "Oh, father, do stop a minute!"

They were passing a little city play-ground, literally filled with children. And the girl fresh from the great, wide play-ground of green fields and deep, cool woods, stared. Just the summer before, some good women, whose mother hearts were sore for the little ones with no place to play, and whose mother hearts were alarmed at the awful train of those same little ones appearing for crimes in the juvenile court, had bought this play-ground.

It was a tiny lot in a busy corner of the downtown district, with the wall of a great factory along one side. The factory chimneys belched black clouds of smoke over it, the railway tracks cut off a big corner, and every five minutes huge engines thundered past. The sun beat down upon the factory walls and was reflected over the playground as though great oven doors were opened upon

it. There was neither tree nor shrub, nor yet the smallest blade of grass growing on its hot, barren surface. And yet the ragged little folk of the neighborhood loved it; for it was the only place where they might play, without fear of drunken parents or policemen.

They were enjoying it now to the full. Avalanches of little girls swooped down the slides, and ran up, shrieking joyously, to slide down again. All the swings were full, and going up to their greatest height. The merry-go-rounds whirled recklessly. In a corner, a circle of bare-footed merry-makers danced around, their shrill little voices chanting the old song—"Here we go gathering Nuts and May."

It was that song that made the rosy-cheeked country girl call to her father to stop. The sight of those pale little city waifs in their miserable, crowded playground, singing bravely that song of deep woods and green meadows, brought her down from her seat, her arms full of blossoms.

It seemed as though she must have touched an electric button connected with each child, for the next instant all the whirling machinery of the playground had stopped and the whole population came surging towards her, shrieking with joy.

She gave out handfuls of flowers right and left as fast as possible, but soon her arms were empty and she had to run back to the wagon for more. She gave everything she had lavishly,—great bunches of pinks and blue-bells and golden glow and scarlet salvia. And still dirty little hands reached up and shrill little voices pleaded for more.

When the last blossom was given away, the country girl climbed up to her seat amid a wild chorus of thanks, and entreaties to return. And though her face was flushed with joy, she could not help reminding herself that, now, she would have to wear her second best hat with the black ribbon around it all summer. But as they drove away, her father smiled down at her, guessing her thoughts.

"Never mind," he whispered, "Just look back. Isn't that a prettier sight than all the hats in the millinery shop?"

She looked, and gave a delighted cry. The dingy, barren little playground had been

transformed! It was a glorious garden glowing in blue and gold and crimson.

"It's my garden," she said with shining eyes.

London, Ont.

The Palestinian Day

In Palestine there is a difference of about four hours between the longest and shortest days of the year. Sunrise is a distinct moment, bring a swift and unmistakable change over the landscape. The stars rapidly vanish, a flush of lilac spreads over the eastern sky, with long streaks of pink radiating from a yellow centre that every moment grows brighter and brighter. Then in a moment, with a suddenness that almost suggests some accompanying sound, the sun emerges from behind the hills, a glittering disc in a cloudless sky.

From 12 to 3 p.m. is the time of greatest heat. The fierce rays strike down from above, the glare flashes up from the stony ground, the air quivers, and the mountains have a flattened-down appearance under the heat-haze. Plants hang limp and drooping, birds cease to twitter in the branches, at times the cicadas or tree-cricket make the silence startling by a pause in their deafening zee-zee chirping, and the shepherd gathers his flock around him under the shelter of a walnut-tree by the brook, or under the shadow of a rock goes to sleep with his reed-flute in his hand.

As the afternoon advances the air becomes cooler, and beautiful shades of color take the place of dusty gray and common brown, especially where the light falls on the lofty Lebanon, the hills around Galilee, or the cliffs that rise up behind the Dead Sea.

The sun sets as rapidly as it rose. As one watches the bright descent behind the Mediterranean, the familiar words come to mind, "the sun knoweth his going down." And everybody in the land knows it; not only the laborer in the open field, but also the workman down in the narrow street of the town. There is no need of city clock or factory bell to announce the hour.—Mackie's Bible Manners and Customs

*AN ORDER OF SERVICE : Fourth Quarter

Opening Exercises

I. SINGING.

The Son of God goes forth to war,
 A kingly crown to gain :
 His blood-red banner streams afar :
 Who follows in His train ?
 Who best can drink His cup of woe,
 Triumphant over pain,
 Who patient bears His cross below,—
 He follows in His train.
 —Hymn 250, Book of Praise

II. PRAYER. All remain standing.

III. RESPONSIVE SENTENCES. Psalm 34 ;
8, 9, 13, 14, 22.

Superintendent. O taste and see that the
 Lord is good : blessed is the man that
 trusteth in Him.

School. O fear the Lord, ye His saints :
 for there is no want to them that fear Him.

Superintendent. Keep thy tongue from
 evil, and thy lips from speaking guile.

School. Depart from evil, and do good ;
 seek peace, and pursue it.

All. The Lord redeemeth the soul of His
 servants : and none of them that trust in
 Him shall be desolate.

IV. SINGING. Psalm or Hymn selected.
(This selection may usually be that marked
"From the PRIMARY QUARTERLY." See
each Lesson.)V. BIBLE WORK. From the Supplemental
Lessons.VI. READ RESPONSIVELY. See SPECIAL
SCRIPTURE READING in THE TEACHERS
MONTHLY, in connection with each Lesson.VII. SINGING. Hymn 19, Book of Praise.
(It is expected that this hymn from the
Supplemental Lessons will be memorized
during the Quarter.)

VIII. READING OF LESSON PASSAGE.

Class Work

[Let this be entirely undisturbed by Secretary's or Lib-
 rarian's distribution or otherwise.]

I. ROLL CALL, by teacher, or Class
Secretary.II. OFFERING ; which may be taken in a
Class Envelope, or Class and Report En-
velope. The Class Treasurer may collect
and count the money.III. RECITATION. 1. Scripture Memory
Passages from the Supplemental Lessons, or
Memory Verses in Lesson Helps. 2. Cate-
chism. 3. The Question on Missions from
the Supplemental Lessons.

IV. LESSON STUDY.

Closing Exercises

I. SINGING. Hymn 438, Book of Praise.

II. REVIEW FROM SUPERINTENDENT'S
DESK ; which, along with the Blackboard
Review, may include one or more of the fol-
lowing items ; Recitation in concert of
Verses Memorized, Catechism, Question on
Missions, Lesson Title, Golden Text and
Heads of Lesson Plan. (Do not overload
the Review : it should be pointed, brief and
bright.)III. RESPONSIVE SENTENCES. 1 John 3 :
22, 23.

Superintendent. And whatsoever we ask,
 we receive of him, because we keep His com-
 mandments, and do those things that are
 pleasing in His sight.

School. And this is His commandment,
 That we should believe on the name of His
 Son Jesus Christ, and love one another.

IV. DOXOLOGY. Hymn 615, Book of
Praise.

V. BENEDICTION OR CLOSING PRAYER.

* Copies of the above ORDER OF SERVICE on separate sheet may be had at 50c. a hundred

Lesson I.

ELIJAH IN NABOTH'S VINEYARD

October 3, 1915

BETWEEN THE LESSONS—Ch. 20 : 22-43 tells of a second victory of Ahab over the Syrians (see Lesson XII., Sept. 19, ch. 20 : 10-21), and of Ahab's releasing Benhadad, who had been taken prisoner, for which Ahab was rebuked by a prophet.

GOLDEN TEXT—Be sure your sin will find you out.—Numbers 32 : 23.

*Memorize vs. 17-19.

THE LESSON PASSAGE—1 Kings 21 : 11-20. Study 1 Kings, ch. 21.

11 And the men of his city, *even* the elders and the nobles who were the inhabitants in his city, did as Jez'ebel had sent unto them, *and* as it was written in the letters which she had sent unto them.

12 They proclaimed a fast, and set Na'both on high among the people.

13 And *there* came in two men, children of Be'lial, and sat before him : and the men of Be'lial *w*itnessed against him, *even* against Na'both, in the presence of the people, saying, Na'both did *b*laspHEME God and the king. Then they carried him forth out of the city, and stoned him with stones, that he died.

14 Then they sent to Jez'ebel, saying, Na'both is stoned, and *is* dead.

15 And it came to pass, when Jez'ebel heard that Na'both was stoned, and was dead, that Jez'ebel said to A'hah, Arise, take possession of the vineyard of Na'both the Jez'reelite, which he refused to give thee for money : for Na'both is not alive, but dead.

Revised Version—*1* dwelt in ; *2* according as ; *3* the two men, sons of Belial, came in and sat ; *4* bare witnesses ; *5* curse ; *6* dwelleth in ; *7* take possession of it ; *8* and (*small "a"*) ; *9* do that which is evil.

16 And it came to pass, when A'hah heard that Na'both was dead, that A'hah rose up to go down to the vineyard of Na'both the Jez'reelite, to take possession of it.

17 And the word of the Lord came to Eli'jah the Tish'bite, saying,

18 Arise, go down to meet A'hah king of Is'rael, which *is* in Samar'ia : behold, *he is* in the vineyard of Na'both, whither he is gone down to *pos*sess it.

19 And thou shalt speak unto him, saying, Thus saith the Lord, Hast thou killed, and also taken possession ? *8* And thou shalt speak unto him, saying, Thus saith the Lord, In the place where dogs licked the blood of Na'both shall dogs lick thy blood, even thine.

20 And A'hah said to Eli'jah, Hast thou found me, O mine enemy ? And he answered, I have found thee : because thou hast sold thyself to *work* evil in the sight of the Lord.

HOME DAILY BIBLE READINGS

M.—Elijah in Naboth's vineyard, 1 Kgs. 21 : 1-10.

T.—Elijah in Naboth's vineyard, 1 Kgs. 21 : 11-19.

W.—Punishment deferred, 1 Kgs. 21 : 23-29.

Sunday—"What shall it profit," Matt. 13 : 24-28.

Th.—Covetousness and oppression, Micah 2 : 1-10.

F.—The sin of covetousness, Luko 12 : 13-21.

S.—Covetousness punished, Josh. 7 : 19-26.

THE LESSON EXPLAINED

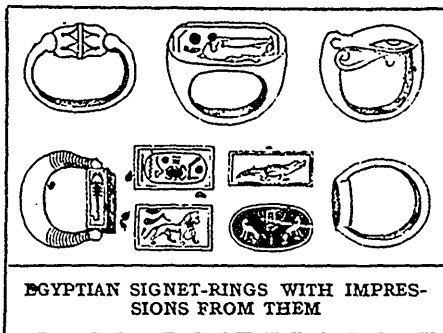
Ahab had a summer capital, Jezreel, about twenty miles northwest of Samaria. Adjoining his palace was a vineyard belonging to Naboth, a citizen of Jezreel, which Ahab wished to purchase. Naboth, however, refused to sell his property, and Ahab's disappointment was so great that he took to his couch, refusing to eat or drink. Jezebel came to his assistance, and sent an order under the king's seal to the chief men of Jezreel, commanding them to have Naboth put to death on a trumped-up charge of having spoken evil against God and the king. Vs. 1-10.

I. NABOTH'S MURDER.—11, 12. Men of his city ; Jezreel, where Naboth lived. Elders and the nobles ; the magistrates of the place, who, it seems, had in their hands the power of life and death. Deut. 16 : 18 required the appointment of such magistrates in every city of Israel. Did as Jezebel had sent. See vs. 8-10. In the letters ; written by Jezebel in the king's name and sealed by having a piece of clay attached to the document stamped

with Ahab's signet ring. Proclaimed a fast ; a day of abstinence from food, a sign of repentance, as if to signify that some one had done a great wrong against God and the king. The fast was meant both to excite prejudice against Naboth as one who had brought disgrace on the city and to cover up the injustice of the proceedings with an appearance of piety and religion. Set Naboth on high ; placed him before the court or assembly where he was to be tried and condemned.

13, 14. Two men ; the witnesses, required by law (see Deut. 17 : 6 ; 19 : 15 ; Matt. 26 : 60). Sons of

Belial (Rev. Ver.) ; worthless fellows, with no character to lose, who would swear to anything for which they were paid. BlaspHeme ; Rev. Ver., "curse." Perhaps the word here means to disown God and the king, —an offence punishable with death by stoning, Lev. 24 : 16. Out of the city. Stoning always took place outside of the city (see Acts 7 : 58). Sent to Jezebel ; in hot haste, to tell her how



EGYPTIAN SIGNET-RINGS WITH IMPRESSIONS FROM THEM

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

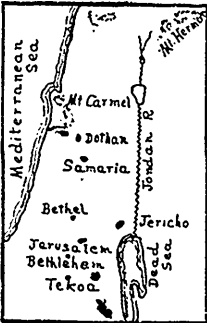
† Courtesy of I. B. R. Association, Mr. S. C. Bailey, Hon. Secretary, 56 Old Bailey, London, England.

promptly and completely they had done her will. Naboth is stoned . . . dead ; and his sons with him (see 2 Kgs. 9 : 20), so that there would be no heir to his property.

II. JEZEBEL'S TRIUMPH.—15, 16. Jezebel said to Ahab ; flushed with triumph at the success of her plan and cruelly heedless of the fate of her victims. Arise, take possession ; every obstacle having now been swept away. Ahab heard . . . Naboth . . . dead. The king neither asked nor cared how this had been brought about : he was concerned only with the gratification of his own wish. Rose up ; sprang from his couch (see v. 4) with joyful alacrity. To go down ; from Samaria, which stands over 1,000 feet higher than Jezreel. To take possession ; of the vineyard so basely won by lying and injustice and murder.

III. AHAB'S DOOM.—17-20. The word of the Lord ; whose eye had been on the royal murderers all the while and with whom they now had to reckon. Elijah the Tishbite ; the stern, outspoken prophet, not afraid to face the king. Go down to meet Ahab. This was more than the king had bargained for,—he had got his vineyard, but he got Elijah along with it. In the vineyard ; meeting the king at the very gate. Hast thou killed . . . taken possession ? It was evident that the king had taken possession of the vineyard ; it was just as certain that he was a murderer. On the rest of v. 19 see ch. 22 : 37, 38. Hast thou found me, O mine enemy ? his enemy because the very sight of the prophet makes the king certain that his sin will be punished. I have found thee ; to tell thee of thy sin and its doom. Sold thyself ; for this vineyard,—surely a foolish and wicked bargain.

THE GEOGRAPHY LESSON



Naboth's vineyard was near Ahab's palace in JEZREEL. Most of the vineyards in Palestine are found on hillsides. They are not fenced off, but to protect the vines from foxes, jackals, and especially from human robbers, watchmen are stationed in commanding positions, sometimes on round towers. To frighten away animals, also, a single cylindrical stone is set up, or a pillar, 3 or 4 feet high, is made of

several stones. Such pillars, whitewashed so as to be seen at night, are a marked feature in a Palestinian landscape.

LESSON QUESTIONS

11, 12 Where did Naboth live? Who were the "elders and . . . nobles?" What command had they received from Jezebel? How had the command been sent? How was it shown to have Ahab's authority? What was the purpose of the fast? Explain "set Naboth on high." What plot did a company of Jews form against Paul? (Acts 23 : 12-15.)

13, 14 Of what was Naboth accused? How was Naboth put to death? Describe the death of Stephen. (Acts 7 : 54-60.) To whom was the news of Naboth's death sent?

15, 16 What news did Jezebel bring to Ahab? What did she bid him do? How did he respond? Explain "go down."

17-20 With what crime did Elijah charge Ahab? Why did Ahab count Elijah his enemy? For what had Ahab sold himself? What is worth more than the whole world? (Mark 8 : 36, 37.)

FOR DISCUSSION

- 1. Is it wrong to desire what does not belong to one?
2. Is it ever right to take away human life?

A PRAYER

Lord God, be with us to-day, in our going out and our coming in, in our rising up and our lying down. Be with us as we meet with those about us, in our own home and in the homes of others. Guard our thoughts and our deeds so that we may live among these to Thy glory. Keep us from wronging others. Deliver us from evil, and save us through Christ Jesus our Lord. Amen.

Prove from Scripture—That we should deal honestly. Shorter Catechism—Ques. 30. How doth the Spirit apply to us the redemption purchased by Christ? A. The Spirit applieth to us the redemption purchased by Christ, by working faith in us, and thereby uniting us to Christ in our effectual calling.

