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THE HOME · STUDY QUARTERLY



The
Home Study
Series

• Presbyterian Publications •

* Presbyterian Church in Canada *

Rev. R. Douglas Fraser,

Editor & Business Manager

Church & Gerrard Sts., Toronto.

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The Home Study Quarterly

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

Vol. XXIII. Toronto, July, August, September, 1917

No. 3

Dreaming and Doing

It is not the thing that you meant to do,
But the thing that you did, my son,
That counts in keeping the record true,
Till the long day's work is done.

It is not the castles you built in Spain,
Nor the mighty deeds you planned,
It is not the dream of the dreaming brain,
But the deed of the toiling hand.

For the airy castle dissolves in air,
And the vision fadeth fast ;
But the thing that is done—it standeth there
Till the earth and the heaven are past.

—The British Weekly



In Training for Active Service

By Rev. C. A. Myers, M.A.

Associate Secretary for Sabbath Schools and
Young People's Societies

III. THE TRAINING PROGRAMME

What kind of a training programme do Canadian boys need to fit them to become worth while citizens of the new Canada after the War? "That's a poser," whispered one boy to another. It was at a Boys' Work Conference where the leaders were trying to dig out the answers from the boys themselves. They were a bright bunch of boys, but dead silence followed the leader's question.

"Well, what is a programme, any way?" he continued. "A course of study!" "A curriculum!" responded the boys after a while. "What's it for, say in the days school or college?" "To fit us to earn our living, to train us to be doctors, lawyers, etc.," suggested the boys. "Good!" said the leader. "Now what would a complete programme of training do for us?" "Make us efficient!" "Fit us for citizen-

ship!" "Develop strong characters!" ventured some of the boys. "That is the answer to our question, then," said the leader triumphantly.

"Now what kind of a training programme do we need to help us to become real men with fully developed Christian characters, able to play our part as citizens of Canada? To make it easier let us think of it as applied to the various aspects of our lives. How many sides are there?" "Four,—physical, intellectual, religious and social," chorused the boys, quite familiar with the idea of the four-fold-life.

"Now take the physical, that's easy! What should our programme have for it, so that Canadian boys may grow up into strong men, physically able to stand the strain of life?" "Camping out!" said one boy at once. "Team games!" said another. "Swimming!" a third, and a fourth, "Health habits!" Here the boys were on familiar ground.

"Now for intellectual development! What is needed here?" "A good education!" at once replied a whole group. "Able to make things!" "Able to speak before others!" "Reading good books!"

"Good!" said the leader. "Now for the religious development." "Know God's book!" said one. "And God's world," added another. "Know about our religion and prayer!" "Yes! and more than all, to know God himself and Jesus Christ as the only power able to help us live for Canada in the Jesus way," added the leader.

For service development the answers came quickly. "Belong to a boys' group or organized class for the purpose of taking up a course of training for active service." "Do

acts of personal service!" "Be good citizens!" "Take part in a clean living campaign in school!" "Find out about how to choose our life work!" "Know something about great heroes of service and what other nations need from us for the good of the world!"

"There," said the leader, as he finished jotting down the answers on the blackboard, "you have worked out the training programme you need, and it is almost the same as the leaders in our churches have planned. You see there is nothing very new in this, only bringing together what you are already doing in part in connection with your homes, schools, churches and Sunday Schools. The only additional requirement is one mid-week meeting a week for about six months each year to relate all these separate things in one training programme through your organized Sunday School class.



The Kongmoon Hospital

By Rev. W. R. McKay, M.A.

The Marian Barclay Hospital at Kongmoon, South China, is situated on a fine site on the bank of the West River. It is immediately in front of the compound where the missionaries live.

When the compound was purchased, the land on which the hospital now stands could not be obtained, the owner being a very wealthy man and unwilling to part with it. As this was the most suitable site for a hospital in the neighborhood, and as without it the mission property would be cut off from the river, a strong effort was made by the missionaries to induce the owner to sell it, but for a long time without success.

The way in which it was finally obtained serves to illustrate the value of medical work in breaking down the opposition of the people in a new field. The owner of the property, Lo Lan Shang, as is usual with wealthy men in China, had several wives. One of these, who was a favorite of her husband, became ill, and, as her condition baffled the native physicians, the mission doctors were summoned as a last resort. They went to his home and treated the sick woman and were instrumental in bringing her back to health.

Mr. Lo was so much pleased with this

proof of the efficacy of foreign medicine, that he not only gave a large fee to the doctors for their service, but also agreed to sell the land which the mission had so long wished to obtain for a hospital.

The bargain was at once concluded and the erection of the hospital proceeded with. When the missionaries visited Mr. Lo to have the necessary documents drawn up, he remarked that, if the land were required for any other purpose than for a hospital, no amount of money would have tempted him to part with it.

The hospital, which has now been completed for several years, is capable of accommodating 40 or 50 patients. In front of the hospital, on the bank of the river, is a large sign board showing, in Chinese characters which can be read far out upon the river, the name and purpose of the institution. So well known has the hospital and its work now become, that even in the remote sections of our field we often meet those who give us a more hearty welcome when they know that we are connected with it.

During the fighting of a few months ago, when Kongmoon was besieged by the revolutionary army, the leader appeared one morning before the hospital in one of the steam launches which he had commandeered and, sending for Dr. McDonald, he told him that he had brought some men who had been wounded in the fighting, and promised to pay all expenses if they would be received into the hospital and attended to.

These and others of the revolutionary soldiers were taken in and cared for and, a few days later, when the Government soldiers retook the city, the officer in charge also brought his wounded men to the hospital for treatment. For several weeks the accommodation was taxed to provide for the needs of the wounded soldiers of both armies.

Some of the soldiers, during their stay in the hospital, became very much interested in the gospel. The care and sympathy showed them very favorably impressed not only the men themselves, but their leaders as well and, in any future troubles which may break out, they may be counted on as friends of our Mission.

Kongmoon, South China

AN ORDER OF SERVICE : Third Quarter

Opening Exercises

I. SHORT PRAYER. All stand.

II. SINGING. Psalm Selection 104, Book of Praise.

We'll to God's tabernacles go,
And at his footstool bow.
Arise, O Lord, into thy rest,
The ark of thy strength, and thou.

III. RESPONSIVE SENTENCES. Psalm 62 : 5-8.

Superintendent. My soul, wait thou only upon God ; for my expectation is from him.

School. He only is my rock and my salvation : he is my defence ; I shall not be moved.

Superintendent. In God is my salvation and my glory : the rock of my strength, and my refuge, is in God.

All. Trust in him at all times ; ye people, pour out your heart before him : God is a refuge for us.

IV. SINGING. Hymn 246, Book of Praise.

V. PRAYER.

VI. SINGING. Psalm or Hymn Selected. (This selection may usually be the "Lesson Hymn" in the PRIMARY QUARTERLY See each lesson.)

VII. READ RESPONSIVELY. See SCRIPTURE PASSAGE FOR OPENING WORSHIP in the TEACHERS MONTHLY, in connection with each lesson (given also in the DEPARTMENTAL GRADED QUARTERLIES).

VIII. SINGING. See Memory Hymns in the TEACHERS MONTHLY in connection with each lesson (given also in the Departmental JUNIOR, PRIMARY and BEGINNERS TEACHER'S QUARTERLIES).

IX. READING OF LESSON PASSAGE.

X. SINGING. See HYMN FOR OPENING WORSHIP in the TEACHERS MONTHLY in connection with each lesson (given also in the DEPARTMENTAL GRADED QUARTERLIES).

Class Work

[Let this be entirely undisturbed by Secretary's or Librarian'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 Envelope. The Class Treasurer may collect and count the money.

III. RECITATION. 1. Scripture Memory Passages. 2. Catechism. 3. The Question on Missions. (See TEACHERS MONTHLY, in connection with each lesson, and all QUARTERLIES and LEAFLETS, both Uniform and Departmental, except the BEGINNERS TEACHER'S QUARTERLY and BEGINNERS BIBLE STORIES.)

IV. Lesson Study.

Closing Exercises

1. SINGING. Hymn 255, Book of Praise.

II. REVIEW FROM SUPERINTENDENT'S DESK ; which, along with the Blackboard Review, may include one or more of the following items ; Recitation in concert of Verses Memorized, Catechism, Question on Missions, Memory Hymn (see also Departmental JUNIOR, PRIMARY and BEGINNERS TEACHER'S QUARTERLIES), 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 Thessalonians 5 : 21-23.

Superintendent. Prove all things ; hold fast that which is good.

School. Abstain from all appearance of evil.

Superintendent. And the very God of peace sanctify you wholly ; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.

IV. SINGING. Hymn 615, Book of Praise.

Praise God from whom all blessings flow ;
Praise Him, all creatures here below ;
Praise Him above, ye heavenly host ;
Praise Father, Son, and Holy Ghost.

Amen.

Lesson I.

*ISAIAH'S CALL TO HEROIC SERVICE

July 1, 1917

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

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

† Memorize John 15: 1, 2.

THE LESSON PASSAGE—Isaiah, ch. 6.

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

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

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

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

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

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

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

Revised Version—¹Omit also; ²him; ³seraphim; ⁴foundations of the thresholds were moved; ⁵touched my mouth with it; ⁶And I; ⁷I said; ⁸turn again; ⁹Omit the; ¹⁰wastc ¹¹become utterly waste; ¹²the forsaken places be many; ¹³And if there be yet a tenth in it, it shall again be eaten up; ¹⁴terebinth, and; ¹⁵stock remaineth, when they are felled; ¹⁶is the stock thereof.

8 ⁸Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then⁷ said I, Hero am I; send me.

9 And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not.

10 Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and⁹ convert, and be healed.

11 Then said I, Lord, how long? And he answered, Until¹⁰ the cities be¹⁰ wasted without inhabitant, and¹¹ the houses without man, and the land¹¹ be utterly desolate,

12 And the Lord have removed men far away, and¹² there be a great forsaking in the midst of the land.

13¹³ But yet in it shall be a tenth, and it shall return, and shall be eaten: as a¹⁴ teil tree, and as an oak, whose¹⁵ substance is in them, when they cast their leaves: so the holy seed¹⁶ shall be the substance thereof.

HOME DAILY BIBLE READINGS

M.—Isaiah's call to heroic service, Isa., ch. 6.

T.—The glorious vision, Ex. 3: 1-6.

W.—Self distrust, Ex. 3: 11-15.

S.—God's grace; man's weakness, 2 Cor. 12: 7-12.

Th.—The unready tongue, Ex. 4: 10-17.

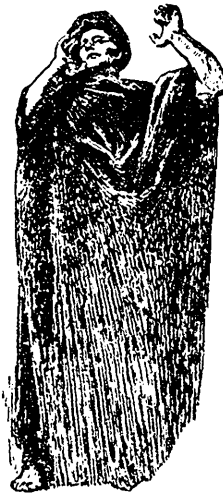
F.—Waiting for God, 1 Sam. 3: 1-10.

S.—"Behold I send you forth," Luke 10: 1-9.

THE LESSON EXPLAINED

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

3, 4. One cried unto another; choir answering choir. Holy, holy, holy. Many see here a reference to the three divine persons,—Father, Son and Holy Spirit. (Compare Rev. 4: 8.) "Holy" is: (1) sinless and sin-abhorring; (2) worthy of worship; (3) exalted high above every other being. Lord of hosts; the heavenly armies. The whole earth,



ISAIAH

etc. "Holy" tells us what God is; "glory" is all that he shows himself to be. He is seen in all mighty works of his hands.

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

II. A VISION OF SIN.—5. I am undone; because the Holy God must destroy sin. A man of unclean lips; not fit to worship God. A people of unclean lips. The whole nation's worship is impure and profane. Mine eyes have seen the King; and how can a sinful man stand in his holy presence? (Compare Ex. 19: 21; 30: 20; Judg. 13: 22).

III. A VISION OF SALVATION.—6, 7. A live coal; literally, "a hot stone," such as was used to convey heat from the hearth. From off the altar; corresponding to that on which sacrifices were offered for the taking away of sin. Touched thy lips; the seat and centre of the prophet's sin. Iniquity . . . taken away . . . sin purged. Both pardon and cleansing are given.

* This Lesson has been selected to be treated as a Special Missionary Lesson for the Quarter.

† For the recitation of the Scripture Memory Passages in either Part of List IV., a Red Seal is added to the Diploma in Colors given for List III., and a Gold Seal for the verses of the other Part. For Form of Application, apply to Rev. J. C. Robertson, our General Secretary for Sabbath Schools, Confederation Life Building, Toronto.

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

IV. A VISION OF SERVICE.—8-10. The voice of the Lord; which Isaiah is now fitted to hear and understand. Who will go for us? The Lord speaks as a king surrounded by his council. Here am I; send me. A willing and complete surrender to God and his service. This people; of Judah. Hear ye indeed; literally, "continually." God had sent message upon message. Understand not; do not take in the meaning of the message. Make the heart . . . fat; dull and unfeeling. Ears heavy; dull of hearing. Shut their eyes; literally, "besmear" them, so as to seal them up. Lest they . . . convert (turn from their sins to God), and be healed; cured, that is, pardoned and cleansed. This ought to be the result, and it is the result which God desires, of the prophet's message. But God knows and tells Isaiah that the people are sure to harden their hearts and go on in their sins.

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

THE ALTAR OF BURNT OFFERING

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

LESSON QUESTIONS

- 1, 2 In what year did Isaiah behold the vision of the lesson? What king did Isaiah now see? How is his throne described? Where was it placed? By whom was the king surrounded? Describe the seraphim.
- 3, 4 What did the seraphims cry one to another? To what may the threefold repetition refer? Explain "holy." What is meant by "glory?" What

is meant by the "smoke" in the vision? Where does the apostle John describe a heavenly vision? (Rev. 1 : 12-16.)

- 5 Why did Isaiah say that he was "undone?" What did he say of his people?
- 6, 7 How were his lips cleansed?
- 8-10 What question did God ask? Of whom? What did Isaiah answer? What did Paul ask when Jesus appeared to him? (Acts 22 : 10.) To whom was Isaiah to speak for God? What was to be the effect of his message?
- 11-13 How long would the people continue to reject Isaiah's message?

FOR DISCUSSION

1. Can we see God?
2. Is it God's purpose that any hearers of the gospel should be hardened by it?

A PRAYER

O thou who dost stand at the heart's door, pleading for entrance, enable us to open the door and make thee welcome. Our heart is thine, for thou hast created us, and thou hast bought us with thine own blood. Enable us to see thee, to long for thee, to love thee. And give us eager longing for the salvation of others. Show us how, by word and example, to lead those who do not know thee to desire to follow thee and to worship thee with a clean heart. For Jesus' sake. Amen.

Prove from Scripture—That the gospel is for all nations.

Shorter Catechism—Ques. 94. What is baptism? A. Baptism is a sacrament, wherein the washing with water in the name of the Father, and of the Son, and of the Holy Ghost, doth signify and seal our ingrafting into Christ, and partaking of the benefits of the covenant of grace, and our engagement to be the Lord's.

The Question on Missions—(July, OUR MISSION HOSPITAL AT KONGMOON, SOUTH CHINA).—1. How did our first missionary doctors begin work in Kongmoon? It was through foreigners living in Kongmoon and carrying on business with the Chinese that the first case was brought to the doctors. After that, while the doctors were on walks through the country any cases seen were told of the nearest dispensary. Opportunities were found of visiting the homes, and wherever they went the doctors did what they could to relieve suffering.

FOR WRITTEN ANSWERS

1. Briefly describe Isaiah's vision
2. How was his sin taken away?
3. To what service was he called?

SIGN NAME HERE

Lesson II.

AHAZ, THE FAITHLESS KING

July 8, 1917

FOREWORD—Ahaz became king of Judah from B.C. 735 to 720. His two northern neighbors, Pekah, king of Israel, and Rezin, king of Syria, tried to compel him to join them in an alliance against the Assyrians, and were so enraged at his refusal that they planned to drive him from his throne. Isaiah (see Isa., ch. 7) tried to encourage the faint-hearted Ahaz, but the king had more faith in political measures than in the prophet's word. He therefore sent a message of complete submission to Tiglath-pileser, king of Assyria, asking him, at the same time (v. 16), for help against Israel and Syria. (See 2 Kgs., ch. 16.)

