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THE HOME STUDY QUARTERLY



Sabbath School Publications,
Presbyterian Church in Canada

Rev. R. Douglas Fraser
Editor & Business Manager
Confederation Life Building Toronto

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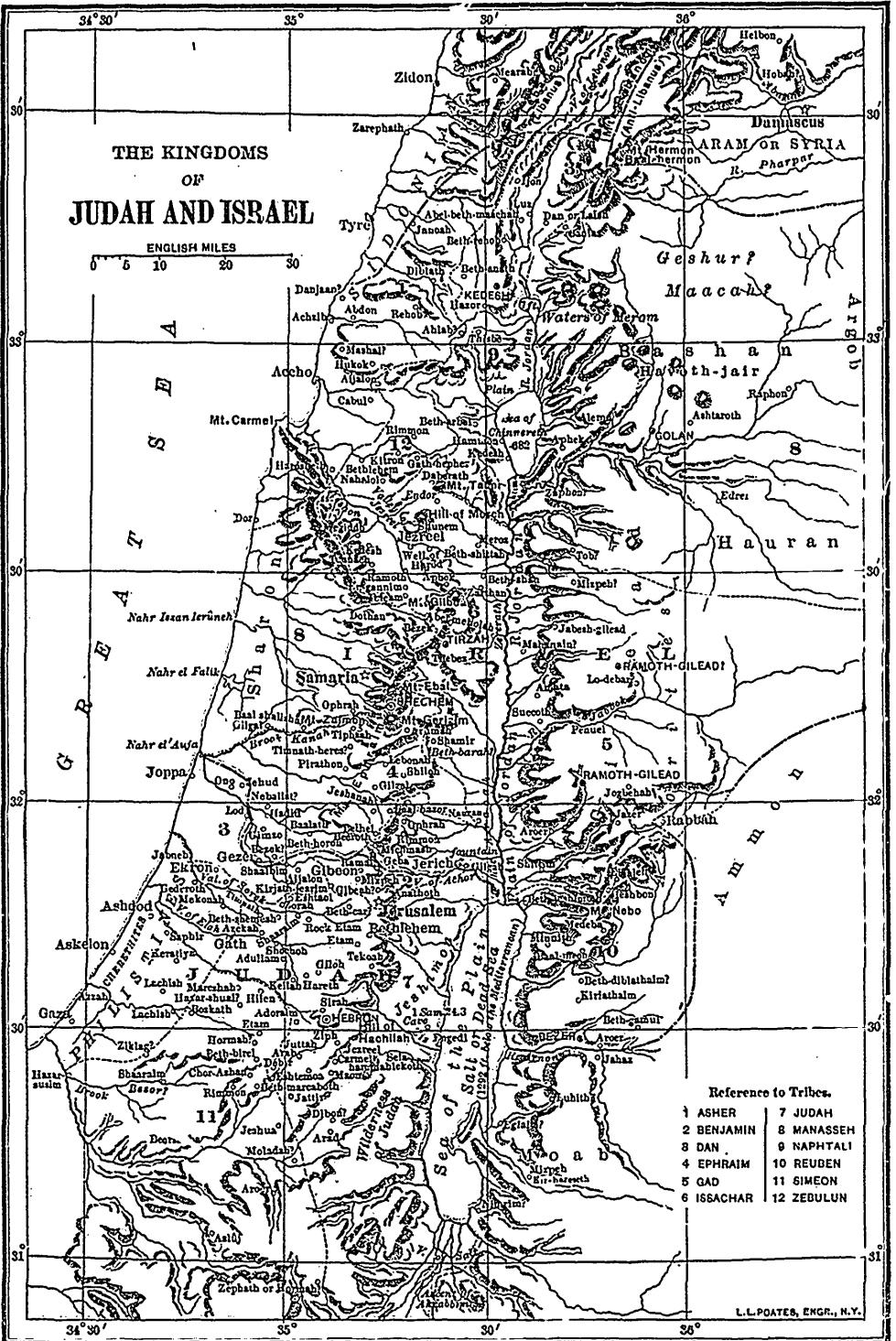
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The

Home Study Quarterly

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

Vol. X.