The Question on Missions—(Fourth Quarter. WHAT THE WOMEN OF OUR CHURCH ARE DOING FOR MISSIONS)—1. What is the special work of our women for missions, and how is it carried out? Work for women and children. The women's missionary societies, in both Eastern and Western Sections of the church, have this in charge. There are Presbyterian Societies in most of the Presbyteries and Auxiliaries and Mission Bands in most of the congregations.

Lesson Hymns—Book of Praise : 457 (Supplemental Lesson), 252, 262, 100 (Ps. Sel.), 171 (from PRIMARY QUARTERLY), 251.

FOR WRITTEN ANSWERS

1. How did Jezebel get Naboth's vineyard for Ahab?

.....

2. In what manner was Naboth's death brought about?

.....

SIGN NAME HERE

Lesson II.

ELIJAH TAKEN UP INTO HEAVEN

October 10, 1915

BETWEEN THE LESSONS—The last chapter of 1 Kings (ch. 22), narrates the closing events of Ahab's reign, his death and the succession of his son Ahaziah. 2 Kgs., ch. 1 tells the story of Ahaziah's sickness and death, and the ascension of Jehoram to the throne.

GOLDEN TEXT—In thy presence is fullness of joy; in thy right hand there are pleasures for evermore.—Psalm 16 : 11 (Rev. Ver.).

Memorize vs. 11, 12a. **THE LESSON PASSAGE**—2 Kings 2 : 1-12a.

1 And it came to pass, when the Lord would take up Elijah into heaven by a whirlwind, that Elijah went with Elisha from Gilgal.

2 And Elijah said unto Elisha, Tarry here, I pray thee; for the Lord hath sent me to Beth-el. And Elisha said unto him, As the Lord liveth, and as thy soul liveth, I will not leave thee. So they went down to Beth-el.

3 And the sons of the prophets that were at Beth-el came forth to Elisha, and said unto him, Knowest thou that the Lord will take away thy master from thy head to day? And he said, Yea, I know it; hold ye your peace.

4 And Elijah said unto him, Elisha, tarry here, I pray thee; for the Lord hath sent me to Jericho. And he said, As the Lord liveth, and as thy soul liveth, I will not leave thee. So they came to Jericho.

5 And the sons of the prophets that were at Jericho came to Elisha, and said unto him, Knowest thou that the Lord will take away thy master from thy head to day? And he answered, Yea, I know it; hold ye your peace.

6 And Elijah said unto him, Tarry, I pray thee,

Revised Version—¹ by a whirlwind into heaven; ² as far as Beth-el; ³ Omit away; ⁴ near to; ⁵ Tarry here, I pray thee; ⁶ over against them afar; ⁷ Omit away; ⁸ which parted; ⁹ chariots.

here; for the Lord hath sent me to Jor'dan. And he said, As the Lord liveth, and as thy soul liveth, I will not leave thee. And they two went on.

7 And fifty men of the sons of the prophets went, and stood to view afar off; and they two stood by Jor'dan.

8 And Elijah took his mantle, and wrapped it together, and smote the waters, and they were divided higher and thither, so that they two went over on dry ground.

9 And it came to pass, when they were gone over, that Elijah said unto Elisha, Ask what I shall do for thee, before I be taken away from thee. And Elisha said, I pray thee, let a double portion of thy spirit be upon me.

10 And he said, Thou hast asked a hard thing: nevertheless, if thou see me when I am taken from thee, it shall be so unto thee; but if not, it shall not be so.

11 And it came to pass, as they still went on, and talked, that, behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven.

12 And Elisha saw it, and he cried, My father, my father, the chariot of Israel, and the horsemen thereof.

*HOME DAILY BIBLE READINGS

M.—Elijah taken up into heaven, 2 Kgs. 2 : 1-12.

T.—Elisha succeeds Elijah, 2 Kgs. 2 : 13-22.

W.—A patriarch translated, Heb. 11 : 1-6.

Th.—Paul's farewell, 2 Tim. 4 : 1-8.

F.—Moses and Joshua, Deut. 34 : 1-9.

S.—"Be ye therefore ready," Luke 12 : 32-40.

Sunday—Elijah's reappearance, Matt. 17 : 1-12.

THE LESSON EXPLAINED

I. THE JOURNEY.

—1. It came to pass; perhaps ten years after the call of Elisha, 1 Kgs. 19 : 19-21. During that time Elisha had been the faithful attendant of Elijah. The Lord would take up; not when Elijah would go, but when God would take him. By a whirlwind; a violent wind moving in a circle; drawing up sand, dust, straw, etc., it looks like a great pillar. From Gilgal; amongst the central hills of Palestine, 7 miles north of Bethel.

2, 3. The Lord hath sent me. Every stage



ANCIENT MANTLE

in Elijah's last journey was marked out for him. To Beth-el; 12 miles northwest of Jerusalem. Lord liveth . . . soul liveth; an expression denoting intense earnestness. I will not leave thee. Whatever lay before Elijah, the faithful Elisha was resolved to share with his master. Sons of the prophets; members of

one of the companies of prophets who lived together in various centres in Israel. Knowest thou, etc.? The removal of Elijah that very day had been revealed to these prophets. From thy head; from being thy teacher and master. I know it. Elisha had received the same revelation. Hold ye your peace. It was too sacred a subject, and Elisha's sorrow was too deep for idle talk.

4-6. Again at Bethel, Elijah urges Elisha to allow him to proceed alone, and again Elisha insists on accompanying him. To Jericho; 14 miles southeast of Bethel. For a third time, at Jericho, Elijah tried to persuade Elisha to remain behind, and for a third time Elisha refused; and they two went on "to Jordan," 5 or 6 miles further on.

II. THE PROMISE.—7, 8. Fifty . . . prophets . . . stood; probably on the heights behind Jericho. To view afar off; so that they might afterwards bear witness of the events about to occur. Elijah took his mantle; the cape of sheepskin which covered his shoulders; the sign of his office as a prophet. Wrapped it together; so that it had the appearance of a rod, like that of Moses, Ex. 14 : 10, 21. Smote the waters; strongly, as one smites an enemy (compare Ex. 7 : 20; 8 : 17; Num. 20 : 11). Divided. By the use of the prophetic mantle it was shown that the power was of God.

9, 10. Gone over; to the slopes of Gilead, Elijah's native region (see 1 Kgs. 17 : 1). He may have wished

* Courtesy of I. B. R. Association, Mr. S. C. Bailey, Hon. Secretary, 56 Old Bailey, London, England.

to die amidst the scenes of his childhood. Ask what I shall do for thee; as an expression of affection and gratitude for faithful service. A double portion of thy spirit; not twice Elijah's power and courage, but the portion of the eldest son (see Deut. 21: 17). Elisha asked that he might be fitted to succeed Elijah as the head of Israel's prophets. A hard thing; not for Elijah to give, but only to ask God for. If thou see me, etc. This would be a sign that God had answered Elijah's prayer.

III. THE DEPARTURE.—11, 12a. A chariot (Rev. Ver. Margin, "chariots") of fire, and horses of fire; some wonderful display of God's glory (compare ch. 6: 17). It would assure Elisha that God is ever near His servants. Went up by a whirlwind; not in a chariot of fire. My father, my father; the title affectionately given by younger prophets to an older one. The chariots of Israel (Rev. Ver.), etc.; a picture of the protection which Elijah had been to Israel.

2, 3 Whither was Elijah to go first? What was Elisha's reply to Elijah? Who were the "sons of the prophets?" What did those at Bethel announce to Elisha? What was Elisha's reply? Which disciple said that he would follow Jesus even unto death? (John 13: 37.)

4-8 What was the next stage in the journey of Elijah and Elisha? Whither did they go from Jericho? How was the Jordan divided? What showed that, was done by God's power?

9, 10 What request did Elisha make? What did Elijah's answer mean?

11, 12a. Explain Elisha's exclamation in v. 12.

FOR DISCUSSION

- 1. Would it be a good thing or not if the future were made known to us?
2. Does God send heavenly messengers to earth now?

A PRAYER

O Thou, who art our rock of defence, hide Thy face from our sins, and make us pure and true, like unto Thyself. Enable us to respond with alacrity to Thy call to service. Make us patient as we serve. Give us a kind and gentle feeling towards all. May our lives be transfigured as we dwell in Thy presence. May we be true witnesses for Thee because we work in truth with Jesus Christ Thy Son. Amen.

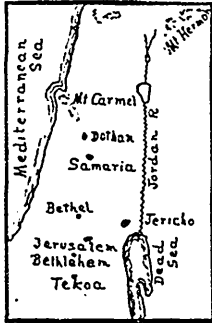
Prove from Scripture—That heaven is a home.

Shorter Catechism—Ques. 31. What is effectual calling? A. Effectual calling is the work of God's Spirit, whereby convincing us of our sin and misery, enlightening our minds in the knowledge of Christ, and renewing our wills, he doth persuade and enable us to embrace Jesus Christ, freely offered to us in the Gospel.

The Question on Missions—2. What is Zenana work in India, and why is it necessary? Zenana work is visiting the native women in their homes. Women of high caste do not go on the streets in India, and are not permitted to see or speak with men, except their own relatives; so that they can be reached only by the women missionaries.

Lesson Hymns--Book of Praise: 457 (Supplemental Lesson), 351, 340, 37 (Ps. Sel.), 320 (from PRIMARY QUARTERLY), 344.

THE GEOGRAPHY LESSON



The city of Jericho was about 15 miles northeast of Jerusalem and 5 or 6 miles from the Jordan. It was situated in a plain, divided in the middle by the river and having high mountains on either side, the western range overhanging the city. Palm trees abounded in the plain, those near the Jordan being the richest. Hence Jericho was called the "City of Palms." In summer the climate was almost unbearably hot, but in

winter it was so delightfully mild that the people went about in linen clothing when the rest of Judaea was covered with snow.

LESSON QUESTIONS

1 Whither was Elijah to be taken? In what manner? Where was Gilgal? Describe the position of another Gilgal. Where does Paul describe himself as ready to be offered? (2 Tim. 4: 3.)

FOR WRITTEN ANSWERS

- 1. Describe the route of Elijah's last journey.
2. How were Elijah and Elisha enabled to cross the Jordan?
3. Tell how Elijah was taken up to heaven.

SIGN NAME HERE

Lesson III. ELISHA HEALS NAAMAN THE SYRIAN October 17, 1915

BETWEEN THE LESSON—Elisha, after the departure of Elijah, returned to the prophets at Jericho, dividing the river in the same way as it had been divided by his master, ch. 2: 13, 14. Ch. 2: 14-18 tells of the vain search for Elijah. Other incidents in the same chapter are the healing of the noxious waters at Jericho and the cursing of the mocking children. Ch. 3 narrates a campaign against Moab by Jehoram, king of Israel, and Jehoshaphat, king of Judah, in which the allied armies were saved by following Elisha's direction. In ch. 4 we have an account of two miracles by Elisha,—the increase of the widow's oil and the bringing of life to the son of the Shunammite woman.

GOLDEN TEXT—I am the Lord that healeth thee.—Exodus 15: 26.

Memorize vs. 7, 8.

THE LESSON PASSAGE—2 Kings 5: 1-10, 14. Study 2 Kings, ch. 5.

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

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

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

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

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

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

Revised Version—1 victory; 2 of; 3 in bands, and had; 4 then would he recover him; 5 And now; 6 Omit therewith; 7 but consider; 8 Omit had; 9 chariots.

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

8 And it was so, when Elisha the man of God had heard that the king of Israel had rent his clothes, that he sent to the king, saying, Wherefore hast thou rent thy clothes? let him come now to me, and he shall know that there is a prophet in Israel.

9 Na'aman came with his horses and with his chariot, and stood at the door of the house of Elisha.

10 And Elisha sent a messenger unto him, saying, Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean.

14 Then went he down, and dipped himself seven times in Jordan, according to the saying of the man of God: and his flesh came again like unto the flesh of a little child, and he was clean.

*HOME DAILY BIBLE READINGS

M.—Elisha heals Naaman the Syrian, 2 Kgs. 5: 1-10.

Th.—A divine command, Matt. 10: 1-8.

T.—Elisha heals Naaman the Syrian, 2 Kgs. 5: 11-19.

F.—Christ heals a leper, Mark 1: 34-45.

W.—Elisha heals Naaman the Syrian, 2 Kgs. 5: 20-27.

S.—Christ's mastery over disease, Luke 17: 11-19.

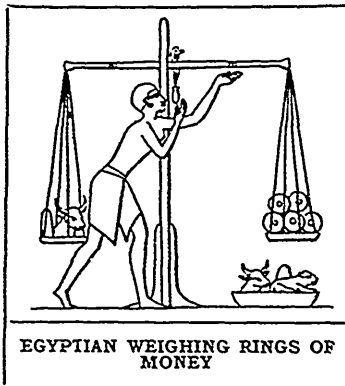
Sunday—A request for cleansing, Ps. 51: 7-17.

THE LESSON EXPLAINED

I. THE HELPLESS LEPER.

—1. Naaman. The name means "pleasantness." Captain of the host; commander-in-chief of the army. King of Syria; the Benhadad II. mentioned in Lesson XII. Third Quarter, 1 Kgs. 20: 10-21. Honourable; literally, "a man of respect," highly esteemed by "his master." Because . . . the Lord; who was not the God of the Hebrews alone, but of other nations as well. Had given deliverance; probably from the Assyrians, the mighty nation north and east of Syria. Mighty man in valour; a brave soldier. But . . . a leper; afflicted with a loathsome contagious disease, incurable save by divine power. (See Lev., chs. 13, 14.) It would seem that lepers were not compelled to live apart in Syria as in Israel.

2, 3. Syrians . . . by companies; in plundering parties, invading Israel, although the two nations were at peace. Brought away captive; amongst the Israelitish women and children seized as slaves. A



little maid; purchased for service in Naaman's household and living there in exile and bondage. She said, "Though a slave, she loved her master and mistress and desired their happiness. Would God; an expression of earnest desire. Prophet . . . in Samaria; Elisha, who had a house in that city, v. 9 (compare ch. 6: 32). Recover (cure) him of his leprosy. The prophet could do this because to him was given God's power.

4-7. One; Rev. Ver. Margin, "he,"—possibly Naaman himself. Told his lord; Naaman's lord or master, the king of Syria. Go to, go. "Set out at once."

Not a moment must be lost to obtain a cure for one so highly valued by the king. King of Israel; Jehoram, the son of Ahab. Ten talents of silver; worth about \$20,000. Six thousand pieces (shekels) of gold; worth some \$60,000. Ten changes of raiment; costly robes, still a common gift to kings and other great persons in the East. Rent his

* Courtesy of I. B. R. Association, Mr. S. C. Bailey, Hon. Secretary, 56 Old Bailey, London, England.

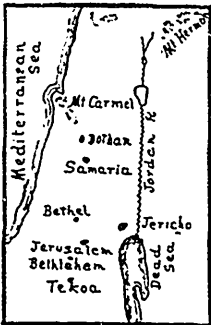
clothes; in distress and alarm. Seeketh a quarrel. Such an impossible request could only be a pretext for renewing hostilities (compare 1 Kgs. 20 : 7).

II. THE MIGHTY PROPHET.—8-10. Elisha . . hoard; in his house in Samaria. Sent to the king; without fear. The prophets were not now in such peril as in Ahab's time. Naaman came; as Jehoram had directed him. Horses and . . chariots (Rev. Ver.); a princely cavalcade bearing the splendid gifts of v. 5. Stood at the door; waiting with the reverence due to so great a prophet. Elisha sent a messenger. He wished to prevent any thought of himself as the worker of the cure from coming into Naaman's mind: the power was all of God. Wash in Jordan; more than 30 miles away. Seven times. The delay of the cure would be a test of faith. Flesh shall come again. The scaly, leprosy scurf would fall off, revealing the clean flesh beneath.

Vs. 11-13 describe Naaman's anger at Elisha's requirement and how it was allayed by his attendants.

III. A WONDERFUL CURE.—14. Dipped . . in Jordan; carrying out to the letter the bidding of the prophet, which was God's bidding. Flesh . . like . . the flesh of a little child; fresh and sweet, all the defilement of leprosy cleansed as sin is washed away in the blood of Jesus.