GOLDEN TEXT—Without faith it is impossible to be well-pleasing unto him.—Hebrews 11 : 6 (Rev. Ver.)

*Memorize John 15 : 3, 4.

THE LESSON PASSAGE—2 Chronicles 28 : 1-5, 20-27.
Study 2 Chronicles, ch. 28.

1 A'has was twenty years old when he began to reign, and he reigned sixteen years in Joru'salem : ¹ but he did not *that which was right* in the ² sight of the Lord, like Da'vid his father :

2 ³ For he walked in the ways of the kings of Is'rael, and made also molten images for ⁴ Ba'alim.

3 Moreover he burnt incense in the valley of the son of Hin'nom, and burnt his children in the fire, ⁴ after the abominations of the heathen whom the Lord ⁵ had cast out before the children of Is'ra-el.

4 ⁷ He sacrificed also and burnt incense in the high places, and on the hills, and under every green tree.

5 Wherefore the Lord his God delivered him into the hand of the king of Syr'ia ; and they smote him, and carried away ⁶ a great multitude of ⁷ them captives, and brought *them* to Damas'cus. And he was also delivered into the hand of the king of Is'rael, who smote him with a great slaughter.

20 And Til'gath-pilne'ser king of Assy'ria came unto him, and distressed him, but strengthened him not.

21 For A'has took away a portion *out* of the house of the Lord, and *out* of the house of the king, and of the

Revised Version—¹and he ; ²eyes ; ³but he ; ⁴the ; ⁵of his a ; ⁶Omit them ; ⁷it ; ⁸same king Ahas ; ⁹Omit of ; ¹⁰for they.

princes, and gave it unto the king of Assy'ria : but ¹⁰ he helped him not.

22 And in the time of his distress did he trespass yet more against the Lord : this ¹¹ is *that* king A'has.

23 For he sacrificed unto the gods of Damas'cus, which smote him : and he said, Because the gods of the kings of Syr'ia help them, *therefore* will I sacrifice to them, that they may help me. But they were the ruin of him, and of all Is'rael.

24 And A'has gathered together the vessels of the house of God, and shut up the doors of the house of the Lord, and he made him altars in every corner of Jeru'salem.

25 And in every several city of Ju'dah he made high places to burn incense unto other gods, and provoked to anger the Lord ⁴ God of his fathers.

26 Now the rest of his acts and ¹² of all his ways, first and last, behold, they are written in the book of the kings of Ju'dah and Is'rael.

27 And A'has slept with his fathers, and they buried him in the city, *seen* in Jeru'salem : ¹³ but they brought him not into the sepulchres of the kings of Is'rael : and Hezek'iah his son reigned in his stead.

Revised Version—⁴according to ; ⁵Omit had ; ⁷And he sacrificed and ;

† HOME DAILY BIBLE READINGS

M.—Ahaz, the faithless king, 2 Chron. 28 : 1-8.

T.—Ahaz, the faithless king, 2 Chron. 28 : 9-15.

W.—Ahaz, the faithless king, 2 Chron. 28 : 16-27.

S.—The hope of Israel, Isa. 10 : 20-27.

Th.—Seeking help of men, 2 Kgs. 16 : 5-9.

F.—Degrading worship, 2 Kgs. 16 : 10-18.

S.—The punishment of disobedience, Jer. 44 : 15-23.

THE LESSON EXPLAINED

I. IDOLATRY BEGUN.—1, 2. Ahaz. See Foreword. The name means "the Grasper." He was the son of Jotham, a good king, who was zealous for the temple and the strength of his cities, loyal to Jehovah and successful in war. (See ch. 27.) Did not.. right ; in spite of his father's good example. He may, like Ahaziah (ch. 22 : 2-4), have had an idolatrous mother. In the sight of the Lord ; from whom nothing can be hid. David his father ; his great and good ancestor. Walked in the ways ; followed the practices. Kings of Israel (the Northern Kingdom) ; who led their people in idolatry. Molten images ; idols of cast metals. Baalim ; plural of Baal, meaning "lord," a name given to various heathen gods.

3, 4. Burnt incense ; a combination of fragrant spices (see Ex. 30 : 34), burnt as a symbol of prayer. Valley of . . Hinnom ; the narrow ravine on the west and south of Jerusalem, where perpetual fires are said to have been kept burning to destroy the rubbish of the city. Hence Ge-hinnom or Gehenna became a name for the place of everlasting punishment. Burnt his children, etc. In the Valley of Hinnom stood a

frightful brazen image of the heathen god Molech, with arms sloping downwards over a cistern filled with fuel.

Children offered in sacrifice to this god were probably first killed and then placed on the brazen arms to roll down into the flames, where they were consumed amidst the strains of music. He sacrificed ;



ASSYRIAN SCRIBES TAKING ACCOUNT OF PRISONERS

* For the recitation of the Scripture Memory Passages in either Part of List IV., a Red Seal is added to the Diploma in Colors given for List III., and a Gold Seal for the verses of the other Part. For Form of Application, apply to Rev. J. C. Robertson, our General Secretary for Sabbath Schools, Confederation Life Building, Toronto.

† Revised by I. B. R. Association, Mr. S. C. Bailey, Hon. Secretary, 58 Old Bailey, London, England.

setting a personal example of idolatry. **High places . . . hills . . . every green tree** ; places where the abominations of heathen idolatry were common.

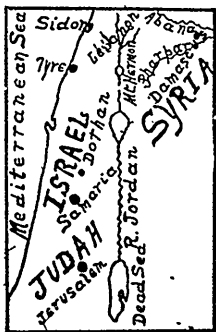
II. IDOLATRY PUNISHED.—5. Wherefore ; because of his sin. The link between sin and its punishment cannot be broken. **Into the hand ; into the power. King of Syria ;** Rezin (see 2 Kgs. 16 : 5). **Smote him ;** shutting him up in Jerusalem and taking from him the port of Elath on the Red Sea (see 2 Kgs. 16 : 5, 6). **Damascus.** See Geography Lesson. **The king of Israel ;** Pekah. **Great slaughter.** In one battle 120,000 men were slain, v. 6.

20, 21. Tiglath-pileser king of Assyria ; to whom Ahaz had applied for help. **Distressed him ;** brought further evil upon him. **Took away a portion,** etc. ; plundered the temple of its gold and silver vessels to purchase the help of the Assyrians, who accepted the gift, marched against Damascus and took it (see 2 Kgs. 16 : 9).

III. IDOLATRY CONTINUED.—22-24. Time of his distress ; while under the oppression of the Assyrians. **Trespass yet more ;** kept on in his evil course. **The gods of Damascus.** Ahaz went to Damascus to pay homage to Tiglath-pileser, and had a copy made of an altar which he saw there. On this he offered sacrifice, thus forsaking the true God. (See 2 Kgs. 16 : 10-13.) **Help them.** Ahaz ascribed the success of the Syrians (v. 5) to their gods. **Ruin of him,** etc. ; instead of bringing the expected help. **V. 24** tells how the worship of Jehovah in the temple was actually suppressed in favor of heathen rites, and Jerusalem was given over to idolatry.

25-27. These verses tell how Ahaz established idolatry throughout the whole land of Judah, and how, when he died, he was not thought worthy of being buried with his ancestors. He stands out in the Bible story as a glaring example of a king who forsook God.

THE GEOGRAPHY LESSON



DAMASCUS, the chief city of Northern Syria, lies in a plain east of the Anti-Lebanon Mountains, famous for its beauty and fertility, and watered by the Barada River, the Abana of 2 Kgs. 5 : 12. The luxuriance of its gardens has long been famous. The population of the city is between 150,000 and 200,000. Its importance in modern times is due to its manufactures of wood-work, furniture, and artis-

tic metal and textile work, its convenience as a market for the desert tribes and its religious significance as the starting point of the annual Syrian pilgrim caravan to Mecca.

LESSON QUESTIONS

1, 2 What does the name Ahaz mean? Whose son was he? What kind of a king was Jotham? What is said of the character of Ahaz? Whose bad example did he follow? Explain "Baalim." What great prophet set before his people the choice between serving God and serving Baal? (1 Kgs. 18 : 21.)

3, 4 Explain "burnt incense." Where is the Valley of Hinnom? How did its name come to be given to the place of everlasting punishment? Describe the offering of children to Molech. Where is the heathen world said to be "full of the habitations of cruelty?" (Ps. 74 : 20.)

5 Into whose power was Ahaz delivered? Why? Give the name of the king of Syria. Of the king of Israel. How did they come to attack Ahaz? Describe their success.

20, 21 To whom did Ahaz appeal for help? What bribe did he offer? What did the Assyrians do?

22-27 What form of heathen worship did Ahaz copy? How completely did he establish idolatry in Judah?

FOR DISCUSSION

1. Does a son inherit the character of his father?
2. Are we in any danger of becoming idolaters?

A PRAYER

Father, let the knowledge that, "Thou God seest me," restrain us each one from wrongdoing, spur us on to deeds of kindness and helpfulness and love, and save us from grieving thee by forgetting thy laws, leading thy children into wrongdoing or dishonoring thy name in any way. To all the world may it be evident that we are thine, and that we choose to be known as thy servants. For Jesus' sake we ask it. Amen.

Prove from Scripture—*That God punishes evil.*

Shorter Catechism Ques. 95. *To whom is baptism to be administered?* A. Baptism is not to be administered to any that are out of the visible church, till they profess their faith in Christ, and obedience to him ; but the infants of such as are members of the visible church are to be baptized.

The Question on Missions—2. Describe the sick people who came to them? They are of all classes, from the beggar who crawls on his hands and knees to the official who is carried in his chair. There are sore eyes, large ulcers and fevers to be treated. Not a few of the patients are nearly blind. Some come too late to be cured, while for others there is still hope.

FOR WRITTEN ANSWERS

1. What led to the attack on Judah by Syria and Israel?
2. To whom did Ahaz appeal for help?

SIGN NAME HERE

Lesson III.

HEZEKIAH, THE FAITHFUL KING

July 15, 1917

BETWEEN THE LESSONS—Ahaz was succeeded as king of Judah by his son Hezekiah. Ch. 29 tells how, under the direction of Hezekiah, the temple was purified and re-dedicated. Ch. 30, from which the lesson is taken, gives an account of the great Passover celebration, which the king planned and carried out.

GOLDEN TEXT—He that cometh to God must believe that he is, and that he is a rewarder of them that seek after him.—Hebrews 11 : 6 (Rev. Ver.).

*Memorize John 15 : 5, 6.

THE LESSON PASSAGE—2 Chronicles 30 : 1-13. Study 2 Chronicles, ch. 30.

1 And Hezekiah sent to all Israel and Judah, and wrote letters also to Ephraim and Manasseh, that they should come to the house of the Lord at Jerusalem, to keep the passover unto the Lord God of Israel.

2 For the king had taken counsel, and his princes, and all the congregations in Jerusalem, to keep the passover in the second month.

3 For they could not keep it at that time, because the priests had not sanctified themselves sufficiently, neither had the people gathered themselves together to Jerusalem.

4 And the thing pleased the king and all the congregation.

5 So they established a decree to make proclamation throughout all Israel, from Beer-sheva even to Dan, that they should come to keep the passover unto the Lord God of Israel at Jerusalem : for they had not done it of a long time in such sort as it was written.

6 So the posts went with the letters from the king and his princes throughout all Israel and Judah, and according to the commandment of the king, saying, Ye children of Israel, turn again unto the Lord God of Abraham, Isaac, and Israel, and he will return to the remnant of you, that are escaped out of the hand of the kings of Assyria.

7 And he not ye like your fathers, and like your

Revised Version—† the ; † in sufficient number ; † was right in the eyes of ; † of all ; † kept it in great numbers in such ; † is ; † that he may return ; † that are escaped of you ; † so that he gave ; † his fierce anger ; † led ; † and shall ; † was the hand of God.

brethren, which trespassed against the Lord God of their fathers, who therefore gave them up to desolation, as ye see.

8 Now be ye not stiffnecked, as your fathers were, but yield yourselves unto the Lord, and enter into his sanctuary, which he hath sanctified for ever : and serve the Lord your God, that the fierceness of his wrath may turn away from you.

9 For if ye turn again unto the Lord, your brethren and your children shall find compassion before them that lead them captive, so that they shall come again into this land : for the Lord your God is gracious and merciful, and will not turn away his face from you, if ye return unto him.

10 So the posts passed from city to city through the country of Ephraim and Manasseh even unto Zebulun : but they laughed them to scorn, and mocked them.

11 Nevertheless divers of Asher and Manasseh and of Zebulun humbled themselves, and came to Jerusalem.

12 Also in Judah the hand of God was to give them one heart to do the commandment of the king and of the princes, by the word of the Lord.

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

† HOME DAILY BIBLE READINGS

M.—Hezekiah, the faithful king, 2 Chron. 30 : 1-13.

Th.—An invitation to seek God, 2 Chron. 29 : 1-11.

T.—Hezekiah, the faithful king, 2 Chron. 30 : 14-27.

F.—Praiseful and reverent worship, 2 Chron. 29 : 20-31.

W.—A good king and soldier, 2 Kgs. 18 : 1-8.

S.—The Passover instituted, Ex. 12 : 3-14.

S.—The glory of God, Ps. 97.

THE LESSON EXPLAINED

I. THE PLAN.—1.

2. Hezekiah; king of Judah, B.C. 720-692.

The lesson belongs to the first year of his reign. Sent to all Israel (the Northern Kingdom) and Judah. Samaria, the capital of Israel, had been captured by the Assyrians in B.C. 722, and many people from amongst its tribes had been carried into captivity. The kingdom was thus greatly weakened, and this fact explains why Hezekiah, the king of Judah, could venture to claim authority over its remaining people. Ephraim and



PRIEST WITH INCENSE

Manasseh ; the two chief tribes of Israel, to be regarded here as representatives of the whole kingdom. House of the Lord ; the temple at Jerusalem. Local places of worship had been established all over the land. Hezekiah wished to abolish these and restore the temple to its old supremacy. Passover ; the feast which commemorated Israel's deliverance from Egypt. Second month ; corresponding to our April-May. The regular time for observing the Passover was the first month, our March-April. But Num. 9 : 10, 11 permitted such a postponement for good reasons.

3-5. Priests . . . not sanctified . . . in sufficient number (Rev. Ver.). The priests were required to prepare themselves for the Passover by observing certain forms and ceremonies. Neither . . . people gathered ; because notice had not been given. The congregation ; the whole company of God's people. Established a decree ; came to a determination. To make proclamation ; to send a message. From Beer-sheba to Dan ; cities at the extreme north and

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

south of the undivided kingdom of David and Solomon : from end to end of the land. Not kept it in great numbers (Rev. Ver.). Ex. 12:6 required all the people of Israel to keep the Passover.

II. THE SUMMONS.—6, 7. The posts; literally, "the runners," messengers. The letters; perhaps written on a polished surface of stone or wood or metal with an iron pen. The children of Israel; a title which would remind the people of their descent from Jacob, to whom, as a reward of his faith, had been given the name Israel, "Prince with God" (see Gen. 32:24-28). The Lord God of Abraham, Isaac, and Israel. God had done much for these patriarchs; he would do equally great things for their descendants if they were faithful to him. Remnant . . . escaped . . . kings of Assyria; Tiglath-pileser and Salmanneser, who had been their oppressors. V. 7 tells the people that their sufferings, including those at the hands of the Assyrians, had been the result of their forsaking God.

Vs. 8, 9 assures the people that, if only they will not, like their ancestors, obstinately rebel against God, but will turn to him with loving and obedient hearts, he will have pity upon them and show them his wonderful mercy and grace.

III. THE RESPONSE.—10-13. The posts passed . . . even unto Zebulun; the tribe farthest away from Judah reached by Hezekiah's messengers. Laughed . . . mocked; made light of Hezekiah's invitation, as many to-day treat the gospel offer with scorn and contempt. Divers of Asher, etc. Compare v. 18. Stray pilgrims came to Jerusalem from four of the northern tribes. The feast of unleavened bread; another name for the Passover, because from the fourteenth day of the month, when the Passover lamb was slain, to the twenty-first, only unleavened bread was eaten.