October, November, December, 1904

No. 4

Growing boys are fond of feeling their muscles, and fond, too, of whatever will make their muscles big, and hard. The girls are not a whit behind in their own way, in any exercise that will make them rosy and strong. Now the HOME STUDY QUARTERLY is a great muscle developer. It is written for those who really want to know things and who are not afraid of a little work. A good honest use of its two pages on each lesson will make boys and girls sturdy students of the Bible. It is put in plain words, but there is a great deal of the sort of material that will make the scholars think hard; and thinking hard is the surest way of coming to love to think.

Be upon the look out for the Supplemental Course, which is to begin in the HOME STUDY QUARTERLY at the New Year. Everything that is in it now will remain. The Supplemental Course will be just so much more; and, we venture to predict, so much more that is interesting.

✻

THE MOST VALUABLE CROP

By Rev. W. B. Findlay

Every year this country raises millions of bushels of wheat, millions of bushels of oats and barley, thousands of barrels of apples, thousands of bags of potatoes, whole train-loads of fat cattle. Great fields of flax are gathered in. Grapes are sold by the car-load, and peaches reach the market in hundred basket lots.

Canada's most valuable crop, however, is not in this list. It is just you boys and girls who are growing up in Canadian homes.

Every crop has its foes. Unless the farmer is on the watch, weeds will spring up and shut out from the growing grain the needed sun and wind and air, preventing it from growing stout and strong and yielding an abundant harvest.

Weeds there are in plenty that, unless you take care, will spoil your lives. Who has not seen the good seed of kindness, love, gentleness, unselfishness, clean speech, truthfulness choked by foul weeds carelessly allowed to take root and grow up in the heart?

There are no larger, uglier weeds in our country than untruthfulness, swearing, deceit and selfishness. The seeds of these evil things will surely slip into the heart by the smallest crack that is left unwatched, and if they become firmly rooted, they can only be pulled out at the cost of time and pain.

School life, and home life, and church life are the ground in which you boys and girls do most of your growing. See to it that you get the most and the best out of this soil for your growth into true, men and women.

It is not enough for you to have clothes on your back and food on your table, to be warm in winter and free in summer. Unless you are all the time making yourselves ready to do some good, useful work in the world, the harvest of your lives will be a failure.

An expert can walk over a wheat field, put a price on the field, and offer the farmer so much for it. A man of experience can go through the country, buying up cattle and sheep, and know their value to a dollar. But no man or woman can go through the

streets and homes and schools, and put a price on the crop of boys and girls, for the true worth of a boy or girl is known only to God.

Better wind and drouth, hail and frost that strip the fields bare and leave the barns empty, that stop the reapers and threshing machines, than that a single boy or girl should yield to the storm of temptation and sin, and be swept away to ruin!

Niagara Falls, Ont.

A PICTURESQUE PROPHET

A well-to-do young farmer to begin with.

A stranger coming suddenly in sight, as the young farmer, with his men, is ploughing in the field, casting his rough cloak upon him as a sign of God's call.

The call instantly obeyed, and the oxen with which he was working burned as a sacrifice with the wood of his plough and ox-cart.

A prophet's servant, next, this substantial man of property, but, for the Lord's sake rejoicing in a servant's work—"pouring water on the hands" of his master.

At the river bank, gazing heavenward, as his passionately loved master and friend disappears upward in the glory.

The mantle of the departing prophet falling on his shoulders, and its sweep again dividing the waters, as in the hand of its former owner.

Multiplying a poor widow-woman's solitary cruse of oil, till he paid all her debts and nourished her household for long.

Stretching himself, mouth to mouth, eyes to eyes, hands to hands, on the body of a dead child, and behold, he lives!

Multiplying the little barley loaves and the roasted ears of green corn, so that a hungry multitude is fed.

Sitting still in his house, while the proud Syrian general with a mandate from two kings clamors outdoors for healing, which he gets only when he humbles himself to go for healing where the man of God sends him.

By a word passing over Naaman's leprosy to the false and greedy Gehazi.

Hunted like a partridge, and at last cor-

nered, as they think, but only to have all men know that he is safe within the circle of God's horses and chariots of fire.

Smiting the whole host of his enemy with blindness, and leading them, as one might lead a flock of silly sheep, into the capital of their foe.

The ancients of kings, and at his death wept over by the king as Israel's hope and defence, and even after his death, his body bringing to life again a dead body thrown into his sepulchre.

It is a great task God has, the dealing with men and nations; and a wonderful life this great prophet—who will give his name?—had, whom God made His mouth and hand in that task.