THE GEOGRAPHY LESSON



Naaman's Syrian home was far to the northeast of Palestine. When he came, bringing a letter from his own king to the king of Israel, he and his attendants had to ford the Jordan somewhere between the Dead Sea and the Sea of Galilee; there were at that time several practicable fords, though there were no bridges. The source of the Jordan is in Mount Hermon, 1,000 feet above sea level. When it enters the Dead Sea, 104 miles to the south, it is 1,292 feet below the level of the sea. In springtime the river frequently overflows its banks, owing to the melting of the snow on Mount Hermon.

LESSON QUESTIONS

1 What does Naaman's name mean? What office did he hold? How was he regarded by his king?

From what foe had he delivered his people? Who had enabled him to do this? With what disease was he afflicted? By whose power alone could this disease be healed?

2, 3 Who suggested a way in which Naaman might be cured? How had this little maid been brought to Syria? What was her employment? How does Paul say servants should act towards their masters?

4-7 Whom did the king of Syria ask to cure Naaman? What presents were sent with Naaman? What did the king of Israel think?

8-10 What message did Elisha send to Jehoram? How did the prophet receive Naaman? What was the prophet's reason for acting in this way? What did he tell him to do? Describe Jesus' healing of ten lepers. (Luke 17 : 11-19.)

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

FOR DISCUSSION

1. Which are the more likely to be happy, the great or the lowly?
2. Is wealth a help or a hindrance to salvation?

A PRAYER

Lord, enable us to receive Thy word with meekness and reverence. May we not think of it as the word of men, but as the word of God which liveth and abideth forever. Let Thy truth be sharper than a two-edged sword, revealing to us our sin and our need of Thee, our king and our portion forever. Amen.

Prove from Scripture—*That God is a healer.*

Shorter Catechism—*Ques. 32. What benefits do they that are effectually called partake of in this life?*
 A. They that are effectually called do in this life partake of justification, adoption, and sanctification, and the several benefits which, in this life, do either accompany or flow from them.

The Question on Missions—3. How are the children of India being helped? Through day and boarding schools, orphanages and industrial schools. Many children who would otherwise die of neglect, are gathered into the orphanages and cared for. In the industrial schools the boys and girls are taught various kinds of work by which they may be able to make their own living when they leave the schools.

Lesson Hymns—Book of Praise : 457 (Supplemental Lesson), 129, 145, 23 (Ps. Sel.), 167 (from PRIMARY QUARTERLY), 151.

FOR WRITTEN ANSWERS

1. How did it happen that Naaman went to Israel to be cured?
2. What did Elisha bid him do and what was the result of his obedience?

SIGN NAME HERE

Lesson IV.

ELISHA'S HEAVENLY DEFENDERS

October 24, 1915

BETWEEN THE LESSONS—Between last Lesson and to-day's we have the story of Elisha's making the iron ax head to swim, vs. 1-7.

GOLDEN TEXT—The angel of the Lord encampeth round about them that fear him, and delivereth them.—Psalm 34 : 7.

Memorize vs. 16, 17.

THE LESSON PASSAGE—2 Kings 6 : 8-17. Study 2 Kings 6 : 8-23.

8 ¹ Then the king of Syr'ia warred against Is'rael, and ² took counsel with his servants, saying, In such and such a place *shall* be my camp.

9 And the man of God sent unto the king of Is'rael, saying, Beware that thou pass not such a place ; for thither the Syr'ians are ³ come down.

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

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

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

Revised Version—¹ Now the : ² he ; ³ coming ; ⁴ And the ; ⁵ Nay, my lord ; ⁶ see ; ⁷ with horses and chariots was round about the city.

*HOME DAILY BIBLE READINGS

M.—Elisha's heavenly defenders, 2 Kgs. 6 : 8-17.

T.—Elisha's heavenly defenders, 2 Kgs. 6 : 18-23.

W.—The all-seeing God, Ps. 139 : 1-12.

Th.—Heavenly defenders, 2 Chron. 20 : 14-21.

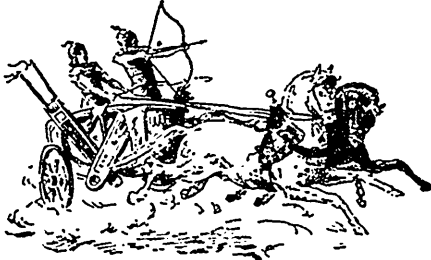
F.—God's guidance, Ps. 25 : 8-20.

S.—"If thine enemy hunger, feed him," Rom. 12 : 14-21.

Sunday—"The Lord helped me," Ps. 118 : 1-14.

THE LESSON EXPLAINED

I. ELISHA'S DIRECTIONS.—8. Then. Whether this was before or after Naaman's cure (see last Lesson, ch. 5 : 1-10, 14) we cannot be sure. The king of Syria ; Benhadad II., as in last Lesson. Warred



AN ANCIENT WAR CHARIOT

against Israel. Bands of plunderers made raids through the fertile plains, especially at harvest times, of course with the knowledge, and under the direction, of the king. Took counsel ; worked out his plan of campaign. With his servants ; his chief officers. In such and such a place ; indicating a definite spot in Israel's territory. My camp ; from which raids might be made in all directions.

9, 10: The man of God ; a title given to the prophet (compare 1 Kgs. 17 : 24 ; ch. 4 : 9). Sent unto the king (Jehoram). Elisha had spoken strongly against Jehoram and his family on account of their sins (see ch. 3 : 13, 14), but, though disapproving

of much in the king's conduct, he, like a true patriot, gave Jehoram the benefit of his knowledge, for the sake of his country. Beware . . . pass not such a place. Josephus, the Jewish historian, says that Jehoram was setting out on a hunting expedition when the warning came. The Syrians are come down ; are lying, or planning to lie, in ambush, ready to spring upon and capture any passer-by. Sent to the place ; a messenger to find out whether the warning were true. Saved himself ; by heeding Elisha's words. Not once nor twice ; several times.

11, 12. The king of Syria . . . sore troubled. His mind was greatly disturbed. Called his servants ; gathered his officers together. Shew . . . which . . . for . . . Israel. The king thought that there must be a traitor amongst his own officers. None ; a flat and emphatic denial of disloyalty. Elisha, the prophet, etc. The one who made this answer may have got his information by living amongst the Israelites or from some captive. In thy bedchamber ; the most secret place.

II. ELISHA'S DANGER.—13, 14. Go and spy ; hunt out this most dangerous of enemies. Send and fetch him ; take him prisoner and thus put an end to his giving secret information to the king of Israel. In Dothan ; a town ten miles north of Samaria, the capital of Israel, on the great road from Egypt to Damascus. Chariots ; two-wheeled vehicles, usually drawn by two horses. The Egyptian, Greek and Roman chariots carried two men, the warrior and a driver ; but the Syrian, and other Asiatic, chariots carried three, the warrior, the driver and a shield-

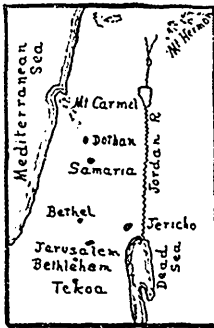
* Courtesy of I. B. R. Association, Mr. S. C. Bailey, Hon. Secretary, 56 Old Bailey, London, England.

bearer. A great host; of foot soldiers. Com-
passed the city about; surrounded it completely, so
that no one could go in or out unseen by the besiegers.

15. **Servant**; a personal attendant, the successor
of Gehazi, now a wealthy leper (see ch. 5. 20-27). **Was
risen early.** Perhaps something unusual had
awakened him, it may have been the noise of the
chariots or the alarm raised by the town watchmen.
Alas, my master! Startled, but in no coward mind
to run away from the peril, the servant rouses his chief.
How shall we do? He saw no way of escape.

III. **ELISHA'S DELIVERANCE.**—16, 17. Fear
not. Elisha knew that God would find some way of
overcoming the enemies of His prophet and His people.
They . . . with us . . . more than they . . . with them.
Elisha speaks as a man sure of God's protecting hosts
whether he can see them with the bodily eye or not.
Elisha prayed; thus the servant's mind was turned to
God as the one real and sufficient protector. **Open his
eyes; make him to see,** as with the bodily eye, the
heavenly defenders all round about the city. **Horses
and chariots of fire;** a picture of the angel host
which protects God's people.

THE GEOGRAPHY LESSON



DOTHAN, where Elisha
was staying at the time of
the Lesson, was an ancient
town, standing on the sum-
mit of a mound, about 10
miles north of Samaria.
The road which passed
through it was one of the
most frequented highways
in the kingdom. The
neighborhood of Dothan
has always been famous for
its springs, and the pastur-
age is still the best and
freshest in time of drought.
Farmers still find excellent

grazing for their sheep and goats as did the sons of Ja-
cob long ago. The abundance of drinking water has
always made Dothan a favorite halting place for trav-
elers of all sorts.

LESSON QUESTIONS

8 Who was "the king of Syria?" Describe the war-
fare of Syria with Israel. With whom did Benhadad

take counsel? Which Psalm says that God will laugh
at those who take counsel against Him? (Ps. 2 : 4.)

9, 10 What title is given to the prophet in v. 9?
Why had Elisha spoken against Jehoram? What warn-
ing did he now give? What is said in Ezekiel about
the duty of a watchman to give warning? (Ezek. 3 :
17-21.)

11, 12 How did the king of Syria try to discover the
traitor? Find the verses of a Psalm which teach us
that God knows all our thoughts and words. (Ps. 139 :
2, 4.)

13-15 How was Elisha's servant affected by dis-
covering the Syrian host? Who came to capture
Jesus in Gethsemane? (Matt. 26 : 47.)

16, 17 How was the fear of Elisha's servant removed?
Which Psalm pictures the angel of the Lord as en-
camping round about God's people? (Ps. 34 : 7.)

FOR DISCUSSION

1. Is spying an honorable occupation?
2. Should we look upon fear as a sin?

A PRAYER

O God, our shield and defender, open our eyes that
we may see Thy glory and know Thy power. Teach
us what it means to depend on Thee. In time of
anxiety and surprise may we learn how to cast all our
care upon Thee, so that we can be at peace in the midst
of tumult. Show us how to give testimony for Thee by
the trust that is never dismayed. We ask all for Jesus'
sake. Amen.

Prove from Scripture—*That angels minister to us.*
Shorter Catechism—*Ques. 33. What is justification?*
A. Justification is an act of God's free grace,
wherein he pardoneth all our sins, and accepteth us as
righteous in his sight, only for the righteousness of
Christ imputed to us, and received by faith alone.

The Question on Missions—4. Tell about the work
of Bible women in our Foreign Mission fields. They go
about the country and through the cities and villages
reading and teaching the gospel, sometimes in a home
or on the street. They are trained in the mission
schools, and are sometimes paid by the native church.

Lesson Hymns—Book of Praise : 457 (Supple-
mental Lesson), 263, 272, 64 (Ps. Sel.), 273 (from
PRIMARY QUARTERLY), 202.

FOR WRITTEN ANSWERS

1. How was the king of Israel warned against his enemies?
2. Describe the attempt of the Syrian king to capture Elisha.....
3. Of what was Elisha's servant afraid and how was his fear removed?

SIGN NAME HERE.....

Lesson V.

THE BOY JOASH CROWNED KING

October 31, 1915

LESSON SETTING—To-day's Lesson turns from the history of the Northern kingdom, Israel, to that of Judah, the Southern kingdom.

GOLDEN TEXT—The house of the wicked shall be overthrown: but the tent of the upright shall flourish.—Proverbs 14: 11 (Rev. Ver.).

Memorize vs. 11, 12.

THE LESSON PASSAGE—2 Kings 11: 4-12. Study 2 Kings 11: 1-20.

4 And ¹ the seventh year Jehoiada sent and fetched the ² rulers over hundreds, with the captains and the guard, and brought them to him into the house of the Lord, and ³ made a covenant with them, and took an oath of them in the house of the Lord, and shewed them the king's son.

5 And he commanded them, saying, This is the thing that ye shall do: ⁶ A third part of you that ⁷ enter in on the sabbath shall ⁸ even be keepers of the watch of the king's house;

6 And the third part shall be at the gate ⁷ of Sur; and a third part at the gate behind the guard: so shall ye keep the watch of the house, ⁸ that it be not broken down.

7 And ⁹ two parts of all you that go forth on the sabbath, ¹⁰ even they shall keep the watch of the house of the Lord about the king.

8 And ye shall compass the king round about, every man with his weapons in his hands: and he that cometh

Revised Version—¹ in the; ² captains over hundreds, of the Carites, and of the guard; ³ he; ⁴ a (small "a"); ⁵ come in; ⁶ Omit even; ⁷ Omit of; ⁸ and be a barrier (end of verse); ⁹ the two companies of you, even all that go forth; ¹⁰ Omit even they; ¹¹ ranks; ¹² when; ¹³ Omit the; ¹⁴ Omit things; ¹⁵ men, those that; ¹⁶ those that were to go out; ¹⁷ the priest delivered to; ¹⁸ the spears and shields that had been king David's, which were in the house of the Lord; ¹⁹ from the right side of the house to the left side of the house, along by the altar and the house, by the king round about; ²⁰ Then he brought out.

within the ¹¹ ranges, let him be slain: and be ye with the king ¹² as he goeth out and ¹³ as he cometh in.

9 And the captains over ¹² the hundreds did according to all ¹⁴ things that Jehoiada the priest commanded: and they took every man his ¹⁵ men that were to come in on the sabbath, with ¹⁶ them that should go out on the sabbath, and came to Jehoiada the priest.

10 And ¹⁷ to the captains over hundreds ¹⁸ did the priest give king David's spears and shields, that were in the temple of the Lord.

11 And the guard stood, every man with his weapons in his hand, ¹⁹ round about the king, from the right corner of the temple to the left corner of the temple, along by the altar and the temple.

12 ²⁰ And he brought forth the king's son, and put the crown upon him, and gave him the testimony; and they made him king, and anointed him; and they clapped their hands, and said, God save the king.

*HOME DAILY BIBLE READINGS

M.—The boy Joash crowned king, 2 Kgs. 11: 1-12.

T.—The boy Joash crowned king, 2 Kgs. 11: 13-20.

W.—A boy king seeks God, 2 Chron. 34: 1-7.

Th.—Idolatry to be destroyed, Deut. 12: 1-7.

F.—Rulers must be just, 2 Sam. 13: 1-7.

S.—God's message to Judah, Jer. 22: 1-9.

Sunday—God's promise to David, Ps. 89: 28-37.

THE LESSON EXPLAINED

Athaliah, the daughter of Ahab and Jezebel and wife of Jehoram, king of Judah (2 Chron. 21: 6), when her son Ahaziah died, usurped the throne of Judah, slaying all the males of the royal house and reigning in her own name for 6 years. Unknown to her, however, Jehoash or Joash, the infant son of Ahaziah, had been saved from the massacre by Jehosheba, a half sister of Ahaziah, and her husband, Jehoiada, the high priest, and was kept in hiding in the temple.

I. THE OATH.—4. The seventh year; of Joash's age. Jehoiada; the high priest and husband of Jehosheba, the aunt of Joash (see 2 Chron. 22: 11). Fetched the captains over hundreds (Rev. Ver.). There were five of these "captains" (see 2 Chron. 23: 1), set over as many companies of the royal bodyguard. With the captains; Rev. Ver., "of the Carites;" soldiers belonging to the guard. The Rev. Ver. Margin calls them "executioners" from the office which it was the custom for them to perform. And of the guard (Rev. Ver.); literally, "runners;" a second class of soldiers. Made a covenant with them; an agreement to place the king's son on the throne. Took an oath; swore them to secrecy. Shewed them the king's son; Joash, their rightful ruler.