THE GEOGRAPHY LESSON

BEERSHEBA was an important holy place in Israel. It was recognized as the southern boundary of Palestine. Seven ancient wells exist here. The modern name is Bir-es-Seba, where are extensive ruins of a Greek city; the ancient city is probably at Tell-es-Seba, about 2 miles to the east. Till recently the site was deserted by all but Bedouin; now a modern town has sprung up, built from the ruins of the ancient structures.

DAN was a city in Northern Palestine once called Laish, Judg. 18:29. It was the northerly boundary of Palestine. "From Dan to Beersheba" signifies throughout the whole length of the land.

LESSON QUESTIONS

1, 2 When did Hezekiah reign? What did he plan to do? What did this Passover commemorate? Where is Christ called "our Passover?" (1 Cor. 5:7.)

3-5 Why had the Passover been postponed? How was the king's summons sent? How far was it sent? Who were required to keep the Passover? What other king of Judah celebrated a great Passover? (2 Kgs. 23:21-23.)

6, 7 Explain "posts." What were the "letters" like? By what title were the people addressed? Of what would this remind them? What title is used of God? Why? Who were the "kings of Assyria?"

8, 9 Of what were the people assured in vs. 8, 9?

10-13 How far did the king's messengers go? How was their message received? Explain the title, "feast of unleavened bread."

FOR DISCUSSION

1. Arc set forms a help or a hindrance to real worship?

2. Is there "fierce wrath" in God against any human being?

A PRAYER

Teach us, O Lord, to love thee and to serve thee. We long for pardon, for purity, for power. We long for thee, and we long to bring others to thee. Teach us to hate the sins that keep us from thee and that hinder us in our efforts to bring others to thee. Make us fearless, earnest, constant in our efforts to do thy will. Inspire us by the record of Hezekiah's life, and make us like thyself. Amen.

—
Prove from Scripture—That the wicked should return to God.

Shorter Catechism—Ques. 95. What is the Lord's supper? A. The Lord's supper is a sacrament, wherein, by giving and receiving bread and wine, according to Christ's appointment, his death is showed forth; and the worthy receivers are, not after a corporal and carnal manner, but by faith, made partakers of his body and blood, with all his benefits, to their spiritual nourishment, and growth in grace.

The Question on Missions—3. Tell about the opening of the first dispensaries. About two months after the doctors came to Kongmoon, a room at the side of the chapel was fitted up for a dispensary. Besides learning to make themselves understood in the various dialects spoken by the patients, the doctors had to make all the dressings and put up all prescriptions since there were no trained assistants.

FOR WRITTEN ANSWERS

1. Describe Hezekiah's plan for celebrating the Passover

.....
2. How did he make this plan known?
.....

3. What response was made to his summons?

SIGN NAME HERE

Lesson IV. SENNACHERIB'S INVASION OF JUDAH July 22, 1917

BETWEEN THE LESSONS—In 2 Kgs. 18 : 5-7 we are told of the prosperity in Judah which followed the religious reforms of Hezekiah (see last lesson, 2 Chron. 30 : 1-13). Hezekiah became so powerful that he dared to rebel against Assyria, to which Judah had become tributary when Ahaz was king of Judah and Tiglath-pileser was king of Assyria (see ch. 16 : 7-9). At the time of the lesson Sennacherib was king of Assyria. Hezekiah (ch. 18 : 8) also overran the territory of the Philistines, the old-time enemy of his people.

GOLDEN TEXT—God is our refuge and strength, a very present help in trouble.—Psalm 46 : 1.

*Memorize John 15 : 7, 8. **THE LESSON PASSAGE**—2 Kings 19 : 20-22, 28-37. Study 2 Kings 18 : 13 to 19 : 37.

20 Then Isai'ah the son of A'moz sent to Hezeki'ah, saying, Thus saith the LORD God of Is'ra'el, That which thou hast prayed to me against Sennach'erib king of Assyria I have heard.

21 This is the word that the LORD hath spoken concerning him; The virgin the daughter of Zion hath despised thee, and laughed thee to scorn; the daughter of Jeru'salem hath shaken her head at thee.

22 Whom hast thou reproached and blasphemed? and against whom hast thou exalted thy voice, and lifted up thine eyes on high? even against the Holy One of Is'ra'el.

28 Because thy rage against me and thy tumult is come up into mine ears, therefore I will put my hook in thy nose, and my bridle in thy lips, and I will turn thee back by the way by which thou camest.

29 And this shall be a sign unto thee, Ye shall eat this year such things as grow of themselves, and in the second year that which springeth of the same; and in the third year sow ye, and reap, and plant vineyards, and eat the fruits thereof.

30 And the remnant that is escaped of the house of Judah shall yet again take root downward, and bear fruit upward.

Revised Version—the; 2 Whereas thou; 3 thee; 4 Omit the; 5 of thy raging; 6 for that thine arrogance; 7 will I; 8 that which groweth of itself; 9 fruit; 10 Omit yet; 11 out of mount Zion they that shall escape; 12 Omit of hosts; 13 perform; 14 unto; 15 neither shall he come; 16 mount; 17 he; 18 forth; 19 men arose; 20 Omit his sons; 21 Ararat.

31 For out of Jeru'salem shall go forth a remnant, and 11 they that escape out of mount Zion : the zeal of the LORD 12 of hosts shall 13 do this.

32 Therefore thus saith the LORD concerning the king of Assyria, He shall not come 14 into this city, nor shoot an arrow there, 15 nor come before it with shield, nor cast a 16 bank against it.

33 By the way that he came, by the same shall he return, and 17 shall not come 18 into this city, saith the LORD.

34 For I will defend this city, to save it, for mine own sake, and for my servant Da'vid's sake.

35 And it came to pass that night, that the angel of the LORD went 19 out, and smote in the camp of the Assyrians an hundred fourscore and five thousand; and when 20 they arose early in the morning, behold, they were all dead corpses.

36 So Sennach'erib king of Assyria departed, and went and returned, and dwelt at Nin'veh.

37 And it came to pass, as he was worshipping in the house of Nis'roch his god, that Adram'melech and Share'zer 21 his sons smote him with the sword; and they escaped into the land of 22 Arme'nia. And Esarhad'don his son reigned in his stead.

† HOME DAILY BIBLE READINGS

- M.—Sennacherib's invasion of Judah, 2 Kgs. 18: 13-18.
- T.—Sennacherib's invasion of Judah, 2 Kgs. 18: 19-25.
- W.—Sennacherib's invasion of Judah, 2 Kgs. 18: 31-37.
- Th.—Sennacherib's invasion of Judah, 2 Kgs. 19: 1-7.
- F.—Sennacherib's invasion of Judah, 2 Kgs. 19: 8-19.
- S.—Sennacherib's invasion of Judah, 2 Kgs. 19: 20-22, 28-37.
- S.—Confidence in God's protection, Pa. 31 : 15-24.

THE LESSON EXPLAINED

Sennacherib invaded Judah and captured all its fortified cities except Jerusalem. Hezekiah (ch. 18 : 14) sent word to Sennacherib, acknowledging that he had done wrong and offering to pay any tribute which the Assyrian king might impose. This did not prevent Sennacherib from sending an army to besiege Jerusalem. Ch. 18 : 17-37 tell of the threats made by the Assyrians against Hezekiah and his people. The king, in his distress, sought counsel from Isaiah, who prophesied the retreat of Sennacherib. (See ch. 19 : 1-7.) Sennacherib sent a letter to Hezekiah, threatening Jerusalem with the same fate which had befallen other cities destroyed by the king of Assyria. Hezekiah took Sennacherib's letter and laid it before the Lord. Vs. 8-19.

I. THE PROMISE.—20. Isaiah . . sent to Hezekiah. The prophet was a trusted adviser of the king. The Lord God of Israel; whose people Sennacherib was threatening. Thou hast prayed; concerning the letter of Sennacherib (see on vs. 18, 19). This is the word . . the Lord hath spoken. Over against

the threats of the king of Assyria is placed the decree of the almighty King of Kings.

21, 22, 28. The virgin the daughter of Zion; a name given to the fortress of Jerusalem, which the Assyrians would not be able to capture. Shaken her head; a gesture of contempt (see Pa. 22 : 7; Jer. 18 : 16;



SENNACHERIB: from a slab in his own palace at Nineveh

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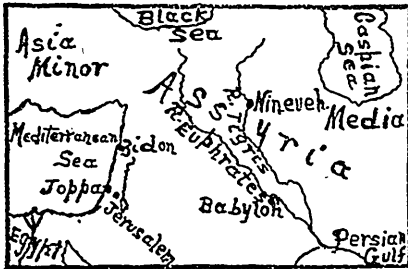
Lam. 2 : 15, etc.). At thee ; literally, "behind thee ;" the foreign invader is pictured in full retreat, pursued by the scorn of Jerusalem's inhabitants. My hook in thy nose ; to drag him back, like a roaring, raging beast. Bridle in thy lips ; the thong or rope by which captives were led about. So God will turn the Assyrians back from Israel.

II. THE SIGN.—29-31. The sign unto thee, etc. (Rev. Ver.). The verse means that farming operations in Judah, suspended because of the Assyrian invasion, would begin again in the third year. This would be the sign that the Lord had foretold the deliverance from the Assyrian. The remnant . . . escaped ; the people of Judah who are left. Take root downward ; be firmly established. Bear fruit ; grow in power and prosperity. The zeal of the Lord ; his love for his people and his wrath against their foes.

32-34. He shall not come into this city ; because the Lord is its defender. Shield ; required for protection against the darts and stones or fiery torches, thrown out by the besieged. Bank ; of earth, on which the besiegers might fight on a level with the besieged. For mine own sake ; so as to prove himself faithful. My servant David's sake. So God shows mercy to the descendants of those who love him, Ex. 20 : 5, 6.

III. THE FULFILMENT.—35-37. The angel of the Lord ; the Lord's messenger. This may have been a sudden outburst of plague or a furious panic or sudden assault. In any case it was God's work. Sennacherib . . . dwelt at Nineveh ; his capital (see Geography Lesson). His sons smote him ; apparently to gain the kingdom. The land of Armenia ; Rev. Ver., "Ararat," in the northeastern part of Asia Minor. Esarhaddon ; a son younger than the two just mentioned. He reigned from B.C. 681 till B.C. 668.

THE GEOGRAPHY LESSON



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

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

LESSON QUESTIONS

20 Who sent a message to Hezekiah? What assurance did the prophet give to the king? Where does God promise to answer before he is called upon? (Isa. 65 : 24.)

21, 22, 23 What was the fortress of Jerusalem called? Explain "hath shaken her head." Where is the Lord said to laugh at his foes? (Ps. 2 : 4.) In which Psalm is God called his people's "refuge" and "strength?" (Ps. 46.) Whom had that Assyrian defied? Find a passage which pronounces war upon those who fight against their Maker. (Isa. 45 : 9.) What ancient custom is referred to in v. 23?

29-31 To whom did the Lord give a sign? What was this? What would it show? What promise was made concerning the people of Judah who should escape from the Assyrians?

32-34 Who would protect Jerusalem? For what reason would he do this?

35-37 Describe the destruction of Sennacherib's army. Give an account of Sennacherib's death.

FOE DISCUSSION

1. Does God always bring victory to a nation which prays for it?
2. Do we always get what we pray for?

A PRAYER

O God, we thank thee for deliverance from evil, for light in darkness, for joy in sorrow, for peace in the midst of confusion—for thyself, without whom life would be empty. Bless with us those who have not yet seen thy light, and bring them to thee, through Christ. Amen.

Prove from Scripture—That a righteous nation prospers.

Shorter Catechism—Ques. 97. What is required to the worthy receiving of the Lord's supper? A. It is required of them that would worthily partake of the Lord's supper, that they examine themselves of their knowledge to discern the Lord's body, of their faith to feed upon him, of their repentance, love, and new obedience ; lest, coming unworthily, they eat and drink judgment to themselves.

The Question on Missions.—4. How was the hospital work begun? A house temporarily vacant was fitted up. The equipment was very poor. An improvised operating table was used, and only a few cases were treated. Great care had to be taken in taking cases in lest a death might occur, which, by prejudicing the Chinese, would have greatly hindered the work.

FOR WRITTEN ANSWERS

1. What assurance did Isaiah give to Hezekiah?
2. How was Sennacherib's army destroyed?

SIGN NAME HERE

Lesson V.

GOD'S GRACIOUS INVITATION

July 22, 1917

LESSON SETTING—To-day's lesson, like that of July 1 (Isa., ch. 6), is taken from the prophecies of Isaiah, who flourished during the second half of the eighth century, B.C.

GOLDEN TEXT—Seek ye the Lord while he may be found, call ye upon him while he is near.—Isaiah 55 : 6.

*Memorize John 15 : 1-8.

THE LESSON PASSAGE—Isaiah 55 : 1-13. Study Isaiah, ch. 55.

1 Ho, every one that thirsteth, come ye to the waters, and he that hath no money ; come ye, buy, and eat ; yea, come, buy wine and milk without money and without price.

2 Wherefore do ye spend money for that which is not bread ? and your labour for that which satisfieth not ? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness.

3 Incline your ear, and come unto me : hear, and your soul shall live ; and I will make an everlasting covenant with you, even the sure mercies of Da'vid.

4 Behold, I have given him for a witness to the ¹ people, a leader and commander to the ² people.

5 Behold, thou shalt call a nation that thou knowest not, and ² nations that knew not thee shall run unto thee because of the Lord thy God, and for the Holy One of Israel ; for he hath glorified thee.

6 Seek ye the Lord while he may be found, call ye upon him while he is near :

7 Let the wicked forsake his way, and the unrighteous man his thoughts ; and let him return unto the Lord, and he will have mercy upon him ; and to our

Revised Version—¹ peoples ; ² a nation ; ³ and giveth.

God, for he will abundantly pardon.

8 For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord.

9 For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.

10 For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, ³ that it may give seed to the sower, and bread to the eater :

11 So shall my word be that goeth forth out of my mouth : it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.

12 For ye shall go out with joy, and be led forth with peace : the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands.

13 Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree : and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off.

† HOME DAILY BIBLE READINGS

M.—God's gracious invitation. Isa., ch. 55.

T.—Seeking the Lord's face, Ps. 27.

W.—The thirsty soul, Ps. 42.

Tb.—The acceptable time, Isa. 1 : 10-20.

F.—A call to repentance, Ezek. 18 : 30-30.

S.—Seeking too late, Prov. 1 : 24-33.

S.—Seeking and finding, Prov. 8 : 1-17.

THE LESSON EXPLAINED.

I. A GLORIOUS OFFER.—1, 2.

Ho ; a call to earnest attention. Every one that thirsteth. How eager the loving God is to supply his people's need ! (Compare John 7 : 37.) Waters ; plural, because the supply is so abundant. The gospel offers enough for all. He that hath no money . . . buy. The way to "buy" salvation is to give up everything that comes between us and Christ, Matt. 13 : 44-46 ; Luke 12 : 33 ; Rev. 3 : 18. He has bought it for us, and we have but to receive it. Wine and milk. As these cheer, strengthen and nourish the body, so does the gospel the soul. Wherefore, etc. ? The world demands our money and toil, and gives in return nothing that satisfies ; Christ asks no price, and fills our souls with gladness. Harken . . . unto me, and eat . . . good. We find joy by doing God's will.

3-5. An everlasting covenant ; a promise that will never fail. The sure mercies (lovingkindness) of David. The lovingkindness (what a beautiful word !) which the Lord promised to David and to his people Israel for ever (read 2 Sam. 8-16). Behold . . . him . . . a witness . . . leader . . . commander. David



"COME UNTO ME"

was a witness, making known God's character and will, and he was a great ruler. He was only a forerunner, however, of the coming Messiah descended from him, who should make God fully known, and be the true king of Israel and of all men. Behold, etc. ; spoken either to the church, or to Christ himself, its leader. In any case, the meaning is that the (Gentile) nations, as well as the Jews, shall be gathered into Christ's kingdom.