A GOOD SORT OF FATHER

This good father was thinking out loud about his growing boy, and these are some of the things he said. You may be sure his boy thought him the very best father in all the world:—

I want my boy at the age of twelve to be a physically well-developed, perfectly healthy, dependable, affectionate boy, straightforward in character, with buoyant spirits, interested in the right kind of things.

EDUCATION BY DOING

I want my boy to learn how to work, how to apply himself to an appointed task until it is done or his time is up. It makes little difference by what particular means this lesson is learned. The boy who in the woods in winter can fell a tree of the size of his body, and send it where he wants it to fall, and who supplies the family table with a succession of fresh vegetables in summer, is learning to work.

The one injunction I would give my boy is to stand always and

EVERYWHERE FOR FAIR PLAY,

never to be a coward and never a bully, able to hold his own in baseball and football with other boys of his age; to know how to swim and skate and steer a double runner; to know how to handle a row boat and a small sail boat; to be able to walk ten miles without undue fatigue: to know how to drive and ride a horse with the confidence

that comes from early practice; to know the woods through spending whole days in them in summer and winter; to know the names of the common trees and plants and birds, and something of their ways; to be able to build a fire in the woods or on the beach and cook a dinner for himself and his companions that will taste better than any they can get at home.

By the time he is twelve I want him to know something about the value of money through earning as well as spending. I would encourage him to save a part of his earnings, and to use part unselfishly by arousing his interest in the objects for which he gives.

The chief thing I desire in the way of knowledge gained from books is that he shall have learned to love to read, and that his taste shall be formed by reading the best.

A BOY'S RELIGION

I want my boy to have a child's understanding of sacred things and reverence for them. I want him to know the stories of the Old Testament that describe the lives and deeds of the great characters of Hebrew history, and the most important events in the life of our Lord. I want him to be able to repeat from memory several hundred Bible verses, including some of the psalms and also a few of the great hymns of the church. I want Sunday, while laying restraint upon work and play, to bring its own happy occupations, different from the rest of the week, yet having their own interest. The day will bring its duties as well as other days, including attendance with the family at church and Sunday school.

After all is said and done, I want my boy to be able to look back upon a happy childhood. For not only are the results of a fortunate childhood stored up in the fibre of the boy's body and soul, but the memory of those early happy days will be one of his greatest resources of happiness in after years.—Edward E. Bradley in *The Congregationalist*.

Y. P. S. Topic Cards, Booklets, Manual, Bible Studies for 1904, will be sold at half price till the end of the year.

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THE TEACHERS MONTHLY—44 to 52 pages a month, 50c. a year; 5 or more to one address, 40c. each.

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BIBLE DICTIONARY FOR FOURTH
QUARTER

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

A-ba'-na. Probably the more important of the two rivers of Damascus, being mentioned first by Naaman.

A'-haz. King of Judah, 742 to 726 B.C.: an idolater, 2 Kgs. 16 : 3, 4.

A'-haz-i'-ah. King of Israel for two years, beginning to reign 885 B.C.

A'-moz. The father of Isaiah the prophet, Isa. 1 : 1.

A'-saph. A Levite of David's time, to whom are attributed Psalms 50 and 73 to 83.

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

Ath'-al-i'-ah. The wife of Joram, king of Judah, & daughter of Ahab.

Ba'-al. A sun-god, the centre of whose worship was in Phœnicia. When Ahab married Jezebel, a princess of Sidon, his worship almost supplanted that of Jehovah in Israel.

Car'-mel. A range of hills terminating in the promontory which juts out into the Mediterranean, and forms the southern boundary of the Bay of Acre.

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

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

Do'-than. A town not far from Shechem and Samaria, where Elisha was besieged by the Syrians and miraculously delivered.

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

El-i'-jah. One of the greatest of the prophets, born perhaps at Tishbeh in Galilee, but a dweller in Gilead.

El-i'-sha. The successor of Elijah in the prophetic office.

Eph'-ra-im. The chief tribe of the Northern Kingdom, descended from the younger son of Joseph. Its name is sometimes given to the whole kingdom.

Gad. A prophet and historian of David's time.

Gal'-il-ee. The northern-most portion of Palestine; also the name of a lake in that region.

Go-ha'-zi. The servant of Elisha.