II. THE PLOT.—5-8. This . . . ye shall do. Jehoiada describes the plan that is to be followed. A third part of you; of the soldiers that enter in (to their barracks, going off duty) on the sabbath (an appointed Sabbath when the people would be assembled at the

temple, v. 13). Keepers . . . of the king's house; to prevent Queen Athaliah's going out without their leave. The royal palace was near the temple. A third . . . at the gate of Sur; some gate of the temple now unknown. A third

. . . at the gate behind the guard ("runners"). The "runners" may have been favorable to Athaliah, so that they had to be held in check by another more reliable part of the guard. Two parts . . . that go forth; from their barracks, to go on duty. These were to guard the temple (the house of the Lord) and the king. Within the ranges; Rev. Ver., "the ranks," having broken through the ranks to attack the king. Any one doing this was to be slain without mercy.



A HIGH PRIEST IN HIS ROBES

9, 10. Captains over the hundreds did . . . all. They were assisted by the Levites gathered from all parts of the country (see 2 Chron. 23 : 2, 7, 8). Jehoiada . . . commanded. He was the chief mover in the whole plan. King David's spears and shields; weapons which David had laid up in the temple.

III. THE CROWNING.—11, 12. The guard stood; probably drawn up in ranks right across the temple court from north to south, along by the altar (of burnt offering) and the temple. The altar stood exactly in front of the temple porch. Brought out (Rev. Ver.) the king's son (Joash); into the court, with soldiers before and behind, that is, "round about" him, v. 11. Crown; likely a band of gold, plain or jeweled, fastened behind with a riband. And . . . the testimony. The "testimony," that is, perhaps, the Book of the Law kept in the Ark of the Covenant (Deut. 31 : 28) was placed on the young king's head, to indicate that, though he was a ruler, he was under God's law. Anointed him; poured oil on his head, as a sign of his being set apart to the royal office. Clapped their hands; in joyful approval. God save the king; the usual greeting for a new king (see 1 Sam. 10 : 24; 2 Sam. 16 : 16; 1 Kgs. 1 : 25, 39).

Vs. 13-20 tell of the death of Queen Athaliah and the restoration of the worship of Jehovah in place of the Baal worship set up by the usurping queen.

forming a broad cylindrical tower surmounted by a magnificent dome. This is the famous Mosque of Omar.

LESSON QUESTION

4 How old was Joash at the time of the Lesson? Where and by whom had he been kept in safety? Whom did Jehoiada summon? What agreement was made between Jehoiada and the captains? What high priest declared that Jesus ought to die? (John 11 : 49, 50.)

5-8 What time was appointed for making Joash king? How many companies of soldiers were there? What part was assigned to each company? By what plan did Paul once secure his deliverance from a plot? (Acts 23 : 17.)

9, 10 By whom were the soldiers assisted? Who was the chief mover in the plan? Explain "king David's spears and shields."

11, 12 Where did the guards take their stand? Whither was Joash brought? How was he protected? What was the crown like? What else was placed on Joash's head? What did this signify? How was Joash set apart as king? How did the people express their gladness?

FOR DISCUSSION

1. Is it ever right to take an oath?
2. Is the position of a king one to be coveted?

A PRAYER

We praise Thee, O God, for the boys and the girls whom Thou hast given us to train for Thee. Give us wisdom that we may lead them in Thy way. May our home be a home where Thy name is honored by every member of the household. Save us from hindering Thy work in them by a hasty word or an ill-advised act. Let all that we say or do be to Thy glory, through Christ. Amen.

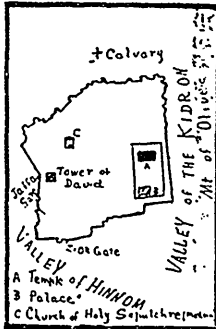
Prove from Scripture—That godliness is real gain.

Shorter Catechism—Review Questions 30-33.

The Question on Missions—5. Describe the work of the Iere Home in Trinidad. Girls who live where there are no schools, or who are too old to attend the schools near them, live in the Home and attend school. When able, they pay a small fee.

Lesson Hymns—Book of Praise : 457 (Supplemental Lesson), 22, 19, 32 (Ps. Sel.), 94 (from PRIMARY QUARTERLY), 91.

THE GEOGRAPHY LESSON



The royal palace in JERUSALEM occupied practically the same site as that on which the mosque el-Aksa now stands. It was in the temple area in the southeastern part of the city. From the level on which the palace stood a stairway led up to the higher ground on which the temple stood. That stairway was long ago replaced by one much more splendid. At the top of the modern steps is a tall gateway with several arches leading to the upper terraces. On the site of the temple itself there stands today a large building whose walls are covered with porcelain tiles and slabs of marble. The central portion of the building is carried up higher than the rest.

FOR WRITTEN ANSWERS

1. How was the life of the infant Joash saved?

.....

2. Describe Jehoiada's plan for making Joash king.

.....

SIGN NAME HERE.....

Lesson VI.

JOASH REPAIRS THE TEMPLE

November 7, 1915

BETWEEN THE LESSONS—The Lesson follows immediately upon that for last Sabbath.

GOLDEN TEXT—God loveth a cheerful giver.—2 Corinthians 9 : 7.

Memorize v. 9.

THE LESSON PASSAGE—2 Kings 12 : 4-15. Study 2 Kings 11 : 21 to 12 : 16.

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

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

6 But it was so, that in the three and twentieth year of king Jeho'ash the priests had not repaired the breaches of the house!

7 Then king Jeho'ash called for Jehoi'ada the priest, and ⁸ the other priests, and said unto them, Why repair ye not the breaches of the house? now therefore ⁷ receive no more money ⁸ of your acquaintance, but deliver it for the breaches of the house.

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

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

Revised Version—¹ hallowed; ² in current money, the money of the persons for whom each man is rated, and all; ³ it cometh; ⁴ from; ⁵ they shall repair; ⁶ for the; ⁷ take; ⁸ that they should take; ⁹ Omit to; ¹⁰ money that was weighed out into the hands; ¹¹ paid; ¹² the; ¹³ for buying; ¹⁴ hewn; ¹⁵ But there; ¹⁶ cups; ¹⁷ for the; ¹⁸ them that did the work; ¹⁹ give to them that did the work.

money that was brought into the house of the LORD.

10 And it was so, when they saw that there was much money in the chest, that the king's scribe and the high priest came up, and they put up in bags, and told the money that was found in the house of the LORD.

11 And they gave the ¹⁰ money, being told, into the hands of them that did the work, that had the oversight of the house of the LORD : and they ¹¹ laid it out to the carpenters and ¹² builders, that wrought upon the house of the LORD,

12 And to ¹² masons, and ¹³ hewers of stone, and ¹³ to buy timber and ¹⁴ hewed stone to repair the breaches of the house of the LORD, and for all that was laid out for the house to repair it.

13 ¹⁵ Howbeit there were not made for the house of the LORD ¹⁶ bowls of silver, snuffers, basons, trumpets, any vessels of gold, or vessels of silver, of the money that was brought into the house of the LORD :

14 ¹⁷ But they gave that to ¹⁸ the workmen, and repaired therewith the house of the LORD.

15 Moreover they reckoned not with the men, into whose hand they delivered the money to ¹⁹ be bestowed on workmen : for they dealt faithfully.

*HOME DAILY BIBLE READINGS

M.—Joash repairs the temple, 2 Kgs. 11 : 21 to 12 : 8.

Th.—Little, yet much, Mark 12 : 38-44.

T.—Joash repairs the temple, 2 Kgs. 12 : 9-16.

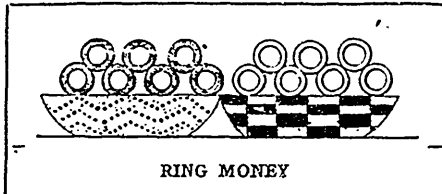
F.—Willing offering for God's house, Ezra 1 : 2-6.

W.—An offering from everyone, Ex. 30 : 11-16.

S.—Sincere giving, 2 Cor. 8 : 1-11.

Sunday—"Not grudgingly," 2 Cor. 9 : 6-11.

THE LESSON EXPLAINED



Joash began to reign over Judah, when he was seven years of age, and ruled well as long as Jehoiada, the high priest lived; but he permitted the people to offer sacrifices elsewhere than at the temple in Jerusalem. Chs. 11 : 21 to 12 : 3.

I. THE PRIESTS' NEGLIGENCE.—4. Jehoash; a fuller form for Joash. Said to the priests; amongst whom he had lived as a child in the temple, ch. 11 : 3. Money of the dedicated things; the first kind of offerings mentioned in v. 4.—the money given for the vessels and implements used in the temple service (see 1 Kgs. 7 : 51). Money . . . passeth the account; Rev. Ver., "in current money," not coined money, which was not used in Joash's time, but pieces of silver varying in weight, the value of each being fixed by weighing. Money . . . every man . . . set at; the amount required by various dues and vows,—the

second kind of offerings. Money . . . any man's heart to bring; the third kind of offerings,—all free-will gifts. All the offerings were to be used for the temple repairs, until these were completed.

5, 6. Every man (of the priests) of his acquaintance. 2 Chron. 24 : 5 says that the collection was to be made in all "the cities of Judah," and not only in Jerusalem. It was natural, therefore, that each priest should gather his share in the neighborhood from which he had come. Repair the breaches; make good any damages to the walls or other parts of the buildings. These directions must have been given some time after Joash became king; a child of seven would not have seen the need of temple repairs. Three and twentieth year; when Joash was 30 years old. The priests had not repaired. No reason is given for their neglect.

II. THE KING'S REBUKE.—7, 8. Why repair ye not . . . ? The priests are taken sharply to task for their slackness. Receive no more money. The going round the country to gather money was to cease. Deliver it; that is, allow it to be delivered,—brought by the givers themselves to the temple. Priests consented; apparently glad to be relieved of collecting the needed money. Neither to repair. The responsibility of laying out the fund was also removed from the priests to be given into other hands.

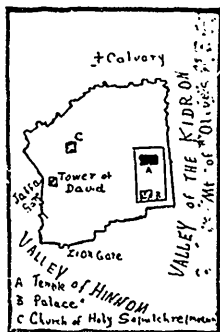
* Courtesy of I. B. R. Association, Mr. S. C. Bailey, Hon. Secretary, 56 Old Bailey, London, England.

9, 10. Jehoida the priest; at the king's command, 2 Chron. 24 : 8. A chest . . . beside the altar; the brass altar in the middle of the court in front of the temple, used for burnt offerings. Priests that kept the door; the entrance to the court in which the altar stood, and into which the priests and Levites alone, and not the people, were permitted to enter. The priests would put the money into the chest in full sight of the givers. Money brought; in response to the royal proclamation, 2 Chron. 24 : 9. Much money in the chest; as would be evident from lifting it; besides, the priests would see the offerings as they came in. The king's scribe; the royal secretary. He would be a check on the high priest in reckoning up the money. Told the money; found out its value by weighing it. This was done in the king's office, 2 Chron. 24 : 11.

III. THE WORKERS' FIDELITY.—11-15. Them that did the work; the contractors or overseers in charge. Laid it out; paid it to the actual workmen. The overseers bought all the materials, besides paying the laborers. There were not made. The temple vessels and implements were made only after the repairs were completed (see 2 Chron. 24 : 14). To the workmen; those in charge. Beckoned not; did not require an account. For they dealt faithfully; using the money honestly for its intended purpose.

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

THE GEOGRAPHY LESSON



The TEMPLE built by Solomon included the house and the surrounding court, which enclosed the house, altar and other belongings. In front of the temple was a porch, the entrance of which was supported by two pillars of brass. The porch opened into a court, in which stood the great altar of brass used for burnt offerings, and to the south of this (the temple proper faced east) the brazen "sea," a huge basin with a capacity of 2,000 gallons, standing on 12 oxen of brass.

LESSON QUESTIONS

4 What task did Joash assign to the priests? What are the three kinds of offerings mentioned in v. 4? For

what purpose were all these offerings to be used? What was the money of Joash's time like?

5, 6 Where were the priests to make collections? To whom would each one naturally go? What directions did Paul give regarding church collections? (1 Cor. 16 : 1, 2.) Did the priests carry out the king's commission?

7, 8 For what did the king rebuke the priests? What were they no longer to do? How was the money now to be collected? Of what further duty were the priests relieved? Find two parables of Jesus which rebuke unfaithfulness. (Matt. 25 : 14-30; Luke 19 : 12-26.)

9, 10 What was the king's new plan for receiving money? What was the result? How were errors guarded against? Where does Paul teach handlers of public money to guard their reputation? (2 Cor. 8 : 20, 21.)

11-15 Describe the way in which the money received was expended.

FOR DISCUSSION

1. Should the church receive any aid from the state?
2. Is the law of the tithe binding on Christians today?

A PRAYER

Cleanse us, O God, without, within. Let there be nothing in the living temple which Thou hast made for Thyself which is not in keeping with Thy presence with us. Teach us how to rise always nearer to Thee on the wings of faith. Bless to us the message from Thy word we have read this week, and may Thy word bear rich fruit in our lives. For Jesus' sake. Amen.

Prove from Scripture—That we should be cheerful givers.

Shorter Catechism—Ques. 34. What is adoption? A. Adoption is an act of God's free grace, whereby we are received into the number, and have a right to all the privileges of the sons of God.

The Question on Missions—6. What other work is being done for women and children in Trinidad? Women are being trained as teachers in the schools and as Bible women. In the public schools which the East Indian children attend, the missionaries are allowed one hour each morning for religious teaching. Besides, the children are gathered into Sunday Schools.

Lesson Hymns—Book of Praise : 457 (Supplemental Lesson), 367, 383, 98 (Ps. Sel.), 425 (from PRIMARY QUARTERLY), 389.

FOR WRITTEN ANSWERS

1. Describe Joash's first plan for raising money to repair the temple.....
2. Explain the failure of this plan.....
3. What plan was then adopted and with what result?.....

SIGN NAME HERE.....

Lesson VII.

DANIEL IN THE KING'S COURT

November 14, 1915

—WORLD'S TEMPERANCE SUNDAY

LESSON SETTING—In the third year of Jehoiakim, king of Judah (B.C. 605), Nebuchadnezzar, king of Babylon, laid siege to Jerusalem. Part of the temple vessels and some Jewish captives fell into his hands and were carried away to Babylon. Amongst the captives were four youths of noble blood, Daniel, Hananiah, Mishael and Azariah.

GOLDEN TEXT—Watch ye, stand fast in the faith, quit you like men, be strong.—1 Corinthians 16 : 13.
Memorize v. 15.

THE LESSON PASSAGE—Daniel 1 : 8-16, 19, 20. Study Daniel, ch. 1.

8 But Dan'iel purposed in his heart that he would not defile himself with ¹ 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 ² had brought Dan'iel into favour 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 ³ children which are of your ⁴ sort ? then shall ye make me endanger my head ⁵ to the king.

11 Then said Dan'iel to ⁶ Mel'zar, whom the prince of the eunuchs had ⁷ set over Dan'iel, Hanani'ah, Mi'shuel, and Azari'ah,

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

13 Then let our countenances be looked upon before thee, and the countenance of the ⁸ children that eat of

Revised Version—¹ Omit the portion of ; ² made prince ; ³ youths ; ⁴ own age ? so should ye endanger ; ⁵ with ; ⁶ fairer, and they were fatter ; ⁷ Omit the portion ; ⁸ matter ; ⁹ concerning which the king ; ¹⁰ enchanters.

¹ the portion of the king's meat : and as thou seest, deal with thy servants.

14 So he ² consented to them in this matter, and proved them ten days.

15 And at the end of ten days their countenances appeared ³ fairer and fatter in flesh than all the ⁴ children which did eat ⁵ the portion of the king's meat.

16 ¹¹ Thus Mel'zar took away the portion of their meat, and the wine that they should drink ; and gave them pulse.

19 And the king communed with them ; and among them all was found none like Dan'iel, Hanani'ah, Mi'shuel, and Azari'ah : therefore stood they before the king.

20 And in ¹² all matters of wisdom and understanding, ¹³ that the king enquired of them, he found them ten times better than all the magicians and ¹⁴ astrologers that were in all his realm.

Daniel to find favour and compassion in the sight of the king ; ⁵ with ; ⁶ the steward, whom ; ⁷ appointed ; ⁸ hearkened unto ; ⁹ fairer, and they were fatter ; ¹⁰ Omit the portion ; ¹¹ So the steward took away their meat ; ¹² every matter ; ¹³ concerning which the king ; ¹⁴ enchanters.