II. A SIMPLE REQUIREMENT.—

6, 7. Seek ye the Lord ; as the prodigal sought his father, only to find how lovingly the father had been looking for him, Luke 15 : 20. While he may be found. No other time is so good as the present time, 2 Cor. 6 : 2. Call ye upon him ; trusting in his mercy. While

he is near ; "only a step to Jesus." The way for the sinner to come back to God is very plain. He has just to forsake his way ; give up all that is evil in his life, and also in his thoughts—we must go deep into our hearts—and return unto the Lord ; resolved to love and obey him. And what will God do ? Oh, his forgiveness is so full and free ! Abundantly means like great flowing waves, so plentiful is the sup-

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

ply offered by divine grace.

III. A BLESSED CERTAINTY.—8, 9. We do not always find men ready to forgive. They are sometimes hard and stern. But God's thoughts and ways are different. How much different? As different as the heavens are higher than the earth. It is so very sure, then, that he will pardon.

10, 11. God does three wonderful things in nature : (1) he sends the rain . . . and the snow from heaven to water the earth ; (2) he so arranges that the earth gives its strength to the seed, causing it to grow ; (3) he forms our bodies, so that they are nourished and strengthened by bread made from the grain that grows in the earth. Now, it is just as certain that God's word, if we trust him, will do for us all that he intends, and he intends that we should be saved and made blessed forever.

Vs. 12, 13 contain a wonderful promise for God's people of deliverance from captivity in Babylon,—a picture of the greater deliverance from the bondage of sin through Jesus Christ.

WATER IN THE EAST

The scarcity of water in the East lends to it a special value. Its presence in some form is essential to life. The fruitfulness of the land depends on the quantity available for watering. The Jordan, with its great springs, is too low for the irrigation of anything but the valley. There are many fountains in Palestine, but most fail in summer. The average annual rainfall approaches 30 inches. But this is confined to the months from April to October; and the water would rush down the slopes to the sea, were it not caught and stored for future use. The limestone formation, with its many caverns, made easy the construction of cisterns and reservoirs to collect the rain water; thence supplies were drawn as required during the dry months. Wherever water is found, there is greenery and beauty throughout the year.—W. Ewing

LESSON QUESTIONS

1, 2 To whom is the offer of v. 1 made? Why is "waters" in the plural? How can we "buy" salvation? How is the gospel like wine and milk? Contrast the world's offer with that of Christ. Where

does Jesus call himself "the bread of life?" (John 6 : 35.) Where does he offer "living water?" (John 4 : 10 ; 7 : 38.)

3-5 What kind of promise does God make? Explain "sure mercies." In what relation did David stand to the Messiah? To whom was v. 5 addressed? What does it mean? Whom did John see standing "before the throne?" (Rev. 7 : 9.)

6, 7 What is it to "seek the Lord?" What must the sinner forsake? Explain "return unto the Lord." How abundant is God's forgiveness? Find a promise to those who confess their sins. (1 John 1 : 9.)

8, 9 How different are God's ways from those of men? What, therefore, is he sure to do?

10-13 Describe three wonderful things which God does in nature. What do these illustrate?

FOR DISCUSSION

1. Is worldly prosperity a blessing or a curse?
2. Does a time ever come when God cannot be found?

A PRAYER

O Lamb of God, who takest away the sin of the world, teach us how to trust in thy atoning blood, how to live thy life, to love thee, to serve thee. Save us from turning back to our sins. Let our hearts be stayed on thee. Teach us, that with thee we shall live forever, that without thee we are dead, and that the Christian life becomes more glorious as we persuade others to share it with us. And to thee shall be all the glory. Amen.

Prove from Scripture—That Christ's word never fails.

Shorter Catechism—Review Questions 94-97.

The Question on Missions—5. What is the Marian Barclay Hospital like? The Marian Barclay Hospital is a two story building of red brick. There are four public wards, two for men and two for women, besides some private rooms. The accommodation is for 40 patients, but more can be taken in. On the first floor, in addition to the wards, there are the chapel and dispensary.

FOR WRITTEN ANSWERS

1. In what way are gospel blessings like "water," "wine," "milk?"
2. How do we obtain pardon?
3. What deliverance is promised in vs. 12, 13?

SIGN NAME HERE

Lesson VI.

MANASSEH'S SIN AND REPENTANCE

August 5, 1917

BETWEEN THE LESSONS—Hezekiah (see Lesson III., 2 Chron. 30 : 1-13, July 15) was succeeded by his son Manasseh.

GOLDEN TEXT—Let the wicked forsake his way, and the unrighteous man his thoughts : and let him return unto the Lord, and he will have mercy upon him ; and to our God, for he will abundantly pardon.—Isaiah 55 : 7.

*Memorize John 15 : 9, 10.

THE LESSON PASSAGE—2 Chronicles 33 : 9-16. Study 2 Chronicles 33 : 1-20.

9¹ So Manasseh made Judah and the inhabitants of Jerusalem to err, ² and to do worse than the heathen, whom the Lord ³ had destroyed before the children of Israel.

10 And the Lord spake to Manasseh, and to his people : but they ⁴ would not hearken.

11 Wherefore the Lord brought upon them the captains of the host of the king of Assyria, which took Manasseh ⁵ among the thorns, and bound him with fetters, and carried him to Babylon.

12 And when he was in ⁶ affliction, he besought the Lord his God, and humbled himself greatly before the God of his fathers,

13 And ⁷ prayed unto him : and he was intreated of him, and heard his supplication, and brought him again

Revised Version—¹ And Manasseh ; ² so that they did evil more than did the nations ; ³ Omnipotent had ; ⁴ gave no heed ; ⁵ in chains, and bound ; ⁶ distress ; ⁷ he ; ⁸ an outer wall to ; ⁹ valiant captains in ; ¹⁰ built up ; ¹¹ offered thereon sacrifices of peace offerings and of thanksgiving ; ¹² the.

to Jerusalem into his kingdom. Then Manasseh knew that the Lord he was God.

14 Now after this he built ⁸ a wall without the city of David, on the west side of Gihon, in the valley, even to the entering in at the fish gate, and ⁹ compassed about Ophel, and raised it up a very great height, and ⁷ put ⁹ captains of war in all the fenced cities of Judah.

15 And he took away the strange gods, and the idol out of the house of the Lord, and all the altars that he had built in the mount of the house of the Lord, and in Jerusalem, and cast ¹⁰ them out of the city.

16 And he ¹⁰ repaired the altar of the Lord, and ¹¹ sacrificed thereon peace offerings and thank offerings, and commanded Judah to serve the Lord ¹² God of Israel.

† HOME DAILY BIBLE READINGS

M.—Manasseh's sin and repentance, 2 Chron. 33 : 1-9.

Th.—God's judgment, 2 Kgs. 21 : 10-16.

T.—Manasseh's sin and repentance, 2 Chron. 33 : 10-20.

F.—The making of idols, Isa. 40 : 18-24.

W.—A prayer for pardon, Ps. 51 : 7-17.

S.—Folly of idolatry, Isa. 44 : 9-20.

S.—God's promises to the penitent, Isa. 41 : 10-20.

THE LESSON EXPLAINED

Manasseh was the bad son of a good father. Becoming king at twelve years of age, he reigned for fifty-five years. He had the longest reign amongst all the kings of Judah, and it was the worst. He undid the efforts of Hezekiah to purify the national worship

bringing back the worship of the Baals and Asherim, the gods and goddesses of the heathen (v. 3) ; setting up altars in the very house of God for the worship of the heavenly bodies (vs. 4, 5) ; legalizing the whole system of idolatrous rites and Eastern magic (v. 6) forbidden in Deut. 18 : 10-12 ; and actually placing an idol in the temple of the Lord. **Manasseh**. The name means "Forgetfulness," and Manasseh sadly forgot all that was noble and righteous in his father's work of reform. Judah and Jerusalem ; the people whom he should have led in right ways. To do worse than the heathen ; because the people of Judah sinned against light and in spite of God's love and goodness to them. Whom the Lord had destroyed ; and if he destroyed¹ them, he would also destroy these sinners of Judah.

II. PUNISHMENT.—10, 11. The Lord spake ; in warning (see 2 Kgs. 21 : 11-15). Gave no heed (Rev. Ver.) ; turned a deaf ear to the Lord's loving counsel. **Host of the king of Assyria** ; Esarhaddon, the son of Sennacherib, who invaded Judah in the reign of Hezekiah (see Lesson III., July 15, 2 Chron. 30 : 1-13). Probably Manasseh had joined a number of other small states in a revolt against Assyria. Took Manasseh in chains (Rev. Ver.). The Revised Version Margin translates, "with hooks." He was bound hand and foot, and some ancient writers say that he was kept in a brazen cage.

III. REPENTANCE.—12, 13. In affliction ; like the prodigal in the far country, Luke 15 : 14-16.



ROYAL ASSYRIAN CHARIOT

and restore the glory of the temple. All the old evils were brought back into the land, and new forms of heathenism were introduced. It was the wicked reign of Manasseh which sealed the doom of Judah, and made its escape from captivity impossible. (See 2 Kgs. 23 : 26.)

I. SIN.—9. So ; as described in the preceding verses of the chapter, restoring the worship at the "high places," which Hezekiah had abolished (v. 3) ;

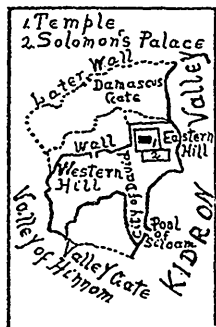
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Besought the Lord his God; and not the heathen gods who had failed him. Humbled himself greatly; making a clean breast of his awful sinfulness. Intreated of him, and heard. God forgave him, as he is always eager to forgive the penitent. Brought him again to Jerusalem; giving him a second chance. Knew, etc.; and there could, therefore, be no more idol worship for the king.

14-16 Built a wall without the city; strengthened the fortifications of Jerusalem to make it as safe as possible against attack. Captains of war, etc. All the fortresses of Judah were garrisoned. Took away the strange gods, etc. Manasseh undid, as far as possible, the mischief of his idolatry, and cleansed the temple of its heathen abominations. Peace offerings and thank offerings; sacrifices offered to God in gratitude for deliverance. Commanded Judah, etc.; doing all he could to bring his people back to God and his service. Thus Manasseh proved that his repentance was genuine by forsaking his sin, and, as far as he could, undoing its evil consequences.

THE GEOGRAPHY LESSON



THE VALLEY OF HINNOM, according to the common view, lies west and south of Jerusalem. Near the point of junction with the Kidron Valley is Tophet, where perpetual fires were kept burning to consume the refuse of the city. It was in this dreadful valley that Manasseh set up the horrid practice of children-sacrifice, and encouraged his people to follow him in it (see v. 6). The valley is also called Gehenna, which

in the New Testament became a designation for the place of future punishment.

LESSON QUESTIONS

9 Describe some of the evils which Manasseh brought back to Judah. What does the name Manasseh mean? What did he forget? Whom did he lead astray? Why was the sin of Judah worse than that of the heathen? How had the Lord dealt with the

heathen? How would he therefore deal with his people? What prophet teaches that God will punish Israel's sin with special severity? (Amos 3:2.)

10, 11 Who warned Manasseh? How did Manasseh treat the warning? How was he punished? How may Manasseh have offended the king of Assyria? What was the king's name? Find a verse in Psalm 51 which applies to this verse. (Ps. 51:7.)

12, 13 What effect had Manasseh's affliction upon him? Whom did he resemble in this? Explain "humbled himself greatly." How did the Lord treat Manasseh when he repented? Whither was Manasseh brought again? What did he now know?

14-16 What did Manasseh do for Jerusalem? What for the other cities of Judah? What did he do about the idolatry in his land? What did these things prove about Manasseh?

FOR DISCUSSION

1. Is sin always punished?
2. Does forgiveness free a sinner from the effects of his sin?

A PRAYER

Almighty and everlasting God, who didst send into the world thy Son, our Saviour Jesus Christ, to bear our sin in his body on the cross, we ask for the illumination of thy Holy Spirit that we may see ourselves as we are, and for grace to plead for forgiveness and restoration to thy favor. Keep us close to thee, and let us live the gospel we profess. Grant this for the sake of thy dear Son. Amen.

Prove from Scripture—That repentance pleases God.

Shorter Catechism—Ques. 98. What is prayer? A. Prayer is an offering up of our desires unto God, for things agreeable to his will, in the name of Christ, with confession of our sins, and thankful acknowledgment of his mercies.

The Question on Missions—(August, SEVERANCE HOSPITAL, SEOUL, KOREA)—6. Where is the Severance Hospital? In Seoul, the capital of Korea or Chosen, a city founded in 1392, beautifully situated amongst hills and mountains, 20 miles from the sea. The wall, 30 feet high, surrounding the city, is now being gradually demolished to provide stone for other purposes. Seoul can be reached from Vancouver in 12 days if the fastest boat across the Pacific is taken.

FOR WRITTEN ANSWERS

1. Into what kind of sins did Manasseh lead his people?
2. How was he punished?
3. How did he show that his repentance was genuine?

SIGN NAME HERE

BETWEEN THE LESSONS—Manasseh was succeeded as king of Judah by his son Amon, who followed the evil ways of Manasseh before his repentance, and, after reigning for only two years, was slain in his own house by a conspiracy of his courtiers. The assassins were put to death by the people, who made Josiah, Amon's son, king in his stead. Ch. 33 : 20-25.

GOLDEN TEXT—Remember also thy Creator in the days of thy youth.—Ecclesiastes 12 : 1 (Rev. Ver.).

*Memorize John 15 : 11.

THE LESSON PASSAGE—2 Chronicles 34 : 1-13.

1 Josiah was eight years old when he began to reign, and he reigned¹ in Jerusalem one and thirty years.

2 And he did that which was right in the sight of the Lord, and walked in the ways of David his father, and declined neither to the right hand, nor to the left.

3 For in the eighth year of his reign, while he was yet young, he began to seek after the God of David his father : and in the twelfth year he began to purge Judah and Jerusalem from the high places, and the groves, and the carved images, and the molten images.

4 And they brake down the altars of Baalim in his presence ; and the images, that were on high above them, he cut down ; and the groves, and the carved images, and the molten images, he brake in pieces, and made dust of them, and strowed it upon the graves of them that had sacrificed unto them.

5 And he burnt the bones of the priests upon their altars, and cleansed Judah and Jerusalem.

6 And so did he in the cities of Manasseh, and Ephraim, and Sim'eon, even unto Naph'tali, with their mattocks round about.

7 And when he had broken down the altars and the groves, and had beaten the graven images into powder, and cut down all the idols throughout all the land of Israel, he returned to Jerusalem.

8 Now in the eighteenth year of his reign, when he

Revised Version—¹thirty and one years in Jerusalem ; ²eyes ; ³turned not aside ; ⁴or ; ⁵Asherim ; ⁶graven ; ⁷the ; ⁸sun-images ; ⁹hewed ; ¹⁰purged ; ¹¹in their ruins ; ¹²he brake down ; ¹³beat the Asherim and the graven ; ¹⁴and returned ; ¹⁵Omit when ; ¹⁶and delivered ; ¹⁷Levites, the keepers of the door ; ¹⁸of the inhabitants of Jerusalem ; ¹⁹delivered it into ; ²⁰Omit four words ; ²¹Lord gave it to amend and repair ; ²²carpenters ; ²³to the ; ²⁴make beams for the houses ; ²⁵music ; ²⁶set forward all that did the work in every manner.

had purged the land, and the house, he sent Shaphan the son of Azali'ah, and Maasei'ah the governor of the city, and Joah the son of Joahaz the recorder, to repair the house of the Lord his God.

9 And when they came to Hilkiah the high priest, they delivered the money that was brought into the house of God, which the Levites that kept the doors had gathered of the hand of Manasseh and Ephraim, and of all the remnant of Israel, and of all Judah and Benjamin ; and they returned to Jerusalem.