*HOME DAILY BIBLE READINGS

M.—Daniel in the king's court, Dan. 1 : 1-14.

T.—Daniel in the king's court, Dan. 1 : 15-21.

W.—God revealeth the king's secrets, Dan. 2 : 19-30.

Sunday—Watch and be sober, Luko 21 : 29-38.

Th.—Daniel reproves Belshazzar, Dan. 5 : 17-24.

F.—Intemperance and disaster, Dan. 5 : 25-31.

S.—Warning to drunkards, Nahum 1 : 1-10.

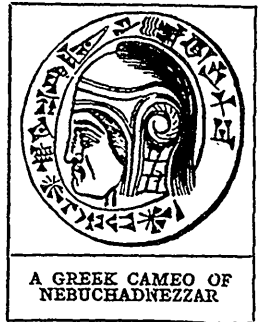
THE LESSON EXPLAINED

Daniel and his three companions, along with captives of their own age and standing from other countries, were taken to be specially trained for the king's service.

I. A NOBLE RESOLVE.—8. But ; in spite of the king's command, v. 5. Daniel ; "God is my Judge." This Hebrew name has been changed into Belteshazzar, meaning "favored of Bel," a Babylonish god. Purposed in his heart ; literally, "laid it on his heart." Though he was now in a strange land, he would remain loyal to the God of his fathers. Would not defile himself ; make himself impure according to the Hebrew law. King's meat . . wine ; food and drink provided from the king's table. Only certain animals were "clean," that is, permitted by the Hebrew law to be used for food (see Lev. 11 : 4-7, 10-12, 13-20), and there were special regulations about the killing of animals for food, Deut. 12 : 23, 24. Daniel knew that these requirements of his religion would not be observed by the Babylonians in preparing their food, and, besides, amongst heathen nations it was customary to present food to idols before using. Hence Daniel and his companions, had they partaken of the king's food and drink, would have been breaking the law of their own religion and countenancing idolatry. Requested ; showing equal sagacity and politeness in going directly to the head of the department. Prince of the eunuchs ; Ashpenaz (v. 3), who had charge of the education of the king's sons.

9, 10. God ; who, through His Spirit, influences the hearts of men. Made Daniel to find favour and compassion (Rev. Ver.). The character, attractiveness and wisdom of the young Hebrew had so won the heart of Ashpenaz, that he listened with attention and sympathy to the request made. I fear . . the king. His own life might be forfeited if he should go contrary to the bidding of his despotic master Why . . see your faces worse liking (looking)? Eastern monarchs took pride in the beauty of their attendants, and the king would hold Ashpenaz to sharp account for the appearance of his charges. Daniel's three companions joined him in his request.

II. A CONCLUSIVE TEST.—11-13. Then said Daniel ; gathering that the chief officer was not unfavorable to his request, though he hesitated to take the responsibility of granting it. To Melzar ; Rev. Ver., "to the steward," the attendant who actually



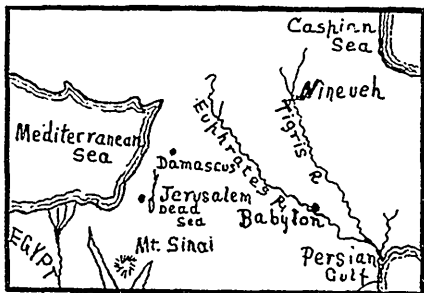
supplied the food. **Prove thy servants**; Daniel and his three companions. **Ten days**; a round period, sufficiently long to test the effects of the proposed diet. **Pulse to eat**. "Pulse" is a term denoting vegetable food in general. **Then . . . as thou seest**. The truth is here suggested that true temperance in food and drink consists in using what benefits, and abstaining from what injures, us.

14-16. **Consented**; perhaps after a private hint from his chief that he should meet Daniel's wishes. **Proved them ten days**; giving Daniel's plan a full and fair trial. **Countenances . . . fairer . . . fatter in flesh**. Better bodily health, more beauty, greater strength and activity, fitness for work and capacity for enjoyment,—these are results which always come from a temperate life. **Took away their meat** (Rev. Ver.); so that the young Hebrews were permitted to do what their consciences bade them do.

After three years (v. 5) Daniel and his companions were brought before the king, who found them so proficient, that they were promoted to a place amongst his own personal attendants. Vs. 17, 18.

III. **A RICH REWARD**.—19, 20. **Communed**; conversed. **Stood . . . before the king**; as his personal attendants, a position of honor and influence. **The magicians**; men who pretended to interpret dreams, work magic, etc. **Astrologers**; Rev. Ver. "enchanters, a name given to charmers of serpents. **Babylon** was the land of magic. Demons or evil spirits were supposed to be active on earth, bringing to mankind diseases, misfortunes and every kind of ill; the heavens were supposed to exercise an influence over the destinies of men and nations."

THE GEOGRAPHY LESSON



Part of the old **BABYLON** of Daniel and Nebuchadnezzar, 500 miles east of Jerusalem, has been uncovered by archaeologists. They have found buried far down in the ground a city of well built houses which must have been built by people of great intelligence and skill. No timbers are in sight, but only stones and brick,

many of the bricks being finished with a hard enameled surface. On some of the walls may be seen curious animal figures of fired brick standing out on the surface of the walls.

LESSON QUESTIONS

8 Who was Daniel? Name his three companions. What request did Daniel make? What reason does Paul give for abstaining from food offered to idols? (1 Cor. 8: 13.)

9, 10 Who had charge of Daniel? How did he regard the young Hebrew? Why was he afraid to grant Daniel's request? Where is it said that "the fear of man bringeth a snare?" (Prov. 29: 25.)

11-13 What did Daniel gather from the reply of Ashpenaz? What did it encourage him to do? What proposal did he make? Where does Paul speak of keeping under his body? (1 Cor. 9: 27.)

14-16 What did the "steward" do for Daniel and his companions? What was the result of the test?

19, 20 How long did the education of the young Hebrews continue? Before whom were they brought at the end of that time? What did the king find regarding them? To what position were they promoted? Of whom is it said that he shall stand before kings? (Prov. 22: 29.)

FOR DISCUSSION

1. Which causes the most misery,—war or strong drink?
2. Is strong drink necessary for soldiers or not?

A PRAYER

O Thou strong deliverer, our God, our refuge, we rest in Thee. Take away all doubt and fear. Keep us in Thy arms. Watch with us that we may know when temptation comes. Give us Thy strength that we may keep pure, and so may we be ready to be used to hasten the coming of Thy kingdom, in our own home, in the homes of others, and in all the world. Amen.

Prove from Scripture.—That we should witness for Christ.

Shorter Catechism.—Ques. 35. What is sanctification? A. Sanctification is the work of God's free grace, whereby we are renewed in the whole man after the image of God, and are enabled more and more to die unto sin, and live unto righteousness.

The Question on Missions.—7. What school work is being aided in the Province of Quebec? The Pointe-aux-Trembles schools for French Canadian boys and girls, the school work at St. Philippe de Chester carried on by the missionary, and the Protestant school at Namur.

Lesson Hymns.—Book of Praise: 457 (Supplemental Lesson), 262, 260, 92 (Ps. Sel.), 251 (from PRIMARY QUARTERLY), 533.

FOR WRITTEN ANSWERS

1. Explain the refusal of Daniel and his companions to use food and drink from the king's table.....
2. What was the result of temperate living in the case of the young Hebrews?.....

SIGN NAME HERE.....

Lesson VIII. JONAH A MISSIONARY TO NINEVEH November 21, 1915
—FOREIGN MISSIONARY LESSON

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

GOLDEN TEXT—Go ye therefore, and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost : teaching them to observe all things whatsoever I commanded you : and lo, I am with you always, even unto the end of the world.—Matthew 28 : 19, 20 (Rev. Ver.).

Memorize v. 10.

THE LESSON PASSAGE—Jonah 3 : 1-10. Study Jonah 3 : 1 to 4 : 11.

1 And the word of the Lord came unto Jo'nah the second time, saying,

2 Arise, go unto Nin'ev'eh, that great city, and preach unto it the preaching that I bid thee.

3 So Jo'nah arose, and went unto Nin'ev'eh, according to the word of the Lord. Now Nin'ev'eh was an exceeding great city of three days' journey.

4 And Jon'ah began to enter into the city a day's journey, and he cried, and said, Yet forty days, and Nin'ev'eh shall be overthrown.

5 ¹ So the people of Nin'ev'eh believed God, and ² proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them.

6 ³ For word came unto the king of Nin'ev'eh, and he arose from his throne, and ⁴ he laid his robe from him,

Revised Version—¹ And ² they ; ³ And the tidings reached the king ; ⁴ Omit he ; ⁵ made proclamation ; ⁶ them be covered with sackcloth, both man and beast, and let them cry ; ⁷ knoweth whether God will not turn ; ⁸ which he said he would do.

and covered *him* with sackcloth, and sat in ashes.

7 And he ⁵ caused it to be proclaimed and published through Nin'ev'eh by the decree of the king and his nobles, saying, Let neither man nor beast, herd nor flock, taste any thing : let them not feed, nor drink water :

8 But let ⁶ man and beast be covered with sackcloth, and cry mightily unto God : yea, let them turn every one from his evil way, and from the violence that is in their hands.

9 Who ⁷ can tell if God will turn and repent, and turn away from his fierce anger, that we perish not ?

10 And God saw their works, that they turned from their evil way ; and God repented of the evil, ⁸ that he had said that he would do unto them ; and he did it not.

***HOME DAILY BIBLE READINGS**

M.—Jonah a missionary to Nineveh, Jonah 3 : 1-10.

T.—Jonah, a missionary to Nineveh, Jonah 4 : 1-11.

W.—"Here am I, send me," Isa. 6 : 1-8.

Sunday—"I am with you always," Matt. 28 : 1-10, 16-20.

Th.—"Go...preach...heal," Rom. 10 : 1-15.

F.—"Ye shall receive power," Acts 1 : 1-8.

S.—"Whosoever believeth," Acts 10 : 34-43.

THE LESSON EXPLAINED

I. JONAH'S OBEDIENCE.—1, 2. The word of the Lord ; a command from heaven. Unto Jonah (the name means "a dove."); a prophet of Israel in the days of Jeroboam II. (see 2 Kgs. 14 : 25). He was sent by Jehovah to the then great city of Nineveh, the capital of Assyria, Israel's great enemy. The prophet, however, fearing lest the enemies of his people might repent and find pardon through the mercy of God, disobeyed the divine command and fled by ship to Tarshish. The story of the great storm and the great fish are very familiar. The second time (see ch. 1 : 1, 2); when Jonah had learned obedience through his sufferings. Arise, go . . . preach ; as missionaries nowadays go to preach the gospel in heathen lands.

3, 4. Jonah, arose, and went. The command, formerly rejected, was now humbly obeyed. Unto Nineveh ; situated on the eastern bank of the Tigris. Of three days' journey ; about 60 miles. The walls of Nineveh proper were 7½ miles in circumference, but beyond these were great suburbs which are included in the "three days' journey." Began to enter ; the solitary messenger of Jehovah to an immense population, a forerunner of the missionaries to the uncounted

millions of heathendom. A day's journey ; up and down the city streets. Yet forty days . . . Nineveh . . . overthrown ; because of the sins of its people.

II. THE PEOPLE'S PENITENCE.—5. People of Nineveh. See Geography Lesson. Believed God ; believed in Him as the true God, in His power to carry out the threat He had made, and in His mercy and willingness to forgive the penitent. Proclaimed a fast ; as a token of repentance. Put on sackcloth ; a sack-like garment made of a coarse, dark, goat's hair cloth, irritating to the skin, worn in the East as a sign of grief. Great . . . to the least ; from the king down to his lowest subject.

6, 7. The tidings reached the king (Rev. Ver.) ; of the great movement amongst the people and its cause. Arose from his throne ; in earnest haste. Laid his robe from him ; his magnificent outer garment, a special mark of his royal state. Sat in ashes ; leaving his throne for an ash heap, a customary sign of mourning (see Job 2 : 8).—wonderful humility in a sovereign noted for his pride. Decree ; a royal order. Man nor beast. The animals are pictured as sharing in the sin of their owners.

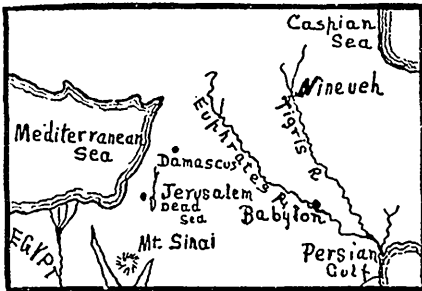


AN ANCIENT SHIP : Showing Oars used as Rudder

8, 9. Cry mightily; ask earnestly for pardon. Turn . . from . . evil . . and . . violence (the chief sin of the Ninevites, one of the most warlike nations of ancient times). Along with the prayer for pardon, there must be a forsaking of sin. Who can tell. The king was not sure whether his own and the people's repentance was of the right sort. God will turn and repent; as He did at the prayer of Moses (Ex. 32 : 14) and at that of Amos (see Amos 7 : 3).

III. THE LORD'S COMPASSION.—10. God saw; quick to observe the first signs of good in the people whose wickedness had been so great. Repented . . did it not. God does not change His mind; the very purpose of His threatening the Ninevites was to bring them to repentance, that He might forgive them.

THE GEOGRAPHY LESSON



On the eastern bank of the upper Tigris there are now two high, artificial mounds. The one to the north is called Kouyunjik or "Little Lamb," from the Turkish village on its eastern slope. The other is commonly called Nebi Yunus or "Prophet Jonah" after a mosque dedicated to him; but the official name is NINEVEH. From these mounds and their neighborhood, many magnificent pieces of sculpture have been dug up and sent to England, where they are now preserved in the British Museum. A collection of clay tablets which once formed a royal library, have been deciphered and now give the world a great deal of knowledge about the ancient Assyrians.

LESSON QUESTIONS

1, 2 What does the name Jonah mean? When did the prophet Jonah live? On what errand did God send him? Why was he unwilling to go? How did he try to escape? How was he brought back? What lesson did Jonah learn? What was he told a second

time to do? What is Jesus' "Great Commission?" (Matt. 28 : 19, 20.)

3, 4 Whither did Jonah now go? Where was Nineveh situated? Tell about the size of the city. What message did Jonah deliver?

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

8, 9 For what did the king bid his people ask God? What promise is made to the wicked who forsake their ways? (Isa. 55 : 7.)

10 What had been the purpose of God's threat against Nineveh? What is meant by His repenting?

FOR DISCUSSION

1. Are the people of heathen lands worse than those of our own country?
2. Does a foreign missionary require more courage than a worker at home?

A PRAYER

To Thee, our God and Saviour, our hearts sing in exultation. We rejoice in Thee; we welcome Thy call to fellowship; we are glad because of Thy summons to service of those who need our ministry. Speak through us as we speak to others. Bless our prayers and our gifts for Thy work in all the world. Thrust forth laborers into Thy harvest. Speak to the boys and girls in our home that these may hear and heed Thy call. And to Thee shall be all the glory. Amen.

Prove from Scripture—That the gospel is for the world.

Shorter Catechism—Ques. 36. What are the benefits which, in this life, do accompany or flow from justification, adoption and sanctification? A. The benefits which, in this life, do accompany or flow from justification, adoption, and sanctification, are, assurance of God's love, peace of conscience, joy in the Holy Ghost, increase of grace, and perseverance therein to the end.

The Question on Missions—8. How many Home Mission hospitals are there? Name them. Tell about them. There are ten,—at Teulon, Sifton and Ethelbert, Man.; Canora and Wakaw, Sask.; Grande Prairie and Vegreville, Alberta; Atlin and Telegraph Creek, B.C.; and the Loggers' Mission Hospital on the Pacific Coast. Competent doctors and trained nurses are in charge.

Lesson Hymns—Book of Praise: 457 (Supplemental Lessons), 443, 454, 27 (Ps. Sol.), 456 (from PRIMARY QUARTERLY), 449.

FOR WRITTEN ANSWERS

1. On what errand was Jonah sent to Nineveh?
2. What was the effect of his preaching on the people?
3. What was the purpose of God's threat against the Ninevites?

SIGN NAME HERE

Lesson IX.