10 And they put it in the hand of the workmen that had the oversight of the house of the Lord, and they gave it to the workmen that wrought in the house of the Lord, to repair and amend the house :

11 Even to the artificers and builders gave they it, to buy hewn stone, and timber for couplings, and to floor the houses which the kings of Judah had destroyed.

12 And the men did the work faithfully : and the overseers of them were Ja'hath and Obadi'ah, the Levites, of the sons of Merari ; and Zebariah and Meshullam, of the sons of the Kohathites, to set it forward ; and other of the Levites, all that could skill of instruments of music.

13 Also they were over the bearers of burdens, and were overseers of all that wrought the work in any manner of service ; and of the Levites there were scribes, and officers, and porters.

† HOME DAILY BIBLE READINGS

M.—Josiah's good reign, 2 Chron. 34 : 1-13.

T.—"Remember now thy Creator," Eccles. 12 : 1-7.

W.—Josiah, the reformer, 2 Kgs. 23 : 15-20.

Th.—The Passover properly observed, 2 Kgs. 23 : 21-28.

F.—Idolatry destroyed, 2 Kgs. 23 : 5-14.

S.—Christ cleanses the temple, Luke 19 : 41-48.

S.—Holiness in God's house, Ps. 93.

THE LESSON EXPLAINED

I. OBEYING GOD'S LAW.—1, 2. Josiah was eight years old ; and therefore, for some years, he must have been guided, and his kingdom governed, by his mother or his counselors. Did . . . right. Amongst all David's successors, his name shines most brightly for faithfulness and zeal in God's service. In the sight of the Lord. His service was from the heart, and not merely an outward form. In the ways. 2 Kgs. 22 : 2 says "all the way." Of David his father ; his ancestor. Turned not aside, etc. (Rev. Ver.). He followed the straight path of obedience to God's law.

3. Eighth year ; when he was sixteen years old, the age at which by far the most decisions for God are made. Began to seek . . . God ; feeling the need of his wisdom and help for the duties of kingship. Twelfth year ; at twenty. Began to purge ; purify. The high places ; the shrines for idol worship built on elevations. The Asherim (Rev. Ver.) ; wooden

posts set up at idol sanctuaries, perhaps as emblems of a goddess Asherah. The carved images, and the molten images ; every sort of idol, — those of wood and stone and those of metal—worshipped by the people.



BAAL, THE SUN GOD

II. RESTORING GOD'S WORSHIP.—4, 5. Altars of the Baalim (Rev. Ver.) ; or "Baal." In his presence ; the king's presence. He directed the work of destruction. Sun-images (Rev. Ver.) ; images used in worshipping the sun god. On high above them ; above the "altars." Made dust of them ;

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completely destroyed them. Stowed it upon the graves; as if to punish even the dead who had sacrificed to idols, by defiling their very graves. Burnt the bones of the priests (the priests of the false gods), having seized them and put them to death. Upon their altars; on which they had offered idolatrous sacrifices. Judah and Jerusalem; the Southern Kingdom and its capital.

6, 7. Cities of Manasseh, and Ephraim; the Northern Kingdom named from its two chief tribes. Simeon; the tribe of Israel at the extreme south. Naphtali; at the north. In their ruins (Rev. Ver.); as they had been left after the Assyrian invasion. Returned to Jerusalem; when the work of destroying idolatry was completed.

III. REPAIRING GOD'S HOUSE.—8-13. Eighteenth year. Josiah was now twenty-six. Sent Shaphan; the royal "scribe" or secretary, 2 Kgs. 22:3. Maaseiah; the mayor of Jerusalem. Joah . . the recorder; the officer who kept an account of important events in the country's history. Hilkiah the high priest; the religious head of the nation. Money; collected all over the land for the temple and its services. They returned to; Rev. Ver., "of the inhabitants of" Artificers. The Hebrew word means workers in either wood or stone. Kings of Judah; wicked kings like Manasseh and Amon. Had destroyed; either by neglect or positive injury. Two overseers were chosen from amongst the sons of Merari, the third son of Aaron, and two from the Kohathites, descendants of Aaron's second son. (See Ex. 6:16.) Could skill, etc.; were able to play on musical instruments. Scribes; to keep accounts. Officers; to direct the work. Porters; laborers.

THE GEOGRAPHY LESSON

Picture a large level hilltop—MOUNT MORIAH. Long low buildings extend all round an oblong space, enclosing it like a wall, with great doors or gates here and there for worshipers to enter. Within this enclosure (the Court of the Gentiles) is a smaller enclosure, also oblong in shape and completely surrounded by buildings. Into this only priests and devout Jew were admitted. Inside the smaller enclosure stands the Temple itself, its sacredness still further marked by a division wall between its entrance and the front court where the altar stood.

LESSON QUESTIONS

1, 2 At what age did Josiah become king? What praise is given him? What great ancestor did he

imitate? From what did he not turn aside? In which Psalm do we read of those who "turn aside unto their crooked ways?" (Ps. 125:5.) Where does a psalmist say that he will take heed unto his ways? (Ps. 39:1.)

3 Whom is it said that Josiah began to seek at sixteen years of age? What did he destroy throughout Jerusalem and Judah?

4, 5 How completely were the images of false gods destroyed? What was the meaning of scattering the dust upon the graves?

6, 7 Where besides in the Southern Kingdom was the work of reformation carried on? Explain "ruins" (v. 6, Rev. Ver.).

8-13 At what age did Josiah arrange for the repair of the temple? In whose charge did he place the work? What arrangements did these make? Where is it said that a day in God's courts is "better than a thousand?" (Ps. 84:10.)

FOR DISCUSSION

1. Is any one too young to be a Christian?
2. Should we always rebuke the sins of others?

A PRAYER.

Lord, wilt thou be our dwelling place. Fix our affection on thee. When thou seest that we are paying more attention to the good things of every day than to thee who dost shower gifts upon us, turn us back to thee. Let peace be our portion because our faith in thee is great, and let us be wise guides of those about us because our trust is in thee. In the name of Christ. Amen.

Prove from Scripture—That the worship of God should be beautiful.

Shorter Catechism—Ques. 99. What rule hath God given for our direction in prayer? A. The whole word of God is of use to direct us in prayer; but the special rule of direction is that form of prayer which Christ taught his disciples, commonly called *The Lord's Prayer*.

The Question on Missions—7 How was it established? In 1881, a king of Korea, out of gratitude for the help given to a wounded member of his family by Dr. Horace N. Allen, medical missionary, built a hospital called the Royal Korea Hospital. Afterwards the American Presbyterian Mission built a new hospital with money given by Mr. L. H. Severance of New York, and named it the Severance Hospital.

FOR WRITTEN ANSWERS

1. What did Josiah begin to do at twenty?.....
2. What work did he undertake at twenty-six?.....

SIGN NAME HERE.....

Lesson VIII.

FINDING THE BOOK OF THE LAW

August 19, 1917

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

GOLDEN TEXT—I will not forget thy word.—Psalm 119 : 16.

*Memorize John 15 : 12, 13.

THE LESSON PASSAGE—2 Chronicles 34 : 14-19, 29-33.
Study 2 Chronicles 34 : 14-33.

14 And when they brought out the money that was brought into the house of the Lord, Hilki'ah the priest found ¹ a book of the law of the Lord given by Mo'ses.

15 And Hilki'ah answered and said to Sha'phan the scribe, I have found the book of the law in the house of the Lord. And Hilki'ah delivered the book to Sha'phan.

16 And Sha'phan carried the book to the king, and ² brought the king word ³ back again, saying, All that was committed to thy servants, they do it.

17 And they have ⁴ gathered together the money that was found in the house of the Lord, and have delivered it into the hand of the overseers, and ⁵ to the hand of the workmen.

18 ⁶ Then Sha'phan the scribe told the king, saying, Hilki'ah the priest hath ⁷ given me a book. And Sha'phan read ⁸ it before the king.

19 And it came to pass, when the king had heard the words of the law, that he rent his clothes.

29 Then the king sent and gathered together all the elders of Ju'dah and Jeru'salem.

Revised Version—¹ the ; ² moreover ; ³ Omit back ; ⁴ emptied out ; ⁵ into ; ⁶ And Shaphan ; ⁷ delivered ; ⁸ therein before ; ⁹ to ; ¹⁰ both ; ¹¹ that were ; ¹² found ; ¹³ Omit And.

† HOME DAILY BIBLE READINGS

M.—Finding the book of the Law, 2 Chron 34 : 14-21.

T.—Finding the book of the Law, 2 Chron. 34 : 22-28.

W.—Finding the book of the Law, 2 Chron. 34 : 29-33.

S.—Value of scripture, 2 Tim. 3 : 10-17.

Th.—Remembrance of the Word, Ps. 119 : 9-16.

F.—Love of the Word, Ps. 119 : 97-104.

S.—Guidance of the Word, Ps. 119 : 105-112.

THE LESSON EXPLAINED

I. FINDING THE LAW.

—14. Brought out the money (see v. 9, last lesson) ; from its place of safe keeping in the temple. Hilki'ah the priest ; in whose care the money had been placed. Found ; perhaps in the place where the money had been kept. Book of the law of the Lord ; likely a copy of the Book of Deuteronomy. It may have been hidden to preserve it during the wicked reign of Amon, ch. 33 : 21-25. The finding of this book "was not the discovery of something unknown before, but the rescuing of the temple copy of the Law from the hiding place in which it had lain."

15-17. Delivered the book to Shaphan ; the

king's scribe or secretary. Carried the book to the king ; when he went to make his report on the work of repairing the temple. All . . . committed to thy

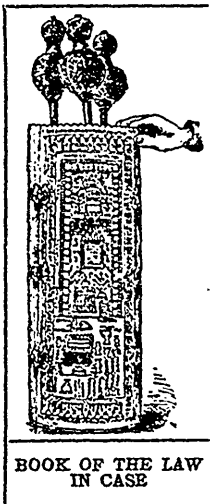
servants, they do it. The work was being faithfully and thoroughly done. Emptied out the money (Rev. Ver.) ; from the chest in which it had been kept. Overseers ; the four mentioned in v. 12, last lesson. Workmen. See v. 11.

II. READING THE LAW.—18, 19. Shaphan . . . told the king ; the story of Hilki'ah's giving him the book he had found in the temple. Read therein (Rev. Ver.). 2 Kgs. 22 : 8 says "read it," that is, the whole book. Rent his clothes ; the Oriental way of expressing grief and horror. Such a passage as Deut., ch. 28, with its blessings on those who obey God's law and its curses on those who disobey, might well have excited these feelings in the king.

Josiah resolves to send a commission of four men to inquire of the Lord what he should do. These messengers from the king went to a well known prophetess, named Huldah, who told them that the punishment of Israel because they had forsaken God could not be turned away, but that a respite would be granted during the reign of the good King Josiah. "For the sinful people there is no escape ; as a matter of fact, within thirty-five years Jerusalem was laid in ruins, and the people were swept into exile ; but for the devout and earnest king, who had been moved to so passionate a fear and sorrow by the sin of his people, a brighter prospect is held out ; he was to die in peace before the evil day would come." (McFadyen.)

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III. OBEYING THE LAW.—29-33. Gathered . . . all the elders; the leaders in church and state from all classes in every part of the land, including the priests, and the Levites, and representatives of all the people. Read in their ears, etc.; that people as well as king might know God's will. The book of the covenant; so called because in it God proposes an agreement or "covenant" with his people,—he to bless them if they obey him. King . . . made a covenant; pledging himself and his people to love and serve God. All . . . to stand to it; give their assent. Took away . . . abominations; destroyed idol worship. They departed not; but walked steadfastly in the way of obedience to God.

AN ORIENTAL BOOK

The first material used to write upon seems to have been leather made from goatskins dyed and prepared until they were smooth enough for the purpose. In India an old copy of the Law of Moses was found, written on a roll of leather fifteen feet long, and some of the rolls were even a hundred feet in length.

When we read, as in the second chapter of Ezekiel, of a roll of a book written within and without (v. 10), we must bear in mind the very different form of books in those days. You began to read at the end by unfolding, and you continued to read and unfold until at last you came to the stick to which the roll was attached, then you turned the parchment round and continued to read on the other side of the roll, folding it gradually up until you had read the whole—thus it was written within and without. Many years later a more delicate kind of leather was made from the skins of sheep. There was a manufactory for preparing these skins at Pergamos, from which the material took its name of pergament or parchment.

LESSON QUESTIONS

14-17 Who was Hilkiyah? What money had been placed in his care? What book did he find? Had this book ever been known before? To whom did Hilkiyah give it? What did Shaphan do with it? What did he report as to the temple repairs?

18, 19 What did the king do when the book was read to him? What feelings did this action express? Mention a passage which may have produced these

feelings. Where does Jesus bid us search the scriptures? (John 5:39.) To whom did the king send messengers? What did Huldah tell them? For whom was there no hope? When did the punishment of their sin come upon them?

29-33 Whom did Josiah gather at the temple? What did he read to them? What covenant did these make? What were removed from the land? Find the account of a similar covenant in the days of Joshua. (Josh., ch. 24.)

FOR DISCUSSION

1. Can we ever lose the Bible?
2. Does the curse of God ever come upon people now?

A PRAYER

O thou who art our refuge and strength, we thank thee that thou dost not forget us when we forget thee and thy words. We come back to thee after wandering and ask thee to take us to thyself, to show us thy heart and bind us to thee forever. Strengthen us when the temptation comes to stray from thee, and fill us so full of thy Spirit that there will be no room for any mixture of self and sin. And the praise shall be all thine own, through Christ our Lord. Amen.

Prove from Scripture—*That we should obey God's law.*

Shorter Catechism—Ques. 100. *What doth the preface of the Lord's prayer teach us? A. The preface of the Lord's prayer (which is, Our Father which art in heaven) teacheth us to draw near to God with all holy reverence and confidence, as children to a father, able and ready to help us; and that we should pray with and for others.*

The Question on Missions—8. *How does it help our Mission? It helps to take care of the missionaries when they get sick, and it educates Korean Christian young men as doctors and young women as nurses. Some of these go out to help the missionary doctors in the other mission hospitals, while others go into places where there are not hospitals, and are a great help to the people.*

FOR WRITTEN ANSWERS

1. Tell briefly the story of Hilkiyah's finding the Book of the Law.....
2. What effect had the reading of it on Josiah?.....
3. What covenant did the king and his people make?.....

SIGN NAME HERE.....

BETWEEN THE LESSONS—Josiah was succeeded on the throne of Judah by his son Jehoahaz, who reigned only three months (ch. 23 : 31-34), giving place to his brother Jehoiakim, whose rule lasted eleven years (ch 23 : 30). Jehoiakim was followed by Jehoiachin, his son, who held the throne but three months, ch. 24 : 8. The last king of Judah was Zedekiah, a third son of Josiah, who reigned for eleven years, ch. 24 : 18.

GOLDEN TEXT—As I live, saith the Lord God, I have no pleasure in the death of the wicked.—Ezekiel 33 : 11.

*Memorize John 15 : 1-13. **THE LESSON PASSAGE**—2 Kings 25 : 1-12. Study 2 Kings 25 : 1-21.

1 And it came to pass in the ninth year of his reign, in the tenth month, in the tenth day of the month, that Nebuchadnezzar king of Bab'ylon came, he, and all his host, against Jeru'salem, and pitched against it; and they built forts against it round about.

2 And the city was besieged unto the eleventh year of king Zedeki'ah.

3 And on the ninth day of the fourth month the famine prevailed in the city, and there was no bread for the people of the land.

4 And the city was broken up, and all the men of war fled by night by the way of the gate between two walls, which is by the king's garden: (now the Chaldees were against the city round about;) and the king went the way toward the plain.

5 And the army of the Chaldees pursued after the king, and overtook him in the plains of Jericho: and all his army were scattered from him.

6 So they took the king, and brought him up to the king of Bab'ylon to Rib'lah; and they gave judgment upon him.

Revised Version—1 army; 2 encamped; 3 So the city; 4 Omit And; 5 was sore; 6 so that there; 7 Then a breach was made in the city; 8 the; 9 was; 10 Chaldeans; 11 by the way of the Arabah; 12 But; 13 Then they; 14 carried; 15 unto; 16 judgement; 17 in fetters, and; 18 Now in; 19 Nebuzardan the captain; 20 even; 21 Omit man's; 22 And the residue; 23 those that fell away, that fell; 24 and the residue; 25 captive; 26 poorest.