AMOS, THE FEARLESS PROPHET
—HOME MISSIONARY LESSON

November 28, 1915

LESSON SETTING—The Lesson is from the third of a trio of threatening discourses (in chs. 3, 4, 5) against Israel's wickedness by Amos, the earliest prophet whose writings have come down to us.

GOLDEN TEXT—He that hath my word, let him speak my word faithfully.—Jeremiah 23 : 28.

Memorize vs. 14, 15. THE LESSON PASSAGE—Amos 5 : 1-15.

1 Hear ye this word which I take up ¹ against you, even a lamentation, O house of Is'rael.

2 The virgin of Is'rael is fallen : she shall no more rise : she is ² forsaken upon her land ; there is none to raise her up

3 For thus saith the Lord God ; The city that went ³ out by a thousand shall ⁴ leave an hundred, and that which went forth ⁵ by an hundred shall ⁶ leave ten, to the house of Is'rael.

4 For thus saith the Lord unto the house of Is'rael, Seek ye me, and ye shall live :

5 But seek not Beth-el, nor enter into Gil'gal, and pass not to Beer-she'ba : for Gil'gal shall surely go into captivity, and Beth-el shall come to nought.

6 Seek the Lord, and ye shall live : lest he break out like fire in the house of Joseph, and ⁷ devour it, and there be none to quench it in Beth-el.

7 Ye who turn ⁸ judgment to wormwood, and ⁹ leave off righteousness ¹⁰ in the earth,

8 Seek him that maketh the ¹¹ seven stars and Ori'on, and turneth the shadow of death into the morning, and maketh the day dark with night : that calleth for the waters of the sea, and poureth them out upon the face of the earth : The Lord is his name :

Revised Version—for a lamentation over you ; ² cast down upon ; ³ forth ; ⁴ have an hundred left ; *Omit* by ; ⁵ hav- ten left ; ⁶ it devour and ; ⁷ judgement ; ⁸ cast down ; ⁹ t ; ¹⁰ Pleiades and Orion ; ¹¹ that bringeth sudden destruction upon the strong, so that destruction cometh upon the forti-ss ; ¹² reproveth ; ¹³ ye trample upon ; ¹⁴ take exactions from him of wheat ; ¹⁵ the wine thereof ; ¹⁶ how manifold are your transgressions and how mighty are your sins ; ye that afflict the just ; that take a bribe, and that turn aside the needy ; ¹⁷ he that is prudent ; ¹⁸ such a time ; ¹⁹ say ; ²⁰ Lord, the God.

9 ¹² That strengtheneth the spoiled against the strong, so that the spoiled shall come against the fortress.

10 They hate him that ¹³ rebuketh in the gate, and they abhor him that speaketh uprightly.

11 Forasmuch therefore as ¹⁴ your treading is upon the poor, and ¹⁵ ye take from him burdens of wheat ye have built houses of hewn stone, but ye shall not dwell in them ; ye have planted pleasant vineyards, but ye shall not drink ¹⁶ wine of them

12 For I know ¹⁷ your manifold transgressions and your mighty sins : they afflict the just, they take a bribe, and they turn aside the poor in the gate from their right.

13 Therefore ¹⁸ the prudent shall keep silence in ¹⁹ that time ; for it is an evil time.

14 Seek good, and not evil, that ye may live : and so the Lord, the God of hosts, shall be with you, as ye ²⁰ have spoken.

15 Hate the evil, and love the good, and establish ²¹ judgment in the gate : it may be that the ²² Lord God of hosts will be gracious unto the remnant of Joseph.

*HOME DAILY BIBLE READINGS

M.—Amos, the fearless prophet, Amos 5 : 1-8.

T.—Amos, the fearless prophet, Amos 5 : 9-15.

W.—Fearlessness rewarded, Dan. 6 : 18-23.

Th.—Faithfulness at all costs, Dan. 3 : 13-18.

F.—An exhortation to courage, Jer. 1 : 7-19.

S.—"God rather than man," Acts 4 : 13-22.

Sunday—Boldness even unto death, Acts 7 : 51-60.

THE LESSON EXPLAINED

I. ISRAEL'S LA-

MENT.—1-3. Hear ye

this word ; an introduc-

tion to a new discourse,

including the whole of

ch. 5. (Compare chs. 3 :

1 ; 4 : 1.) I take up ;

as a heavy weight to be

cast down upon sinning

Israel. Even a lamenta-

tion. V. 2 is a dirge

in poetic form, like a fun-

eral bell to strike awe into

the careless and hardened.

O house of Israel ; the

Northern kingdom. The

virgin of Israel. The

country is pictured as a

maiden beloved of Jeho-

vah. Is fallen ; dashed

to the ground in utter ruin.

No more rise. Soon af-

ter this the people of the

Northern kingdom were

carried into captivity, from which they never returned.

City . . a thousand . . an hundred . . an hundred

. . ten. Israel, when fighting against her enemies

would lose nine tenths of her army, only a tenth being

left to her.

II. THE PEOPLE'S PERIL.—4-6. Seek ye me,

and . . live. To seek God is to live, for He is life and

the life-giver. Seek not Beth-el ; where one of

Jeroboam's calves had been set up (see 1 Kgs. 12 : 28,

29). Nor enter into Gilgal ; Israel's first camping

place west of the Jordan (Josh. 4 : 19, 20) and after-

wards a seat of idolatrous worship. Beer-sheba ; 50

miles southwest of Jerusalem in the extreme south of

Judah, and hence to be reached only by a long journey

from Israel. It was also a favorite place of worship.

So much pains would the people take in their false

worship and so little in the pure worship of the true

God. Gilgal . . into captivity . . Beth-el . . to

nought. The worship at these places, so far from

bringing help, would overwhelm Israel in ruin. Break

out like fire ; in burning and consuming wrath

against sin. House of Joseph ; the tribes of Ephraim

and Manasseh, sons of Joseph, here put for the whole

Northern kingdom.

7-9. Turn judgment to wormwood. 'The judges'

decisions, instead of being wholesome and grateful, are



ARAB SHEPHERD AND HIS DOG

carried into captivity, from which they never returned.

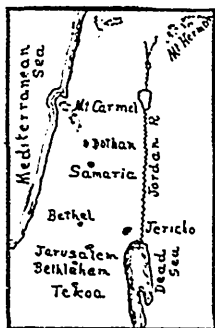
* Courtesy of I. B. R. Association, Mr. S. C. Bailey, Hon. Secretary, 56 Old Bailey, London, England.

bitter and cruel to those who receive them. Cast down righteousness (Rev. Ver.); trampling it under foot, as we would say. The seven stars; Rev. Ver., "The Pleiades," literally, "the group." Orion. The Hebrew name for this constellation signifies "fool." The shadow of death; an expression for the thickest, deepest darkness. Maketh the day dark; brings the day to an end in night. Calleth for the waters; which hear His voice and instantly obey. Poureth them out; as in the days of Noah's flood. The Lord is his name; and He alone should receive worship and service. Read v. 9 in Rev. Ver.

III. THE LEADERS' WICKEDNESS.—10-13. They; the leaders in Israel, including the judges (see on v. 7). Rebuketh; like Amos himself. (Compare Isa. 29 : 21; Jer. 17 : 19; 19 : 20.) The wicked leaders "hate" the one who denounces their sin. In the gate; the wide gateway, which, in Eastern cities, was the centre of business and the place where justice was administered. Speakech uprightly; stands up boldly in defence of the innocent. Your treading is upon the poor, etc. The rich took the very bread out of the poor man's mouth, perhaps by high rents and cruel taxation. The rest of v. 11 declares that such ill-gotten wealth is certain to fail. For I know, etc. The Lord sees and will reckon with these evil-doers. The prudent; the wise and good. Shall keep silence; through fear.

IV. THE PROPHET'S COUNSEL.—14, 15. Seek good, and not evil. Be as diligent in well-doing as you have been in evil-doing. Establish judgment in the gate. See that people get justice in the law courts. It may be; in spite of the nation's great wickedness. The Lord.. will be gracious; forgiving sin and restoring the people to His favor. The remnant of Joseph; those left in the Northern kingdom, v. 6.

THE GEOGRAPHY LESSON



TEKOA, the birthplace of Amos, was a fortress city on the edge of a wilderness to which it gave its name. From here came the "wise woman" sent by Joab to plead for Absalom (2 Sam. 14 : 2, 4, 9) Rehobeam fortified it (2 Chron. 11 : 6), and apparently it continued to be a fortress, Jer. 6 : 1. The site is now Khurbet-Tequ'a, an extended but shapeless mass of ruins crowning the summit of a hill, 2,700 feet

above sea level, some 5 miles south of Bethlehem. Bethlehem, the Mount of Olives and Mizpah (Nebi Samwil) are all visible from it.

LESSON QUESTIONS

- 1-3 What was the purpose of the dirge in v. 2? Explain "the virgin of Israel." When was the prediction of v. 2 fulfilled?
- 4-6 How were the people of Israel to find true life? Where did Jesus call Himself "the life?" (John 14 : 6.) Explain the references to Beth-el, Gilgal and Beer-sheba. What would be the result of Israel's worship at these places? To what is God's wrath likened? Where is God called "a consuming fire?" (Heb. 12 : 29.)
- 7-9 What is meant by turning judgment into worm-wood? How is the power of God described in these verses?
- 10-13 How did Israel's leaders regard one who rebuked sin? How did the rich in Israel oppress the poor?
- 14, 15 What counsel did the prophet give to his people? How did he encourage them?

FOR DISCUSSION

- 1. Is it our duty to rebuke the sins of others?
- 2. Is it patriotic, in time of war, to point out the faults of our own nation?

A PRAYER

O Thou who dost inspire faith in our hearts, we cling to Thee. Cleanse us, fit us for service, send us out to bear witness for Thee, and give us the joy of leading many to the cross. May we forget darkness, privation, anxiety and pain as we think that Thou canst use us. Fill our hearts with Thy peace and make us like Thyself. For Jesus' sake. Amen.

Prove from Scripture—That the righteous need not fear want.

Shorter Catechism—Review Questions 34-36.

The Question on Missions—9. What are "school homes?" Homes with a matron in charge, where children of settlers may live during the week while attending school, if there is no school near their own homes. The work was begun among the foreign settlers in the West, and similar homes are being opened for French children in the Province of Quebec.

Lesson Hymns—Book of Praise : 457 (Supplemental Lesson), 100, 110, 91 (Ps. Sel.), 573 (from PRIMARY QUARTERLY), 148.

FOR WRITTEN ANSWERS

- 1 What sins in Israel did Amos condemn?.....
- 2 Of what did he warn his people and to what way of escape did he point them?.....

SIGN NAME HERE

Lesson X.

UZZIAH'S PRIDE AND PUNISHMENT

December 5, 1915

BETWEEN THE LESSONS—Lesson VI., Nov. 7 (2 Kgs. 12 : 4-15), gave an account of the repairing of the temple by Joash. After Joash had reigned 40 years, some of his officers conspired against him and slew him. He was succeeded by his son Amaziah, who was also assassinated, having reigned 29 years. Amaziah was succeeded by his son Uzziah, also called Azariah, 1 Chron. 3 : 12, etc.

GOLDEN TEXT—A man's pride shall bring him low : but he that is of a lowly spirit shall obtain honour.—Proverbs 29 : 23 (Rev. Ver.).

Memorize v. 16.

THE LESSON PASSAGE—2 Chronicles 26 : 8-10, 15-21.
Study 2 Chronicles, ch. 26.

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

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

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

15 And he made in Jeru'slem engines, invented by cunning men, to be on the towers and upon the *bulwarks*, to shoot arrows and great stones withal. And his name spread far abroad ; for he was marvellously helped, till he was strong.

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

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

Revised Version—waxed exceeding strong ; *2* And he ; *3* wilderness ; *4* hewed out many cisterns ; *5* in the lowland also, and in the plain ; and he had husbandmen and vine dressers ; *6* the fruitful fields ; *7* battlements ; *8* so that he did corruptly, and he trespassed against ; *9* for he went ; *10* pertaineth ; *11* he ; *12* brake forth in ; *13* beside the altar of incense ; *14* quickly from.

*HOME DAILY BIBLE READINGS

M.—Uzziah's pride and punishment, 2 Chron. 26 : 1-15.

T.—Uzziah's pride and punishment, 2 Chron. 26 : 16-23.

W.—Overthrown, Ex. 14 : 23-31.

Th.—Haman's pride and fall, Esth. 6 : 1-14.

F.—Punishment of self-confidence, Ps. 52.

S.—Pride brought low, Gen. 11 : 1-9.

Sunday—Hypocrisy and its consequences, Acts 5 : 1-11.

THE LESSON EXPLAINED

I. UZZIAH'S POWER.—8, 9. Ammonites ; a people dwelling east of the Jordan, between the tribe of Gad and the Arabian desert. Gave gifts ; paid tribute as a subject nation. His name spread abroad ; his fame extended. The entering in of Egypt ; the frontier of Egypt across the southern desert (see vs. 1-7). Built towers ; to strengthen the city walls. Corner gate ; at the northwestern angle of the wall. Valley gate ; on the west of the city. Turning of the wall ; a weak point in the easterly city defences (compare Neh. 3 : 19).

10, 15. Towers in the desert ; the wild pasture lands south and southeast of Judah. The shepherds and farmers need protection from Arab robbers. Many cisterns (Rev. Ver.) ; generally cut in the rock and covered at the top save for a small opening. Low country ; the low hills rising from the plain along the Mediterranean and known as the Shephelah. Plains ; the rich grazing lands east of the Jordan. Carmel (see Rev. Ver.) ; not a proper name,—it denotes the fertile parts of Judah. Loved husbandry ; was a great farmer. Vs. 11-14 describe Uzziah's army and its equipment. Engines ; machines, some for shooting arrows and some for hurling stones. Those first named were afterwards called catapults and the others



A MODERN CENSER

balista. Marvellously helped (of God) . . strong. "Uzzah" means "Jehovah is my strength."

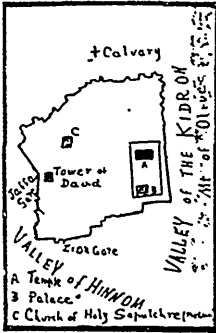
II. UZZIAH'S PRIDE.—16-18. Heart . . lifted up ; with pride in his greatness. So that he did corruptly (Rev. Ver.) ; acted wickedly. Transgressed, disobeyed the law of God like one breaking through a barrier. Burn incense ; which only the priests had the right to do. Altar of incense ; the golden altar in the temple between the Holy Place and the Most Holy Place, Ex. 30 : 1-10. Azariah the priest ; that

is, the high priest. Fourscore priests . . valiant men ; ready to use force if necessary. Withstood . . the king. It required no little courage thus to beard the mighty monarch. Neither . . for thine honour ; a veiled threat of danger and disgrace.

III. UZZIAH'S PUNISHMENT.—19-21. Uzziah was wroth; greatly enraged at the interference of the priests. **Censer**; a vessel for burning incense, which was the symbol of prayer. **Leprosy brake forth** (Rev. Ver.). "The red spot of leprosy suddenly rose and burned on his forehead." Compare the case of Gehazi, 2 Kgs. 5 : 27. **Thrust him out quickly** (Rev. Ver.); lest he, a leper, should defile the holy place. **Himself hasted . . . to go out.** The king feared the penalty of death for taking upon himself the office of a priest, Num. 18 : 7 (compare Num. 16 : 31-35). **A several (separate) house.** See the law of Lev. 13 : 45, 46. **Jotham his son**; a mere boy. **Over the king's house**; as regent during the remaining years of his father's life. He was only twenty-five when he began to reign alone.

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

THE GEOGRAPHY LESSON



The western wall of the city of JERUSALEM occupied practically the same place as in Uzziah's day. The upper courses of masonry are modern, but some of the lower ones may have been here in the times to which the Lesson belongs. The wall is a long line of heavy, high-piled masonry, with here and there a tower jutting out so as to give a place for watchmen to keep the whole line in sight and guard against a treacherous approach. Before explosives were invented, the garrison of a besieged city held back the besiegers by shooting arrows and flinging stones and pouring hot water or boiling pitch from the top of the walls. There are also narrow, vertical slits in the upper wall, through which a sharp-shooter could watch, and even aim at, an enemy below.