7 And they slew the sons of Zedeki'ah before his eyes, and put out the eyes of Zedeki'ah, and bound him with fetters of brass, and carried him to Bab'ylon.

8 And in the fifth month, on the seventh day of the month, which is the nineteenth year of king Nebuchadnezzar king of Bab'ylon, came Nebuzar-ad'an, captain of the guard, a servant of the king of Bab'ylon, unto Jeru'salem:

9 And he burnt the house of the Lord, and the king's house, and all the houses of Jeru'salem, and every great man's house burnt he with fire.

10 And all the army of the Chaldees, that were with the captain of the guard, brake down the walls of Jeru'salem round about.

11 Now the rest of the people that were left in the city, and the fugitives that fell away to the king of Bab'ylon, with the remnant of the multitude, did Nebuzar-ad'an the captain of the guard carry away.

12 But the captain of the guard left the poorest of the land to be vine-dressers and husbandmen.

† HOME DAILY BIBLE READINGS

M.—The captivity of Judah, 2 Kgs. 25 : 1-12.

T.—The captivity of Judah, 2 Kgs. 25 : 13-21.

W.—The doom foreshadowed, Isa. 22 : 1-14.

S.—God's gracious promise, Jer. 32 : 36-44.

Th.—Prophecy fulfilled, 2 Chron. 20 : 11-21.

F.—The desolate city, Lam. 1 : 1-7.

S.—The cry of the repentant, Lam. 1 : 18-22.

THE LESSON EXPLAINED

I. THE CITY TAKEN.—1, 2. In the ninth

year; of Zedekiah's reign. The tenth month; Jan-

uary, B.C. 588, the be-

ginning of the year being

reckoned from the spring

season. Nebuchadnezzar

king of Babylon.

About twenty years be-

fore this the authority

over Judah and other

states in Western Asia

had passed from Assyria

to Babylon. Came ..

against Jerusalem. Ch.

24 : 20 informs us that

Zedekiah had "rebelled

against the king of Baby-

lon," refusing, no doubt,

to pay the tribute de-

manded by the foreign ruler.

Built forts. These

were probably movable wooden

towers from which

missiles could be thrown

over the city walls. Such

towers were often provided

with battering rams. Unto

the eleventh year; B.C. 588.

3, 4. Ninth day .. fourth month; June or July,

B.C. 586; so that the siege

lasted almost exactly a

year and six months. The

famine prevailed; so

that women at last were

driven to murder and eat

their own children, and

the richest citizens wan-

dered about searching for

scraps in the dung hills

(see Lam. 4 : 5-10, which

refers to the miseries of

this siege). City .. brok-

en up. A breach was

made in the walls and the

city was entered by the

besiegers. The gate be-

tween the two walls

(Rev. Ver.). The enemy

came into the city from the

north, and Zedekiah, with

his men, fled southward

down the Tyropoeon Valley

between the "two walls" of

Mount Moriah on the left

and Mount Zion on the right.

The king's garden; which was laid out in the

year and six months. The

famine prevailed; so

that women at last were

driven to murder and eat

their own children, and

the richest citizens wan-

dered about searching for

scraps in the dung hills

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The king's garden; which was laid out in the



A COMPANY OF PRISONERS

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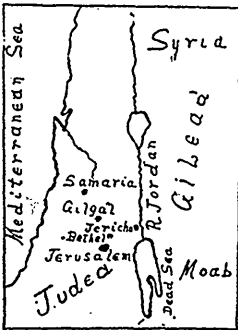
junction of the Hinnom and Kidron Valleys at the southeast of Jerusalem. The Chaldees; the Babylonians. The way toward the plain; the road leading over the Mount of Olives to Bethany and Jericho.

II. THE KING CAPTURED.—5-7. In the plains of Jericho. See Geography Lesson. Riblah; an ancient city 70 miles north of Damascus and 200 miles northeast of Jerusalem. Here Nebuchadnezzar had his headquarters as a convenient centre, while he was directing military operations against Tyre as well as Jerusalem. Gave judgment; brought him to trial as a common criminal, not a king. Slew . . . sons; before their father's very eyes. This was done to prevent a new revolt. Put out . . . eyes; a not uncommon punishment in the East. Fetters of brass. Assyrian captives are usually represented as bound hand and foot,—the two hands secured by one chain, the two feet by another. To Babylon; to be kept a prisoner there till his death, Jer. 52 : 11.

III. THE CITY DESTROYED.—8-10. In the fifth month. The delay of nearly a month (see v. 3) was occasioned by waiting for express instructions from Nebuchadnezzar Nineteenth year; corresponding to the eleventh year of Zedekiah, B.C. 586. Captain of the guard; literally, "chief of the slaughterers." The name was, probably, at first given to the executioner, and was retained when the officers' duties were changed. Vs. 9, 10 describe the complete destruction of Jerusalem.

11, 12. The rest of the people; the better citizens who had remained faithful to their country. Fugitives; those who had gone over to the side of the Babylonians; the useful workers. Carry away captive (Rev. Ver.). This was the third captivity of Judah. For the first see 2 Kgs. 24 : 1; Dan. 1 : 1; and for the second, 2 Kgs. 24 : 9-15. Poorest of the land (Rev. Ver.); to keep the land in cultivation.

THE GEOGRAPHY LESSON



Imagine a dusty highway descending a hillside in broad, irregular zigzags, which make the slopes somewhat easier to travel. At the foot of the steep incline the road crosses a broad, level space of nearly bare ground. It was down this hill that Zedekiah and his followers fled. On part of that bare, level ground stood Jericho. Near Jericho Zedekiah was captured.

LESSON QUESTIONS

1, 2 How is the lesson dated? How had authority over Judah come into the hands of Nebuchadnezzar? What led him to invade Judah? What were the forts? Where is "the name of the Lord" called "a strong tower?" (Prov. 18 : 10.)

3, 4 How long did the siege of Jerusalem last? How severe was the famine? In what way was it brought to an end? Describe Zedekiah's escape from the city. What is meant by "the way toward the plain?"

5-7 Where was Zedekiah captured? Whither was he taken? What happened to his sons? Describe his own fate. What were Assyrian fetters like? Find two prophecies which seem to refer to Zedekiah's doom. (Jer. 32 : 3-5; Ezek. 12 : 12, 13.)

8-10 What caused the delay implied in v. 8? Describe the destruction of Jerusalem.

11, 12 Explain "the rest of the people." Who were the "fugitives?" How many Captivities of Judah were there? When did the other two occur? Who were left in Judah? For what purpose?

FOR DISCUSSION

1. Does punishment always follow wrong-doing?
2. Is it ever justifiable to take the side of the enemies of one's country?

A PRAYER

Our Saviour, look upon us in mercy as we come to thee for pardon, peace and power. We have sinned against thee, we have forgotten thee, we have chosen evil instead of thy purity and thy truth. Forgive us our sins, grant us the peace that comes with the knowledge that our sins are forgiven, and give us the power that will enable us to overcome every temptation as thou didst overcome in the days when thou wast upon earth. Amen.

Prove from Scripture—*That the outcome of sin is death.*

Shorter Catechism—Review Questions 98-100.

The Question on Missions—9. What share has our Mission in its work? We have sent Dr. and Mrs. F. W. Schofield and a nurse, Miss Eleanor Hughes, to work in the medical college and hospital, and we are now giving \$500 a year to pay the cost of the school for nurses. We hope also to pay another sum of \$750 a year soon to help the cost of carrying on Dr. Schofield's work.

FOR WRITTEN ANSWERS

1. What led to Nebuchadnezzar's invasion of Judah?
2. Describe the siege of Jerusalem.
3. What was the fate of Zedekiah and his sons?

SIGN NAME HERE

Lesson X.

THE SHEPHERD OF CAPTIVE ISRAEL September 2, 1917

LESSON SETTING—Ezekiel was a young priest, who accompanied the captives who, in B.C. 597, were carried away with King Jehoiachin to the neighborhood of Babylon (see 2 Kgs. 24 : 10-16). In that foreign land he became a prophet to his people. His prophecies fall into two parts, the first (chs. 1 to 24) referring to the coming destruction of his nation, the second (chs. 25 to 48) to its restoration.

GOLDEN TEXT—The Lord is my shepherd ; I shall not want.—Psalm 23 . 1.

*Memorize John 15 : 14, 15. **THE LESSON PASSAGE**—Ezekiel 34 : 11-16, 23-27. Study Ezekiel, ch. 34.

11 For thus saith the Lord God ; Behold, I¹, even I, will² both search my sheep, and³ seek them out.

12 As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered⁴ ; so will I seek out my sheep, and⁵ will deliver them out of all places⁶ where they have been scattered in the cloudy and dark day.

13 And I will bring them out from the⁷ people, and gather them from the countries, and will bring them⁸ to their own land, and⁹ feed them upon the mountains of Israel by the¹⁰ rivers, and in all the inhabited places of the country.

14 I will feed them¹¹ in a good pasture, and upon the¹² high mountains of Israel shall their fold be : there shall they lie¹³ in a good fold, and¹⁴ in a fat pasture shall they feed upon the mountains of Israel.

15 I will feed my¹⁵ flock, and I will cause them to lie down, saith the Lord God.

16 I will seek that which was lost, and¹⁶ bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was

Revised Version—myself ; ¹search for ; ²will ; ³will ; ⁴abroad ; ⁵I ; ⁶whither ; ⁷peoples ; ⁸into ; ⁹I will ; ¹⁰watercourses ; ¹¹with good ; ¹²mountains of the height of ; ¹³down ; ¹⁴on fat ; ¹⁵sheep ; ¹⁶will ; ¹⁷and the fat and the strong I will destroy ; ¹⁸in judgement ; ¹⁹Omit a ; ²⁰Omit the ; ²¹securely ; ²²its ; ²³secure ; ²⁴they ; ²⁵bars ; ²⁶have.

† HOME DAILY BIBLE READINGS

M.—The shepherd of captive Israel, Ezek. 34 : 1-10.

T.—The shepherd of captive Israel, Ezek. 34 : 11-19.

W.—The shepherd of captive Israel, Ezek. 34 : 20-31.

S.—The chief shepherd's care, 1 Peter 5 : 1-11.

Th.—The ninety and nine, Luke 15 : 1-7.

F.—"As sheep going astray," 1 Peter 2 : 19-25.

S.—"Turn us again, O God," Ps. 80 : 1-7.

THE LESSON EXPLAINED

The lesson chapter pictures the past history of Israel and its future under the figure of a flock. The people are the sheep and the shepherds are their rulers. Vs. 1-10 show how the evil shepherds, the bad rulers, fed themselves and not the flock. Thus the sheep were scattered over all the earth. The Lord will deliver his sheep out of the hands of these shepherds.

I. DELIVERANCE.—11. The Lord GOD ; who, in Psalm 23, is described as the shepherd of his people. I, even I ; the great and mighty and everlasting one. Search my sheep ; search for them, search them out, as Jesus, the Son of man, came to seek and to save that which was lost (see Luke 19 : 10). In John 10 : 11 Jesus calls himself the Good Shepherd. God's people at the time of the lesson were captives in far-away Babylon.

12, 13. As a shepherd ; like one of those Eastern shepherds, who guides and cares for his sheep, ready to defend them with his life, if need be, from robbers and wild beasts. Sheep . . . scattered ; as God's people were, in Babylonia and the surrounding regions. Seek out my sheep ; like the shepherd in our Lord's parable, Luke 15 : 4-7. Deliver them ; from all foes and dangers. Cloudy and dark day ; the time of their oppression and captivity. From the people . . .

from the countries ; those who were oppressing them and holding them in bondage. Their own land ; Palestine. Feed them ; provide for all their needs.

II. PROVISION.—14-16. A good pasture ; picturing the abundant provision which God makes for his people. The high mountains ; where sheep in Palestine were commonly pastured (see Ps. 50 : 10 ; Luke 8 : 32). A good fold. Eastern folds were enclosures of piled-up stones. Cause them to lie down ; as the shepherd would make his



EZEKIEL

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sheep lie down to rest from heat and travel. I will seek that . . . lost. Thus Jesus left his heavenly home and became man ; taught, suffered and died to save sinners. Bind up . . . broken . . . strengthen . . . sick ; a picture of what Jesus did for people. Destroy the fat and the strong ; and the wicked and powerful rulers who oppressed the people. Feed them with judgment ; bring upon them the punishment which they deserve.

Vs. 17-22 go on to tell how the Lord will judge between the strong and the weak.

III. SAFETY.—23-25. One shepherd ; a good shepherd in place of the many worthless ones who had ruled over them. My servant David ; that is, one possessing the power and spirit of David. I the Lord . . . their God ; whom they love and trust and obey. A covenant of peace ; a covenant securing everlasting peace. Evil beasts ; who pictured Israel's heathen foes. Wilderness ; the uncultivated pasture lands. Woods ; the haunts of wild beasts. Even there the sheep will be safe.

26, 27. Make them . . . a blessing ; that is, altogether and entirely blessed. Shower . . . in his season. In Palestine, where drought is common, a shower is a greater blessing than with us. Showers of blessing ; showers that bring blessing. The bands of their yoke ; the yoke of bondage under which they were held. Delivered them ; out of the power of their oppressors.

SHEEP IN THE MOUNTAINS

In ordinary circumstances the shepherd does not feed his flock, except by leading and guiding them where they may gather for themselves ; but there are times when it is otherwise. Late in autumn, when the pastures are dried up, and in winter, in places covered with snow, he must furnish them food or they die. In the vast oak woods along the eastern sides of Lebanon there are gathered innumerable flocks, and the shepherds are all day long in the bushy trees, cutting down the branches upon whose green leaves and tender twigs the sheep and goats are entirely supported. The same is true in all mountain districts, and large forests are preserved for the purpose.

LESSON QUESTIONS

11 In what Psalm is God described as his people's shepherd ? What does he say in v. 11 that he will

do for his sheep ? Where is it said that Jesus came to seek and save the lost ? Where does Jesus call himself the Good Shepherd ?

12, 13 What does an Eastern shepherd do for his flock ? Where were God's people scattered ? Which of our Lord's parables describes a shepherd seeking for a lost sheep ? From what did God promise to deliver his people ? Explain "cloudy and dark day."

14-16 How is the provision which God makes for his people pictured in v. 14 ? Why are "high mountains" mentioned here ? Describe an Eastern fold. Pick out words in v. 16 which describe Jesus' life and work. Explain "the fat and the strong."

23-25 Explain "my servant David." What covenant would God make with his people ?

26, 27 Explain "make . . . a blessing." What is meant by "the bands of their yoke ?"

FOR DISCUSSION

- 1. Should wicked rulers be obeyed ?
2. Have God's promises to Israel been fulfilled ?

A PRAYER

We who have wandered far from thee bow in humility and reverence before thee, our Father,—humility because of our unworthiness, reverence because of thy purity and thy boundless love to us. We thank thee that thou art our shepherd. We praise thee for the revelation of thyself in Jesus Christ our Lord. Teach us to follow him, and to be his earnest and devoted helpers in calling others to the way of peace. For thy name's sake. Amen.

Prove from Scripture—That Jesus is the chief shepherd of his people.

Shorter Catechism—Review Questions 94-100.

The Question on Missions—(September, THE ANNA TURNBULL HOSPITAL, WAKAW, SASK.)—10. Why was a mission hospital needed at Wakaw ? In the district about Wakaw most of the settlers are Galicians, Hungarians, and other immigrants from Europe. Many of them were far away from a doctor, and were too poor to pay for his services. For these reasons a hospital was needed so that these people might be cared for in times of sickness.

FOR WRITTEN ANSWERS

- 1. What was the condition of Israel at the time of the lesson ?
2. How is their coming deliverance described ?
3. How were they to be kept in safety ?

SIGN NAME HERE.

THE BENEFITS OF TOTAL ABSTINENCE—TEMPERANCE LESSON

LESSON SETTING—There were three distinct companies of captives carried away from Judah to Babylon: (1) several young men taken probably from the principal families of Jerusalem in B.C. 605, the third year of Jehoiakim's reign (v. 3); (2) the large number removed along with Jehoiachin (2 Kgs. 24: 10-16); (3) those who accompanied Zedekiah after Jerusalem had been laid waste, 2 Kgs. 25: 1-7.

GOLDEN TEXT—Daniel purposed in his heart that he would not defile himself with the king's meat, nor with the wine which he drank.—Daniel 1: 8 (Rev. Ver.).

*Memorize John 15: 16.

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

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

9 Now God had brought Daniel into favour and tender love with the prince of the eunuchs.

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

11 Then said Daniel to Melzar, whom the prince of the eunuchs had set over Daniel, Hanani'ah, Mishael, 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 children that eat of the portion of the king's meat: and as thou seest, deal with thy servants.

14 So he consented to them in this matter, and

Revised Version—*Omit three words*; ¹made Daniel to find favour and compassion in the sight of; ²youths; ³own age? so should ye endanger; ⁴with; ⁵the steward, whom; ⁶appointed; ⁷hearkened unto; ⁸they were; ⁹Omit the portion; ¹⁰So the steward took; ¹¹Now as; ¹²And at; ¹³which; ¹⁴appointed for bringing; ¹⁵Omit them; ¹⁶every matter; ¹⁷concerning which; ¹⁸enchanters.

proved them ten days.

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

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

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

18 Now at the end of the days that the king had said he should bring them in, then the prince of the eunuchs brought them in before Nebuchadnezzar.

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

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

† HOME DAILY BIBLE READINGS

M.—Daniel avoiding defilement, Dan. 1: 1-7.

T.—Daniel avoiding defilement, Dan. 1: 8-20.

W.—The Rechabite's vow, Jer. 35: 1-8.

S.—"Touch not. Taste not."

Th.—Good advice, Prov. 23: 15-25.

F.—No man liveth to himself, Rom. 14: 1-9.

S.—A good rule, Rom. 14: 10-21.

Handle not." Col. 3: 16-23.

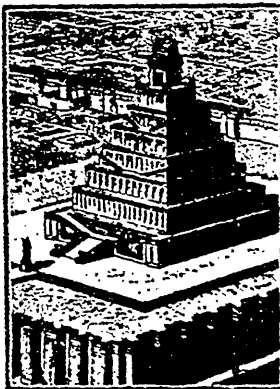
THE LESSON EXPLAINED

In the first company of captives (see Lesson Setting) were Daniel and his three companions, who, at the command of Nebuchadnezzar, the king of Babylon, were taken to be trained for the royal service. V. 1-7.

I. A NOBLE RESOLVE.—8. But Daniel; whose Hebrew name had been changed to the

country, v. 7. Purposed in his heart; literally, "laid it on his heart," which, though he was now in a strange land and called by a new name, was still loyal to the God of his fathers. **Would not defile himself**; refused to do what his conscience condemned. **King's meat** . . . wine; food and drink provided from the king's table. According to Jewish law only certain kinds of animals were "clean," that is, permitted to be used for food (Lev. 11: 4-7, 10-12, 13-20), and there were special regulations about the killing of animals, Deut. 12: 23, 24. Besides, in heathen nations, food was commonly presented to idols before being used. Hence, for Daniel and his friends to partake of the king's food and drink would have been to break the law of their own religion and to countenance idolatry. Requested; with true sagacity going directly to the head of the department, and calmly and politely explaining his position. Prince of the eunuchs; Ashpenaz (v. 3); this official had charge of the education of the king's sons.

II. A SUFFICIENT TEST.—9, 10. God; whose Spirit can influence the hearts of men. **Made Daniel**



A CHALDEAN TEMPLE

Babylonian Belshazzar, to indicate his change of

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† Courtesy of I. B. R. Association, Mr. S. C. Bailey, Hon. Secretary, 36 Old Bailey, London, England.

to find favour and compassion (Rev. Ver.) ; so that Ashpenaz listened with attention and sympathy to the young Jew's request. (Compare Gen. 39 : 21). I fear . . . the king. He dared not grant the petition, lest his own life should be forfeited. Why should he see your faces worse liking ("looking") ? Eastern monarchs took pride in the beauty of their attendants.

11-14. Then said Daniel ; probably gathering from Ashpenaz' reply, that he was favorable to his request, but feared to take the responsibility of granting it. To the steward (Rev. Ver.) ; the official who actually supplied the food. Prove thy servants. Daniel's three companions joined him in his purpose. Ten days ; a round period, sufficiently long to test the effects of the diet proposed. Pulse to eat. "Pulse" included various kinds of vegetable food. Water to drink ; instead of wine. Then . . . as thou seest, deal with thy servants. True temperance in food and drink consists in using what benefits and abstaining from what injures us. So he consented. Perhaps his chief had privately counseled him to stretch a point to meet Daniel's wishes. Proved them ten days ; gave Daniel's plan a full and fair trial.

III. A CONVINCING RESULT.—15, 16. Countenances . . . fairer . . . fatter in flesh. Better bodily health, more beauty, greater strength and activity, fitness for work and capacity for enjoyment,—these are always the results of a temperate life. The steward took away their meat (Rev. Ver.) The treatment they had received was now made continuous. The experiment had succeeded so well that the four young Hebrews were permitted to do what their consciences directed.

17, 18. God gave them ; by blessing their efforts to learn. Knowledge and skill ; such as they could not have won but for their life of temperance. In all learning ; astronomy, literature and philosophy, in which Babylon, at that time, led the world. And wisdom ; power to use the knowledge they had gained. Daniel had understanding in all visions and dreams ; so that he could explain their meaning. This power was given to Daniel alone of the four. (See ch. 2.) At the end of the days ; the three years (v. 5) appointed for their training. Brought them in ; that they might enter on the king's service.

19, 20. Communed ; conversed. None like Daniel, etc. This commendation was the sufficient reward of their self-denial. Stood they before the king ; became his personal attendants, a position of honor and influence. Ten times better ; better counselors, better informed. Than . . . the magicians ; men who pretended to interpret dreams, work magic,

etc. Astrologers ; Rev. Ver., "enchanter," 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."

LESSON QUESTIONS

8 What request did Daniel make ? What reason does Paul give for abstaining from meat offered to idols ? (1 Cor. 8 : 13.)

9, 10 In whose charge was Daniel ? Who moved the heart of this man ? How did he therefore regard Daniel ? Why did he not grant his request ?

11-14 Of whom did Daniel next make his request ? How was he encouraged to do this ? What proposal did he make ? In what does true temperance consist ? Where does Paul say that he kept under his body ? (1 Cor. 9 : 27)

15, 16 What was the appearance of the four young Hebrews at the end of the ten days' test ?

17-20 What progress did Daniel and his companions make in their studies ? Into whose service did they enter ? How did they compare with others ? Of whom is it said that he shall stand before kings ? (Prov. 22 : 29.)

FOR DISCUSSION

1. Is total abstinence essential to success in life ?
2. Is intemperance a greater curse than war ?

A PRAYER

O God, we praise thee because of the advance the cause of temperance has made. We thank thee that thou art making the world purer. Teach us that national purity depends on personal purity, and that personal purity is impossible without the transforming presence of God in the heart. Amen.

Prove from Scripture—That temperance wins mastery.

Shorter Catechism—Review Questions 1-20.

The Questions on Missions—11. Tell about the beginning of hospital work at Wakaw ? Dr. Arthur, our first missionary at Wakaw, in order to give the boys and girls some education, opened a school in his own house. He also took in sick people, and Mrs. Arthur nursed them. Some visitors told the Sunday School scholars of West Church, Toronto, about the work, and they gave the money to build a small hospital to be named The Anna Turnbull Hospital after their minister's wife who had died

FOR WRITTEN ANSWERS

1. Why did Daniel and his companions refuse food from the king's table ?

.....

2. What test did Daniel propose, and what was its result ?

.....

SIGN NAME HERE.....

Lesson XII.

THE FIERY FURNACE

September 16, 1917

BETWEEN THE LESSONS—Ch. 2 tells of Daniel's interpreting the dream of Nebuchadnezzar, for which he was rewarded with high honors.

GOLDEN TEXT—When thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee.—Isaiah 43:2.

*Memorize John 15: 9-16. **THE LESSON PASSAGE**—Daniel 3: 16-27. Study Daniel, ch. 3.

16 Sha'drach, Me'shach, and Abed'negu, answered and said to the king, O Nebuchadnezzar, we are not careful to answer thee in this matter.

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

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

19 Then was Nebuchadnezzar full of fury, and the form of his visage was changed against Sha'drach, Me'shach, and Abed'negu: therefore he spake, and commanded that they should heat the furnace seven times more than it was wont to be heated.

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

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

22 Therefore because the king's commandment was urgent, and the furnace exceeding hot, the flame of the fire slew those men that took up Sha'drach, Me'shach,

and Abed'negu.

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

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

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

26 Then Nebuchadnezzar came near to the mouth of the burning fiery furnace, and spake, and said, Sha'drach, Me'shach, and Abed'negu, ye servants of the Most High God, come forth, and come hither. Then Sha'drach, Me'shach, and Abed'negu, came forth of the midst of the fire.

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

Revised Version—¹ have no need; ² Omit one; ³ certain mighty; ⁴ hosen; ⁵ tunics; ⁶ mantles; ⁷ haste; he spake; ⁸ aspect; ⁹ a son of the gods; ¹⁰ furnace; he spake; ¹¹ Most High; ¹² out; ¹³ satraps, the deputies and the governors; ¹⁴ that the fire had no power upon their bodies; ¹⁵ the; ¹⁶ had the smell of fire.

† HOME DAILY BIBLE READINGS

- M.—The fiery furnace, Dan. 3: 1-12.
- T.—The fiery furnace, Dan. 3: 13-18.
- W.—The fiery furnace, Dan. 3: 19-30.

- Th.—God's promise of safety, Isa. 43: 1-7.
- F.—Sufferings for conscience sake, 2 Cor. 11: 22-30.
- S.—Suffering for Christ's sake, Heb. 11: 32-40.

B.—Rejoicing in suffering, 1 Peter 4: 12-19.

THE LESSON EXPLAINED

Nebuchadnezzar erected, in the plain of Dura, near Babylon, an immense golden image, and gathered for its dedication the high officials of his kingdom. All present were commanded, under penalty of being cast into a burning fiery furnace, to fall down, at a given signal, and worship the golden image. Daniel's three companions, Shadrach, Meshach and Abed-nego, refusing to do this, were accused before the king, who, in a great rage, ordered them to be brought before him. He demanded of them that they should worship the image according to his decree, declaring that, unless they did this, they would be thrown into the flames from which, the king was sure, nothing could deliver them. Vs. 1-15.

I. A BOLD ANSWER.—16-18. Answered; with out flinching or hesitation: they had fully considered the matter, and their minds were made up. We have no need to answer thee (Rev. Ver.). For their worshiping they were accountable to God, not to the king. If it be so; if we are cast into the fiery furnace. God . . . is able, etc. He can save from the flames or from any other punishment the king can devise. If not, etc. Even though God permit them to perish in the flames, they will not worship false gods.

II. THE FIERY FURNACE.—19-23. Form of his visage was changed. His features were distorted by passion. Heat the furnace one seven times more; as if to make escape more impossible. Mighty men; from whom there could be no escape. Bound; perhaps bound hand and foot with their own clothes so as to be perfectly helpless. Coats; mantles. Tunics (Rev. Ver.); inner garments. Hats; head coverings. King's commandment . . . urgent; admitting of no delay. Furnace exceeding hot; and therefore dangerous to approach. Slew those men; by the flames streaming out.



III. THE WONDERFUL DELIVERANCE.—24-27. A BABYLONIAN GOD Nebuchadnezzar . . . was astonished; an old form of

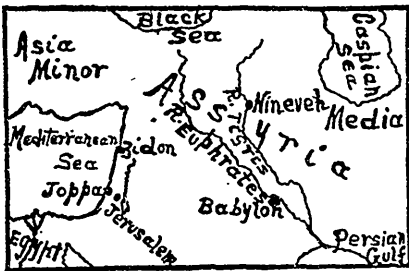
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"astonished." The king, looking in through the door of the furnace, was amazed and terrified. Counsellors; the ministers of the king's court. **Four men**; instead of three. **Loose**; whereas the three Jews had been bound. **Walking . . . no hurt**; so harmless had the flames proved. **Like a son of the gods** (Rev. Ver.). Only a divine being, the king was sure, could walk unhurt in the midst of flames and keep others alive. The appearance of this being foreshadowed the coming of the Messiah, the great deliverer of God's people. **Servants of the Most High God** (Rev. Ver.); the God who is supreme in earth and heaven. **Come forth, and come hither**; to prove that it was a reality and no vision the king saw. **Came forth**; as men delivered from a dreadful death. **Princes . . . saw these men**. The deliverance was public, unmistakable and testified to by many witnesses.

The king recognized the power of the true God, and was also convinced that men so faithful to their God could not be disloyal to their earthly king. Shadrach, Meshach and Abed-nego were restored to their places, where they enjoyed more honor and exercised more influence than ever, while Nebuchadnezzar issued a decree threatening death to any one who should blaspheme the God of the Hebrews. Vs. 28-30.

THE GEOGRAPHY LESSON



The ruins of BABYLON are of wonderful grandeur, and point to the past greatness of the city. They consist of vast mounds of earth and brick situated in an extensive plain on both sides of the river Euphrates, about 200 miles above its junction with the Tigris and 300 miles above the Persian Gulf. Excavations of these mounds in modern times have revealed a city of indescribable magnificence.

LESSON QUESTIONS

16-18 What did the three Hebrews tell the king that God was able to do? Where is it promised that God's people shall walk through the fire and not be burned? (Isa. 43:2.) Where does God liken himself to a wall of fire? (Zech. 2:5.) What did the three Hebrews refuse to do, even though they should perish for disobedience? Where does Habakkuk declare that he will rejoice in the Lord, even though all he had should be taken from him? (Hab. 3:17, 18.)

19-23 What change took place in the king's appearance? What did he order to be done? What happened to those who put the three Jews into the furnace?

24-27 Tell what the king saw when he looked into the furnace. Who were witnesses of the great deliverance?

What command did Nebuchadnezzar give concerning the true God? Show that if God be for us nothing can be against us (Rom. 8:31.)

FOR DISCUSSION

1. Should earthly rulers ever be disobeyed?
2. Should we expect miraculous deliverances nowadays?

A PRAYER

Take away from us, our Father, everything that leads us to depend on self instead of on thee. Thou art our refuge and strength, our help always. We need thee. Forgive us for our failure to know this and to act on the knowledge. Dwell with us, teach us how to abide in thee, and give us thy blessing as we seek to bring others to the knowledge of thee, through Jesus Christ. Amen.

Prove from Scripture—That God helps us in trouble.

Shorter Catechism—Review Questions 21-38.

The Question on Missions—12. Describe the present Anna Turnbull Hospital? The new hospital, built in 1912, is a beautiful building with a veranda and balcony in front and along one side. These are screened in so that the patients may be protected from the flies and mosquitos in summer and yet have plenty of fresh air. The hospital stands on the high shore of Lake Wakaw, facing the water, and is surrounded by poplar trees.

FOR WRITTEN ANSWERS

1. What did the three Hebrews refuse to do?
 2. What was done to them?
 3. Describe their deliverance.
- SIGN NAME HERE.....

Lesson XIII.

DANIEL IN THE LIONS' DEN

September 23, 1917

BETWEEN THE LESSONS—Ch. 5 tells of the capture of Babylon by the Persians. Darius was the viceroys in Babylon of Cyrus the Persian king.

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

*Memorize John 15 : 1-8.

THE LESSON PASSAGE—Daniel 6 : 10-23. Study Daniel, ch. 6.

10 ¹ Now when Dan'iel knew that the writing was signed, he went into his house ; ² and his windows being open in his chamber toward Jeru'salem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime.