LESSON QUESTIONS

8, 9 Who were the Ammonites? Explain "gave gifts." What is meant by "the entering in of Egypt?" What towns did Uzziah build in Jerusalem? What

Psalms speaks of "telling" the towers of Zion? (Ps. 48 : 12.)

10, 16 Where was the "desert?" Why were towers built there? What provision was made for a water supply? Where were Uzziah's three pasture districts? What were the "engines?" By whom was Uzziah greatly helped? Where is the promise of "all sufficiency in all things?" (2 Cor. 9 : 8.)

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

19-21 With what disease was Uzziah smitten? Why was he expelled from the temple? What made him willing to go out? How did he afterwards live? Who became regent?

What prophet wrote an account of Uzziah's life?

FOR DISCUSSION

1. Which brings the more powerful temptations, riches or poverty?
2. Does trusting in God tend to make people careless?

A PRAYER

Our Saviour, may our hearts be so full of Thee that there is no chance to think of ourselves. Be Thou our father, our strong tower, our dependence always. We would never lose sight of Thee, and we would ever be pointing others to Thee, the Lamb of God that taketh away the sin of the world. Purge us from all sin and use us for Thy glory. For Thy name's sake. Amen.

Prove from Scripture—That we should be humble.

Shorter Catechism—Ques. 37. What benefits do believers receive from Christ at death? A. The souls of believers are at their death made perfect in holiness, and do immediately pass into glory; and their bodies, being still united to Christ, do rest in their graves till the resurrection.

The Question on Missions—10. What is being done through the Department of the Stranger? Immigrants, or strangers coming to the cities, especially young women, are met and helped by deaconesses or other workers. Their names are handed to workers in their nearest church, and a welcome is given them there.

Lesson Hymns—Book of Praise : 457 (Supplemental Lesson), 1, 3, 35 (Ps. Sel.), 200 (from PRIMARY QUARTERLY), 210.

FOR WRITTEN ANSWERS

1. Give an account of Uzziah's deeds.....
2. What was his sin?.....
3. How was he punished?.....

SIGN NAME HERE.....

JEHOVAH YEARNS OVER BACKSLIDING ISRAEL

December 12, 1915

LESSON SETTING—Hosea was a prophet of Israel, the Northern kingdom, and, like Amos (see Lesson IX, Nov. 28), flourished in the reign of Jeroboam II. (see 2 Kgs. 14. 23-20). Of all the prophets, Hosea emphasizes most strongly God's love for His people in spite of their rebellion against Him.

GOLDEN TEXT—I drew them with cords of a man, with bands of love.—Hosea 11 : 4.

Memorize vs. 8, 9. **THE LESSON PASSAGE**—Hosea 11 : 1-11.

1 When Israel was a child, then I loved him, and called my son out of Egypt.

2 As they called them, so they went from them; they sacrificed unto Ba'alim, and burned incense to graven images.

3 I taught Ephraim also to go, taking them by their arms; but they knew not that I healed them.

4 I drew them with cords of a man, with bands of love: and I was to them as they that take off the yoke on their jaws, and I laid meat unto them.

5 He shall not return into the land of Egypt, but the Assyrian shall be his king, because they refused to return.

6 And the sword shall abide on his cities, and shall consume his branches, and devour them, because of their own counsels.

7 And my people are bent to backsliding from me:

Revised Version—the; ² Yet I taught Ephraim to go; I took them on my arms; ³ before; ⁴ fall upon; ⁵ bars; ⁶ call; ⁷ him that is on high; ⁸ will; ⁹ compassions; ¹⁰ Lord, who; ¹¹ for he; ¹² and the; ¹³ come trembling; ¹⁴ make them to dwell.

though they ⁸ called them to ⁷ the most High, none at all ⁹ would exalt him.

⁸ How shall I give thee up, Ephraim? how shall I deliver thee, Israel? how shall I make thee as Admah? how shall I set thee as Zeboim? mine heart is turned within me, my ⁹ repentings are kindled together.

⁹ I will not execute the fierceness of mine anger, I will not return to destroy Ephraim: for I am God, and not man; the Holy One in the midst of thee: and I will not enter into the city.

¹⁰ They shall walk after the ¹⁰ Lord: he shall roar like a lion: ¹¹ when he shall roar, ¹² then the children shall ¹³ tremble from the west.

¹¹ They shall ¹² tremble as a bird out of Egypt, and as a dove out of the land of Assyria: and I will ¹⁴ place them in their houses, saith the Lord.

*HOME DAILY BIBLE READINGS

M.—Jehovah yearns over backsliding Israel, Hos. 11: 1-11.

T.—The forbearance of God, 2 Kgs. 13 : 1-7, 22, 23.

W.—A call to repentance, Isa. 55 : 1-7.

Th.—The longsuffering of the Lord, Joel 2 : 12-18.

F.—Promised blessing to those who return, Mal. 3 : 7-12.

S.—Unfailing compassion, Lam. 3 : 22-33.

Sunday—"Ye would not," Matt. 23 : 34-39.

THE LESSON EXPLAINED

I. THE LORD'S CARE.—1, 2. When Israel was a child; in the earliest days of Israel's history as a nation. Then I loved him; with all the true and tender love of a father's heart. Called my son. In Ex. 4 : 22, the Lord says: "Israel is my son." Out of Egypt; from the bondage and oppression of that land to the freedom of Canaan, where God intended His people to set the world an example of true religion. As they called them; or, "the more they called them." The reference is to the prophets sent of God to call His wandering people back to Himself. So they went from them; "the more they went from them" in the worship and service of false gods. Sacrificed unto Baalim; the gods of the heathen Canaanites.

3, 4. I taught Ephraim . . . to go; guided the people, as a father his child, in the path of duty and true happiness. Ephraim stands here for the people of both kingdoms, as the most powerful tribe of the larger kingdom. Taking them by their arms. A better translation is: "I took them up in my arms." A beautiful picture is this of God's care for His people:—He trained them to walk and when they were tired He carried them. But they know not; because they were too blind to see it. That I healed them; for example, by the brazen serpent, Num. 21 : 4-9. (Com-



HOSEA: Sargent

pare Ex. 15 : 26.) I drew them; when they wandered away. With cords of a man; with cords such as men can bear, that is, with loving words, instead of using violence suited to an unruly heifer. Bands of love; kindness and gentleness. Take off the yoke, etc. Jehovah likens Himself to the kindly master who raises the yoke from the neck and cheeks of the animal, that it may eat more comfortably. I laid meat (food) unto him; a picture of God's provision for His people.

II. THE LORD'S CHASTISEMENT.

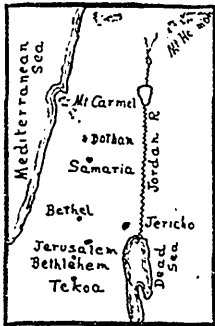
—5-7. He shall not return into . . . Egypt. Many think that this verse should read: "He shall return into Egypt." The Assyrian shall be his king. Egypt and Assyria were Israel's two great enemies. The prophet means that, because of their sin, they will fall under the power of one or other of these powerful foes. Because they refused to return; that is, to God: this is the cause of all Israel's sufferings. V. 6 pictures the destruction to be wrought in Israel by war. Bent to backsliding; obstinately determined to forsake God. Though they called them. The reference is again to the prophets.

III. THE LORD'S COMPASSION.—8, 9. How shall I give thee up; to the threatening ruin. So dearly does God love His sinful people. Deliver thee;

let thee go into the power of thine enemies. Make thee as Admah . . . as Zebaim; cities of the plain (Deut. 29 : 22, 23) destroyed along with Sodom and Gomorrah (see Gen. 19 : 24, 25). Mine heart is turned; revolting at the thought of Israel's destruction. My compassions (Rev. Ver.) are kindled together; into a fervent glow. I will not . . . for I am God; and "divine mercy and patience as far exceeds the human as infinity exceeds nothingness."

10, 11. These verses picture the return of God's people to Himself. They shall walk after the Lord; returning to Him from their sins. Roar like a lion; making his foes tremble for fear and filling his ransomed children with awe. Children . . . come trembling (Rev. Ver.); returning, at God's call, in penitence and wonder. V. 11 pictures God's people flocking to Him from all lands.

THE GEOGRAPHY LESSON



The highest mountain in Palestine is HERMON, far to the north. The name means "apart" or "sanctuary," and refers to its ancient sanctity. The summit has three peaks, that on the southeast being the highest. Snow lies on the top throughout the year except in the autumn of some years. The top is bare above the snow line; below it is richly wooded and covered with vineyards. The Syrian bear

can sometimes be seen here, seldom, if ever, anywhere else. The modern name is Jebel-esh-Sheikh, "the mountain of the chief."

LESSON QUESTIONS

1, 2 Explain "was a child." How did the Lord show His love to Israel in these early days? By what title did He call the nation? For what purpose did He deliver it from Egypt? Whom did he send to call the nation back to Himself? What was the result of the prophet's invitations? Where in the New Testament is v. 1 quoted? (Matt. 2 : 15.)

3, 4 How is God's care for His people pictured in v. 3, first clause? Give an example of His healing them. Where is it taught that the Lord heals our diseases? (Ps. 103 : 3.) Explain the meaning of v. 4.

5-7 What two great enemies of Israel are named in v. 5? What does the prophet say will happen to Israel? What was the cause of Israel's sufferings?

8, 9 Why could not the Lord give His people up? Explain the reference to Admah and Zebaim. How much greater are God's mercy and compassion than man's?

10, 11 Reproduce the picture of God's people returning to Him.

FOR DISCUSSION

1. Does God love any one nation in the world more than other nations?
2. Is repentance ever impossible?

A PRAYER

O Thou that dost follow after us when we stray from Thy paths, who dost love us in spite of our forgetfulness of Thee, open our eyes that we may know how blind we are. Enable us to choose Thee, to cleave to Thee, to find in Thee joy and satisfaction, to rest in Thee at all times. Bless us as we go after the straying, in Thy name, and enable us to win them for Thee. Rule Thou in the hearts of all Thy people everywhere, through Jesus Christ. Amen.

Prove from Scripture—That God is unwilling to punish.

Shorter Catechism—Ques. 38. *What benefits do believers receive from Christ at the resurrection?* A. At the resurrection, believers being raised up in glory, shall be openly acknowledged and acquitted in the day of judgment, and made perfectly blessed in the full enjoying of God to all eternity.

The Question on Missions—11. *What are women doing for Indian schools in the West?* Supporting missionaries and matrons in boarding and industrial schools, as well as in the day schools and semi-boarding schools, in which the children are given a mid-day meal provided by the government.

Lesson Hymns—Book of Praise : 457 (Supplemental Lesson), 116, 133, 76 (Ps. Spl.), 595 (from PRIMARY QUARTERLY), 129.

FOR WRITTEN ANSWERS

1. How had God shown His love to the people of Israel?
2. How had God's people shown their ingratitude?
3. How were they punished?

SIGN NAME HERE.....

Lesson XII. THE FALL AND CAPTIVITY OF ISRAEL December 19, 1915

BETWEEN THE LEFSONS—Lesson VI., Third Quarter, Aug. 8 (1 Kgs. 12 : 6-10), told how the kingdom of David and Solomon was divided into the Northern kingdom of Israel and the Southern kingdom of Judah. The two kingdoms stood side by side for about 250 years. Then the kingdom of Israel was overthrown by the Assyrians, and its people were carried away as captives to Assyria.

GOLDEN TEXT—He, that being often reproved hardeneth his neck, shall suddenly be destroyed.—Proverbs 29 : 1

Memorize vs. 7, 8.

THE LESSON PASSAGE—2 Kings 17 : 7-14, 18. Study 2 Kings 17 : 1-18.

7 For so it was, that the children of Israel had sinned against the Lord their God, which had brought them up out of the land of Egypt, from under the hand of Pharaoh king of Egypt, and had feared other gods,

8 And walked in the statutes of the heathen, whom the Lord cast out from before the children of Israel, and of the kings of Israel, which they had made.

9 And the children of Israel did secretly those things that were not right against the Lord their God, and they built them high places in all their cities, from the tower of the watchmen to the fenced city.

10 And they set them up images and groves in every high hill, and under every green tree :

11 And there they burnt incense in all the high places, as did the heathen whom the Lord carried away before them ; and wrought wicked things to

Revised Version—¹ And it was so, because ; ² Omit had ; ³ nations ; ⁴ Omit those ; ⁵ pillars and Asherim upon every ; ⁶ and they ; ⁷ unto ; ⁸ the hand of every prophet, and of every seer ; ⁹ the hand of ; ¹⁰ neck ; ¹¹ who believed not.

provokes the Lord to anger :

12 For they served idols, whereof the Lord had said unto them, Ye shall not do this thing.

13 Yet the Lord testified against Israel, and against Judah, by all the prophets, and by all the seers, saying, Turn ye from your evil ways, and keep my commandments and my statutes, according to all the law which I commanded your fathers, and which I sent to you by my servants the prophets.

14 Notwithstanding they would not hear, but hardened their necks, like to the neck of their fathers, that did not believe in the Lord their God.

18 Therefore the Lord was very angry with Israel, and removed them out of his sight : there was none left but the tribe of Judah only.

***HOME DAILY BIBLE READINGS**

M.—The fall and captivity of Israel, 2 Kgs. 17 : 1-8.

T.—The fall and captivity of Israel, 2 Kgs. 17 : 9-18.

W.—Israel's captivity foretold, Lev. 26 : 31-39.

Th.—Judah's disobedience, 2 Kgs. 17 : 19-23.

F.—The fall of Judah, 2 Kgs. 25 : 1-12.

S.—Captives in mourning, Ps. 137.

Sunday—Praise for restoration, Ps. 126.

THE LESSON EXPLAINED



TAKING A CITY WITH SCALING LADDERS

Hoshea, the last king of Israel, won the throne by conspiring against Pekah, whom he slew, ch. 15 : 29, 30. The new king seems to have become a vassal of the powerful Tiglath-pileser, king of Assyria. In the reign of Shalmaneser, the successor of Tiglath-pileser, however, Hoshea formed a plot to throw off the Assyrian authority. Shalmaneser, therefore, having first seized Hoshea, whom he held as a captive, besieged Samaria, the capital of Israel, for three years, when it fell into his hands and the

people of the land were led into captivity. Vs. 1-6.

The verses in the printed portion of the Lesson explain why this disaster came upon Israel.

I. REBELLION.—7, 8. And it was so, because (Rev. Ver.). These words introduce the cause of the misfortunes which befel Israel. Had sinned. This was the root of all the ills that came upon the nation. Against the Lord their God, etc. Their sin was all the blacker because God had so wonderfully delivered them from the bondage of Egypt. Feared other gods ; the dead and useless gods of the heathen, who could give them no help. Statutes of the heathen ; the idolatrous practices of the nations whom Israel

found in Canaan. Kings of Israel ; like Jeroboam with his calf worship (1 Kgs. 12 : 27-31) and Ahab and Jezebel with their worship of Baal, 1 Kgs. 16 : 31.

9. Did secretly ; covering up their idol worship with a pretence of worshipping Jehovah. Built high places ; for the worship of idols. Tower of the watchmen ; the tower built in a lonely and desolate spot for the protection of flocks and herds. Fenced city ; a fortified place with a considerable number of inhabitants. The expression seems to be a proverb signifying, "in the loneliest as well as in the most populous places,"—everywhere.

10-12. Images ; Rev. Ver., "pillars," used in idolatrous worship. Groves ; Rev. Ver., "Asherim," probably wooden images of a heathen goddess Asherah. Burnt incense ; a symbol of prayer, which accompanied sacrifice. High places ; where worship was offered. The Lord had said. See Ex. 20 : 4 ; Deut. 4 : 16 ; 5 : 8 ; 27 : 15. The sin of Israel had been threefold : First, on entering Canaan they had adopted the idolatry of the people of the land ; secondly, the people of the Northern kingdom had set up the golden calves ; thirdly, they had adopted the worship of Baal and other heathen deities.