11 Then these men assembled ³, and found Dan'iel ⁴ praying and making supplication before his God.

12 Then they came near, and spake before the king concerning the king's ⁵ decree : Hast thou not signed ⁶ a decree, that every man that shall ⁷ ask a petition of any God or man within thirty days, save ⁸ of thee, O king, shall be cast into the den of lions ? The king answered and said, The thing is true, according to the law of the Medes and Persians, which altereth not.

13 Then answered they and said before the king, That Dan'iel, which is of the children of the captivity of Ju'dah, regardeth not thee, O king, nor the ⁹ decree that thou hast signed, but maketh his petition three times a day.

14 Then the king, when he heard these words, was sore displeas'd ⁹ with himself, and set his heart on Dan'iel to deliver him : and he laboured till the going down of the sun to ¹⁰ deliver him

15 Then these men assembled ³ unto the king, and said unto the king, Know, O king, that ¹¹ the law of the Medes and Persians ¹² is, That no decree nor statute which the king establisheth may be changed.

16 Then the king commanded, and they brought

Revised Version—And when ; ² (now his windows were open in his chamber toward Jerusalem ;) and he ; ³ together ; ⁴ making petition and supplication ; ⁵ interdict ; ⁶ an interdict ; ⁷ make petition unto any god ; ⁸ unto ; ⁹ Omit with himself ; ¹⁰ rescue ; ¹¹ it is a law ; ¹² that no interdict ; ¹³ nothing might be ; ¹⁴ music ; ¹⁵ fled ; ¹⁶ near unto the den to Daniel ; ¹⁷ Omit three words ; ¹⁸ and they ; ¹⁹ Omit for him ; ²⁰ had trusted

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

17 And a stone was brought, and laid upon the mouth of the den ; and the king sealed it with his own signet, and with the signet of his lords ; that ¹³ the purpose might not be changed concerning Dan'iel.

18 Then the king went to his palace, and passed the night ¹⁴ fasting ; neither were instruments of ¹⁵ music brought before him ; and his sleep ¹⁶ went from him.

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

20 And when he came ¹⁷ to the den, he cried with a lamentable voice ¹⁸ unto Dan'iel ; and the king spake and said to Dan'iel, O Dan'iel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions ?

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

22 My God hath sent his angel, and hath shut the lions' mouths, ¹⁹ that they have not hurt me : forasmuch as before him innocency was found in me ; and also before thee, O king, have I done no hurt.

23 Then was the king exceeding glad ²⁰ for him, and commanded that they should take Dan'iel up out of the den. So Dan'iel was taken up out of the den, and no manner of hurt was found upon him, because he ²¹ believed in his God.

† HOME DAILY BIBLE READINGS

M.—Daniel in the lions' den, Dan. 6 : 1-9.

T.—Daniel in the lions' den, Dan. 6 : 10-17.

W.—Daniel in the lions' den, Dan. 6 : 18-28.

S.—Trust in the Lord, Ps. 34 : 1-10.

Th.—Preserved by God, Ps. 37 : 23-37.

F.—Peter's deliverance, Acts 12 : 1-11.

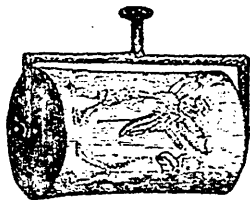
S.—"The Lord stood with me," 2 Tim. 4 : 7-18.

THE LESSON EXPLAINED

Darius appointed to govern his kingdom a hundred and twenty princes or satraps, with three presidents over them, of whom Daniel was the chief. The presidents and satraps, moved with envy against Daniel, induced the king to issue a decree, that, for thirty days, no one should ask a petition of God or man, except of the king himself, on penalty of being thrown into a den of lions. Vs. 1-9.

I. DANIEL'S DEVOTION.—10.

When Daniel knew ; even though he was fully aware of his danger. The writing was signed ; the decree forbidding any petition to God or man, save to the king, vs. 7, 8. Went into his house ; which was built, after the Eastern custom, with a flat roof. Windows were open in his



SEALS

chamber (Rev. Ver.) ; roof chamber, a room raised above the roof at one corner, or upon a tower-like annex. "Open ;" without lattices, or with the lattices open. Toward Jerusalem. It was a Jewish custom, based, doubtless, on 1 Kgs. 8 : 35, 38, 44, 48, to pray turning towards the temple. Three times a day ; like the psalmist, Ps. 55 : 17. Prayed ; asked blessing of God. Gave thanks ; for blessings received. As he did aforetime. There was no "showing off" his courage or defying the king. He simply continued to do as he had always done.

11-15. Assembled ; flocking tumultuously round Daniel's house. Law of the Medes and Persians . . . altereth not ; because for the king to

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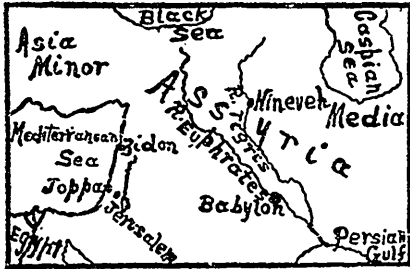
† Courtesy of I. B. R. Association, Mr. S. C. Bailey, Hon. Secretary, 56 Old Bailey, London, England.

change his laws, would have been to admit that he could make mistakes, which would be too humiliating for a proud Eastern despot. **Sore displeased**; at his own folly which had made him the dupe of his courtiers. **Labouring**, etc.; striving all day to find some way of undoing his mistake. **Assembled**; demanding that sentence be passed and executed.

II. DANIEL'S DANGER.—16-18. Then; the evening of the same day, according to Oriental custom. **Cast him into the den of lions**; a cave open to the sky and enclosed by high walls. **Thy God . . . will deliver thee.** Darius was anxious that Daniel should be saved, and hoped that in some way the wrong he had done would be undone. **Stone . . . laid upon the mouth.** Doorways in the East, like tombs, are still commonly closed by great stones. **Sealed it with his own signet.** Perhaps a bar was stretched across the stone and secured to either side of the doorway with thongs, the knotting of which was sealed with wax stamped with a signet. **Signet of his lords**; for the sake of double security, so that not even the king could tamper with the fastening. **King . . . passed the night fasting**; for grief at Daniel's fate and his own weakness and sin which had brought it about.

III. DANIEL'S DELIVERANCE.—19-23. The king arose very early; as soon as it was light. **Went in haste**; eager to learn how Daniel had fared. **Cried with a lamentable voice**; a voice full of pain. **Servant of the living God**; who can hear and help, unlike the deaf and powerless gods of the heathen. **My God.** There is a world of familiar confidence in these words. **His angel**; perhaps the same as the angel of Gen. 24 : 7, 40; Ex. 33 : 2; Num. 20 : 16 : the Second Person of the Trinity, who thus appeared before he came in the flesh as the world's Saviour. **So Daniel was taken up**; alive and unharmed.

THE GEOGRAPHY LESSON



BABYLON, from B.C. 2,300, was the capital of the

country known as Babylonia. How much older Babylon was than the date mentioned, we do not know. The city reached its greatest glory between B.C. 1,800 and B.C. 538.

LESSON QUESTIONS

10 What was Daniel's practice in prayer? What effect had the king's decree upon his practice? Where does Jesus teach us to pray continually? (Luke 18 : 1.)

11-15 Who flocked round Daniel's house? For what purpose? What demand did they make? How did the king feel? What did he strive to do? Who in the New Testament was sorry for a wicked pledge he had given? (Matt. 14 : 9.)

16-18 When was Daniel cast into the lions' den? How was the doorway secured? Where are we told of the sealing of Jesus' tomb? (Matt. 27 : 66.) How did the king pass the night?

19-23 When did the king visit the den? What did he ask? Who had been with Daniel? What was the secret of his safety?

What was the fate of Daniel's enemies?

FOR DISCUSSION

1. Is it possible to "pray without ceasing?"
2. Does God always deliver his servants from danger?

A PRAYER

O thou who art the same yesterday, to-day and forever, we come to thee for refuge. Thou art our helper. In thee is all our trust. When changes about us dismay us, teach us to fix our hearts on thee. Increase our faith, strengthen our love, and glorify thyself in us, because we are thine and thou art ours. Amen.

Prove from Scripture—That those who trust God are safe.

Shorter Catechism—Review Questions 39-60.

The Question on Missions—13. What does the doctor in charge do besides hospital work? The doctor in charge has a very large district to look after. When people at a distance are sick and cannot come to the hospital, the doctor has to go to them. This means, in the winter, a great many long, cold drives. Often the doctor takes a nurse with him. When the people are too poor to pay for the doctor's services, these are given for nothing.

FOR WRITTEN ANSWERS

1. Why was Daniel cast into the den of lions?

.....

2. How was he delivered?

.....

SIGN NAME HERE

REVIEW—THE GOODNESS AND SEVERITY OF GOD.

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 Scripture Memory Passage (John 15 : 1-16), Shorter Catechism (Questions 61-63), 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 Daniel 9 : 3-19.

*** HOME DAILY BIBLE READINGS**

- M.—Isaiah's call to heroic service, Isa., ch. 6. Th.—God's gracious invitation, Isa., ch. 55.
- T.—Ahaz, the faithless king, 2 Chron. 28 : 20-27. F.—Josiah's good reign, 2 Chron. 34 : 1-13.
- W.—Hezekiah, the faithful king, 2 Chron. 30 : 1-13. S.—Finding the book of the law, 2 Chron. 34 : 14-21.
- S.—The shepherd of captive Israel, Ezek 34 : 11-23.

A PRAYER

Father, forgive us that we are so slow to ask blessings from thee, or so indifferent that we ask but once, or so selfish that we ask for ourselves only. Show us now much we miss by our failure to talk to thee about those who are nearest and dearest to us. Teach us how to take to others the Word that means so much to us. And to thee shall be all the glory. Amen.

Prove from Scripture—That God is merciful.

REVIEW CHART—THIRD QUARTER

2 KINGS, EZRA AND NEHEMIAH (WITH THE PROPHETS)	LESSON TITLE	GOLDEN TEXT	LESSON PLAN
I.—Isa., ch. 6.	Isaiah's Call to Heroic Service.	And I heard the voice.—Isa. 6 : 8.	1. A vision of God. 2. A vision of sin. 3. A vision of salvation. 4. A vision of service.
II.—2 Chron. 28 : 1-5, 20-27.	Ahaz, the Faithless King.	Without faith.—Heb. 11:6.	1. Idolatry begun. 2. Idolatry punished. 3. Idolatry continued.
III.—2 Chron. 30 : 1-13.	Hezekiah, the Faithful King.	He that cometh to God.—Heb. 11 : 6.	1. The plan. 2. The summons. 3. The response.
IV.—2 Kgs. 19 : 20-22, 28-37.	Sennacherib's Invasion of Judah.	God is our refuge.—Ps. 46 : 1.	1. The promise. 2. The sign. 3. The fulfilment.
V.—Isa. 55 : 1-14.	God's Gracious Invitation.	Seek ye the Lord.—Isa. 55 : 6.	1. A glorious offer. 2. A simple requirement. 3. A blessed certainty.
VI.—2 Chron. 33 : 9-16.	Manasseh's Sin and Repentance.	Let the wicked forsake.—Isa. 55 : 7.	1. Sin. 2. Punishment. 3. Repentance.
VII.—2 Chron. 34 : 1-13.	Josiah's Good Reign.	Remember also thy Creator.—Eccl. 12 : 1.	1. Obeying God's law. 2. Restoring God's worship. 3. Repairing God's house.
VIII.—2 Chron. 34 : 14-19, 29-33.	Finding the Book of the Law.	I will not forget.—Ps. 119 : 16.	1. Finding the Law. 2. Reading the Law. 3. Obeying the Law.
IX.—2 Kgs. 25 : 1-12.	The Captivity of Judah.	As I live.—Ezek. 33 : 11.	1. The city taken. 2. The king captured. 3. The city destroyed.
X.—Ezek. 34 : 11-16, 23-27.	The Shepherd of Captive Israel.	The Lord is my shepherd.—Ps. 23 : 1.	1. Deliverance. 2. Provision. 3. Safety.
XI.—Dan. 1 : 8-20.	The Benefits of Total Abstinence—Temp. Les.	Daniel purposed in his heart.—Dan. 1 : 8.	1. A noble resolve. 2. A sufficient test. 3. A convincing result.
XII.—Dan. 3 : 16-27.	The Fiery Furnace.	When thou walkest through.—Isa. 43 : 2.	1. A bold answer. 2. The fiery furnace. 3. The wonderful deliverance.
XIII.—Dan. 6 : 10-23.	Daniel in the Lions' Den.	The angel of the Lord encampeth.—Ps. 34 : 7.	1. Daniel's devotion. 2. Daniel's danger. 3. Daniel's deliverance.

A HISTORICAL REVIEW

Trace the history of Judah during the time of the Quarter's lessons.

I. **AHAZ** : B.C. 734-714 (Lesson II.). Recall that Ahaz was the grandson of Uzziah, in whose death year Isaiah saw his vision and received his call to service (Lesson I.). Recall also the plot of Pekah, king of Israel, and Rezin, king of Syria, and how Ahaz showed his lack of trust in God by appealing to Tiglath-pileser.

II. **HEZEKIAH** : B.C. 714-686 (Lessons III. and IV.). In these lessons we have an account respectively of Hezekiah's religious reforms, culminating in his great Passover, and the invasion of Sennacherib.

III. **MANASSEH** : B.C. 686-641 (Lesson VI.). Manasseh's sin, punishment, repentance and forgiveness.

IV. **JOSIAH** : B.C. 639-608 (Lessons VII. and VIII.). The two events of Josiah's reign, which we have studied, are the restoration of the temple and the finding of the Book of the Law.

V. **SEVERAL KINGS** : B.C. 608-586. Josiah's successors to **ZEDEKIAH** : B.C. 597-586 (Lesson IX.).

VI. **THREE CAPTIVITIES** : First, B.C. 605. Second, B.C. 597. Third, B.C. 586. Daniel and his three companions (Lessons XI., XII., XIII.) were carried away to Babylon in the First Captivity, and Ezekiel (Lesson X.) in the Second. Lesson V. refers to the deliverance of God's people from Babylon after 70 years' 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. Briefly describe Isaiah's vision.
- Lesson II. How did King Ahaz show his lack of trust in God ?
- Lesson III. What arrangements did Hezekiah make for his great Passover ?
- Lesson IV. How was the army of Sennacherib destroyed ?
- Lesson V. What does God promise to those who forsake their sin ?
- Lesson VI. What is meant by repentance ?
- Lesson VII. How did Josiah show his love for God's house ?
- Lesson VIII. Tell about the finding of the Book of the Law in Josiah's reign.
- Lesson IX. Describe the flight and capture of King Zedekiah.
- Lesson X. How is God like the shepherd ?
- Lesson XI. Why did Daniel and his companions refuse food from the king's table ?
- Lesson XII. Why were the three Hebrews cast into the fiery furnace ?
- Lesson XIII. What plot led to Daniel's being thrown into the den of lions ?

SCHOLAR'S REGISTER

JULY-SEPTEMBER, 1917

[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.]

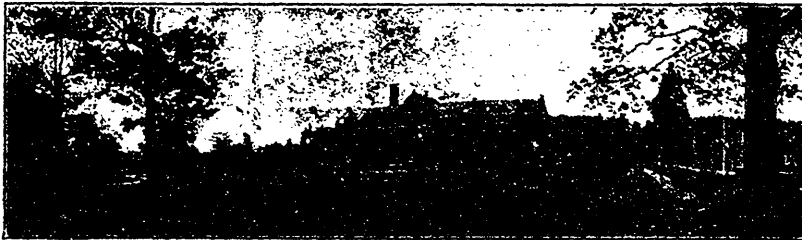
Name.....		Address.....		Class.....				
DATE	S.S. Att'dance	Mem. Verses	Catechism	Time Spent Lesson Study	Contributions	Church Attendance	PREACHER	TEXT
1917								
July 1.....								
July 8.....								
July 15.....								
July 22.....								
July 29.....								
August 5.....								
August 12.....								
August 19.....								
August 26.....								
September 2...								
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September 16...								
September 23...								
September 30...								
Totals.....								

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