II. REPROOF.—13, 14. The Lord testified against Israel ; in anger against their sin, but in love for themselves, warning them and beseeching them to forsake evil and return to Himself. By all the prophets ; the men who had been sent to the people to make known to them God's will. Seers ; another name for prophets. Turn ye. Repent of your sins and come back to the service of God. This was the

message of all the prophets. **Hardened their necks**; a Hebrew expression for unbending obstinacy and determined self will. **Their fathers**; their ancestors. **Who believed not** (Rev. Ver.), etc.; did not so firmly trust in Jehovah as the one living and true God that they would have nothing to do with idol worship.

III. **RUIN.**—18. **Therefore**; because of the sin and obstinacy of the people. **The Lord** was very angry. There is no passion in the wrath of God, but there is deep and enduring indignation against sin. **Out of his sight**. God no longer looked upon Israel with approval. **Tribe of Judah**; the Southern kingdom, which included part of the tribe of Benjamin.

LESSON QUESTIONS

7, 8 What was the cause of Israel's downfall? Against whom had the people sinned? What had God done for them? What is the "preface" to the Ten Commandments? (Ex. 20 : 2.) Why is the worship of idols so foolish? Explain "statutes of the heathen." What kings of Israel had led the people into idolatry?

9 Explain "did secretly." In what sort of places was idol worship carried on? How widely did it spread amongst the people?

10-12 What were the "images" and "groves"? Of what was incense a symbol? Where had God for-

bidden idolatry? What was the threefold sin of Israel?

13, 14 How did the Lord feel toward His people's sin? How toward themselves? Through whom did he speak to them? What was the message of the prophets? How was it received? What proverb speaks of hardening the neck against reproof? (Prov. 29 : 1.)

18 What is the anger of God like? How did God punish Israel?

A PRAYER

O Prince of peace, conquer us for Thyself. Dwell in our hearts. Love us freely, teach us Thy will, strengthen us as we carry to others the message of love, and glorify Thyself in us, for Thy name's sake. Amen.

Prove from Scripture—*That God is long-suffering.*
Shorter Catechism—Review Questions 37, 38.

The Question on Missions—12. What is the work of the Missionary and Deaconess Training Home? To train young women for work in the mission fields abroad or to assist in congregations in Canada, especially amongst the poor, or for the various sorts of Social Service work.

Lesson Hymns—Book of Praise : 457 (Supplemental Lesson), 122, 129, 56 (Ps. Sel.), 28 (from PRIMARY QUARTERLY), 140.

FOR WRITTEN ANSWERS

1. What was the cause of Israel's downfall?
2. How had the Lord sought to prevent it?

SIGN NAME HERE

Memorize vs. 13, 14. **CHRISTMAS LESSON**—Luke 2 : 8-20.

AN ALTERNATIVE LESSON

GOLDEN TEXT—The angel said unto them, Be not afraid; for behold, I bring you good tidings of great joy which shall be to all the people.—Luke 2 : 10 (Rev. Ver.).

LESSON SETTING.—Vs. 1-7 explain how it came to pass that Jesus was born in Bethlehem, although the home of His parents was in Nazareth. Joseph and Mary had come to Bethlehem for the enrolment which had been ordered by the Roman emperor. As many others had come to the town for the same purpose, the inn was crowded with guests. Hence they were lodged in a stable, where the world's Saviour was born and had a manger for His cradle.

I. **THE SAVIOUR ANNOUNCED.**—8-14. In the same country; the hills about Bethlehem on which David had long before fed his sheep, before he was anointed as king of Israel. **Abiding in the field** . . . by night. In some pastures in Palestine to this day, the shepherds with their flocks stay outside all night in the winter. **Angel of the Lord**; God's messenger to them. **The glory of the Lord**; the Shekinah or cloud of brightness which was the sign of God's pre-

sence. **Sore afraid**; at the sudden sight. **Good tidings of great joy**; the gladdest message ever brought from heaven to earth. **To all the people** (Rev. Ver.); that is, to all Israel. The gospel was for them first, and then for the Gentiles. **Christ the Lord**. Christ is the same title in Greek as Messiah in Hebrew. **Glory to God**; honor to God through the coming of the Saviour. **On earth peace**. Wherever the Saviour is known, peace follows. **Good will toward men**; rather, "among men of good will," that is, those with whom God is well pleased. Such only have true peace.

II. **THE SAVIOUR ADORED.**—15-20. **They . . . found** . . . the babe; guided, by a lamp hanging in the centre of the khan, to where He lay with His mother. They were the first to find the Saviour. **Made known** abroad; told others of Jesus, thus becoming the first Christian missionaries.

REVIEW—JEHOVAH'S GRACIOUS PROMISES TO ISRAEL

December 26, 1915

TO MAKE READY FOR THE REVIEW—Read over each Lesson carefully, and see that you know by heart the Lesson Title, Golden Text and Lesson Plan, as given below. Review your Supplemental Bible Work, Scripture Memory Passages, Shorter Catechism (Questions 30-38), and the Question on Missions for the Quarter.

GOLDEN TEXT—The Lord is merciful and gracious, slow to anger and plenteous in mercy.—Psalm 103: 8.

Read Hosea, ch. 14.

*HOME DAILY BIBLE READINGS

M.—Elijah in Naboth's vineyard, 1 Kgs. 21 : 11-20.

Th.—Elisha's heavenly defenders, 2 Kgs. 6 : 8-17.

T.—Elijah taken up into heaven, 2 Kgs. 2 : 1-12.

F.—Dan'el in the king's court, Dan. 1 : 1-14.

W.—Elisha heals Naaman, 2 Kgs. 5 : 1-10.

S.—The song of the angels, Luke 2 : 8-20.

Sunday—Jonah, a missionary to Nineveh, Jonah 3 : 1-10.

A PRAYER

Eternal God, our Father, give us courage as we look forward to the future. Enable us to forget the discouragements of the past as we think of Christ, to lose our sin as we look on His cross, and to receive strength as we hear His call to service. May the New Year bring great joy to us, as we serve, and to others as we live with Thee and plan for Thee. For Jesus' sake. Amen.

Prove from Scripture—

Lesson Hymns—Book of Praise : 457 (Sup. Lesson), 19, 23, 77 (Ps. Sel.), 514 (from PRIMARY QUARTERLY), 195.

REVIEW CHART—FOURTH QUARTER

JUDGES TO 2 KINGS, WITH PROPHETS	LESSON TITLE	GOLDEN TEXT	LESSON PLAN
I.—1 Kgs. 21 : 11-20.	Elijah in Naboth's Vineyard.	Be sure your sin.—Num. 32 : 23.	1. Naboth's murder. 2. Jerebel's triumph. 3. Ahab's doom.
II.—2 Kgs. 2 : 1-12a.	Elijah Taken up into Heaven.	In thy presence is fulness.—Ps. 16 : 11.	1. The journey. 2. The promise. 3. The departure.
III.—2 Kgs. 5 : 1-10. 14.	Elisha Heals Naaman the Syrian.	I am the Lord.—Ex. 15 : 26.	1. The helpless leper. 2. The mighty prophet. 3. A wonderful cure.
IV.—2 Kgs. 6 : 8-17.	Elisha's Heavenly Defenders.	The angel of the Lord encampeth.—Ps. 34 : 7.	1. Elisha's directions. 2. Elisha's danger. 3. Elisha's deliverance.
V.—2 Kgs. 11 : 4-12.	The Boy Joash Crowned King.	The house of the wicked.—Prov. 14 : 11.	1. The oath. 2. The plot. 3. The crowning.
VI.—2 Kgs. 12 : 4-15.	Joash Repairs the Temple.	God loveth.—2 Cor. 9 : 7.	1. The priests' neglect. 2. The king's rebuke. 3. The workers' fidelity.
VII.—Daniel 1 : 8-16, 19, 20.	Daniel in the King's Court.—World's Temperance Sunday.	Watch ye.—1 Cor. 16 : 13.	1. A noble resolve. 2. A conclusive test. 3. A rich reward.
VIII.—Jonah 3 : 1-10.	Jonah a Missionary to Nineveh.	Go ye therefore, and make.—Matt. 28 : 19, 20.	1. Jonah's obedience. 2. The people's penitence. 3. The Lord's compassion.
IX.—Amos 5 : 1-15.	Amos, the Fearless Prophet.	He that bath my word.—Jer. 23 : 28.	1. Israel's lament. 2. The people's peril. 3. The leaders' wickedness. 4. The prophet's counsel.
X.—2 Chron. 26 : 8-10, 15-21.	Uzziah's Pride and Punishment.	A man's pride shall bring.—Prov. 29 : 23.	1. Uzziah's power. 2. Uzziah's pride. 3. Uzziah's punishment.
XI.—Hosea 11 : 1-11.	Jehovah Yearns over Backsliding Israel.	I drew them with cords.—Hosea 11 : 4.	1. The Lord's care. 2. The Lord's chastisement. 3. The Lord's compassion.
XII.—2 Kgs. 17 : 7-14, 18.	The Fall and Captivity of Israel.	He, that being often reproved.—Prov. 29 : 1.	1. Rebellion. 2. Reproof. 3. Ruin.

A Review by Names

Recall the name which is prominent in each Lesson and answer the question or questions beside each name :
Lesson

- ELIJAH— I. For what sin did Elijah rebuke Ahab ?
II. What promise did Elijah make to Elisha and on what condition ?
- ELISHA— III. What leper did Elisha heal and how ?
IV. What vision did Elisha see at Dothan ?
- JOASH— V. By whose planning was Joash crowned ?
VI. What methods for repairing the temple did Joash use ?
- DANIEL— VII. Why did Daniel decline food from the king's table ?
- JONAH— VIII. To which city was Jonah sent and wherefore ?
- AMOS— IX. Where was Amos born and what was his occupation ?
- UZZIAH— X. What was Uzziah's sin and what his punishment ?
- HOSEA— XI. What attribute of God did Hosea emphasize ?
- ISRAEL— XII. What was the cause of Israel's captivity ?

* Courtesy of I. B. R. Association, Mr. S. C. Bailey, Hon. Secretary, 56 Old Bailey, London, England.

FOR WRITTEN ANSWERS

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

Lesson I. Why did Jezebel bring about Naboth's death, and how?

Lesson II. How was Elijah taken into heaven?

Lesson III. Tell how Naaman was led to seek healing from Elisha

Lesson IV. How did Elisha encourage his servant at Dothan?

Lesson V. Who was Jehoiada and what part had he in the crowning of Joash?

Lesson VI. Describe the repairing of the temple by Joash.

Lesson VII. Why is Daniel an example of temperance?

Lesson VIII. What was the result of Jonah's preaching at Nineveh?

Lesson IX. What sins of Israel did Amos condemn?

Lesson X. Who was Uzziah and why was he smitten with leprosy?

Lesson XI. How did Hosea say God had shown His love to Israel?

Lesson XII. Whither were the people of Israel taken captive and why?

SCHOLAR'S REGISTER

OCTOBER-DECEMBER, 1915

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

Name		Address					Class	
DATE	S.S. Attendance	Mem. Verses	Catechism	Time Spent Lesson Study	Contributions	Church Attendance	PREACHER	TEXT
1915								
October 3								
October 10								
October 17								
October 24								
October 31								
November 7								
November 14								
November 21								
November 28								
December 5								
December 12								
December 19								
December 26								
Totals								

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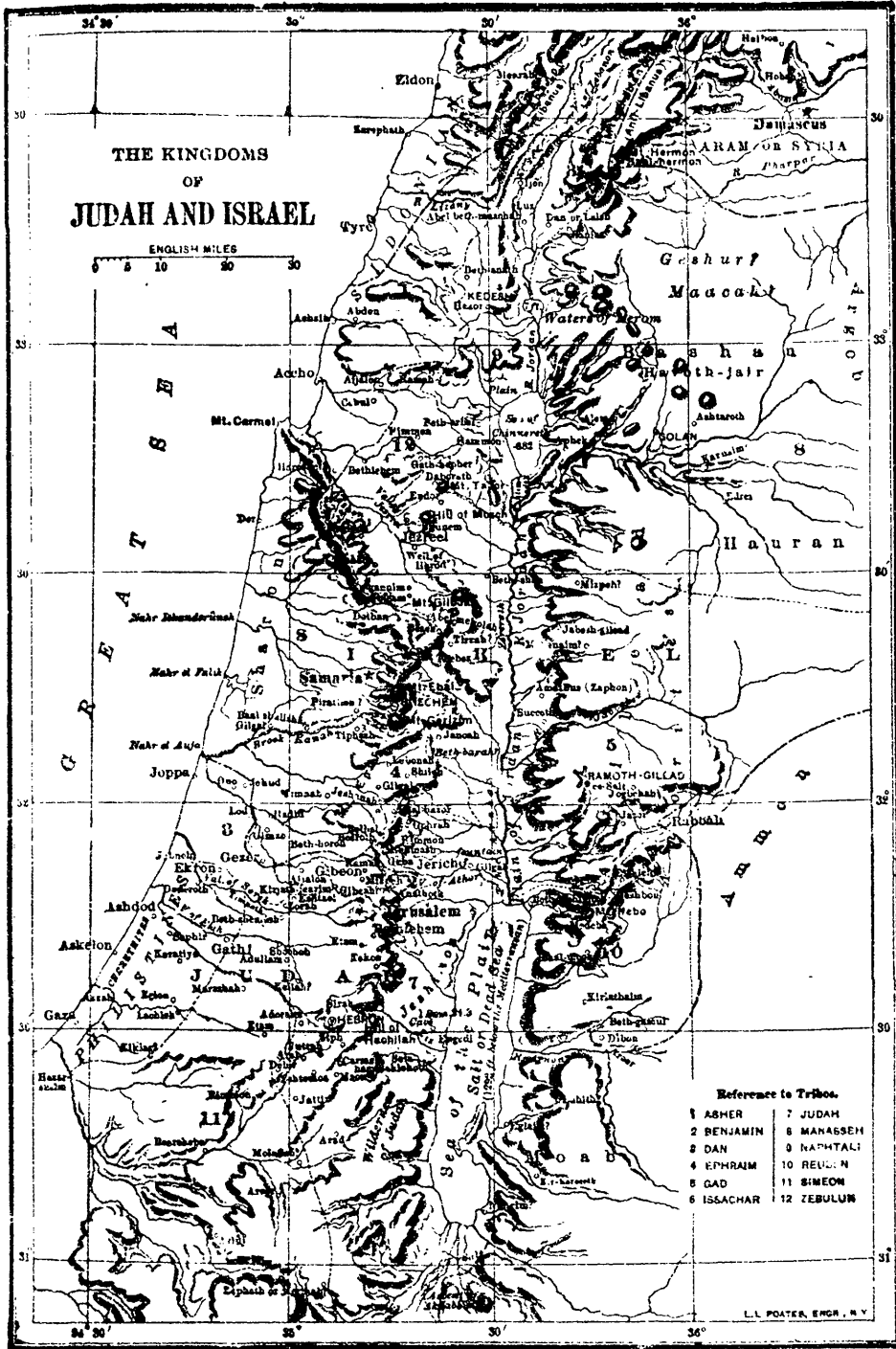
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Calendar sent on application.

Rev. D. BRUCE MACDONALD, M.A., LL.D.
Headmaster

THE KINGDOMS OF JUDAH AND ISRAEL

ENGLISH MILES
0 5 10 20 30



- Reference to Tribes.
- | | |
|------------|------------|
| 1 ASHER | 7 JUDAH |
| 2 BENJAMIN | 8 MANASSEH |
| 3 DAN | 9 NAFTALI |
| 4 EPHRAIM | 10 REUBEN |
| 5 GAD | 11 SIMEON |
| 6 ISSACHAR | 12 ZEBULUN |



Two Royal Leaders

The King of the British Empire and the Czar of all the Russias, in discouraging the use of alcohol during the war, do so in the full knowledge that its use impairs life.

It is well known that the use of alcohol, even in moderate quantities, not only impairs life, but shortens life. This has been proved by the experience of this Company which for many years has maintained a Department for the insurance of Total Abstainers only. This is the reason that the Company is enabled to grant special terms and rates to those who can qualify for insurance in this Department.



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KING and YONGE STREETS

Ask for a copy of "Total Abstainers vs. Moderate Drinkers." It will place you under no obligation. The Booklet is free and will interest you. A postcard to-day will do.