Go-mor'-rah. One of the cities of the plain destroyed in the days of Abraham, Gen. 19 : 24, 25.

Go'-zan. A town and district in Mesopotamia whither the Israelites were carried captive.

Ha'-bor. The present river Khabour, a branch of the Euphrates from the north.

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

Hez'-ek-i'-ah. Son of Ahaz. He was king of Judah from 726 to 697 B.C.

Ho-she'-a. The last king of the Northern Kingdom: from 730 to 722 B.C.

I-sai'-ah. A prophet of Judah, from about 760 to 720 B.C.

Is'-ra-el. The name given to all the descendants of Jacob, and also confined to the tribes which acted independently of Judah.

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

Je-ho'-she-ba. The wife of Jehoiada, and aunt of Joash, whose life she saved from Athaliah.

Jer'-ich-o. An important city in the Jordan valley, not far from the Dead Sea.

Je-ru'-sa-lem. The capital of Judah.

Jo'-ash or Je-ho-ash. King of Judah 878 to 842 B.C. See under Jehoida.

Jo'-ram. Or Jehoram, son of Ahab, and king of Israel 897 to 884 B.C.

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

Jo'-tham. One of the four kings of Judah in whose reigns Isaiah prophesied.

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

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

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

Mid'-ian. A son of Abraham by Keturah, and the tribe descended from him.

Na'-am-an. The Syrian general who was a leper and was healed by Elisha.

Naph'-tal-i. The tribe descended from Jacob's sixth son. Their territory lay in northern Galilee.

Na'-than. A noted prophet in the reigns of David and Solomon.

Pha'-ra-oh. A general title for the sovereign of Egypt.

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

Sa-ma'-ri-a. A city built by Omri, king of Israel; the capital of Israel.

Shu'-namm-ite. A woman of Shunem, whose son Elisha raised from the dead.

Sod'-om. One of the cities of the plain destroyed in the days of Abraham.

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

Uzz-i'-ah. King of Judah 811 to 758 B.C. In his reign Isaiah began to prophesy.

Zeb'-u-lun. The tribe descended from Jacob's tenth son. Their territory was on the sea coast.

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

*AN ORDER OF SERVICE: Fourth Quarter

OPENING EXERCISES

I. SILENCE.

II. THE LORD'S PRAYER.

III. SINGING.

The hosts of God encamp around
The dwellings of the just;
Deliverance He affords to all
Who on His succor trust.

Oh, make but trial of His love,
Experience will decide,
How blest are they, and only they,
Who in His truth confide.

For God preserves the souls of those
Who on His truth depend,
To them and their posterity
His blessing shall descend.
—Hymn 11, Book of Praise

IV. RESPONSIVE SENTENCES.

Superintendent. O sing unto the Lord a
new song:

School. Sing unto the Lord, all the earth.

Superintendent. Sing unto the Lord, bless
his name;

School. Shew forth His salvation from
day to day.

Superintendent. Declare His glory among
the heathen,

School. His wonders among all people.

Superintendent. For the Lord is great, and
greatly to be praised:

School. He is to be feared above all gods.

Superintendent. For all the gods of the
nations are idols:

School. But the Lord made the heavens.

Superintendent. Honor and majesty are
before Him:

School. Strength and beauty are in His
sanctuary.

Superintendent. Give unto the Lord, O ye
kindreds of the people, give unto the Lord
glory and strength.

School. Give unto the Lord the glory due
unto His name: bring an offering, and come
into His courts.

Superintendent. O worship the Lord in the
beauty of holiness:

School. Fear before Him, all the earth.

V. SINGING. Psalm or Hymn selected.

VI. PRAYER.

VII. SINGING. Psalm or Hymn selected.

CLASS WORK

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

I. ROLL CALL.

II. OFFERING, which may be taken in a
class envelope, or class and report envelope.

III. MEMORY VERSES AND CATECHISM.

IV. LESSON STUDY.

CLOSING EXERCISES

I. ANNOUNCEMENTS.

II. SINGING. Hymn selected.

III. REVIEW FROM SUPERINTENDENT'S DESK
which may include recitation in concert of
Catechism, Lesson Title, Golden Text, Mem-
ory Verses and Heads of Lesson Plan.

IV. RESPONSIVE SENTENCES.

Superintendent. Thy mercy, O Lord, is in
the heavens;

School. And Thy faithfulness reacheth
unto the clouds.

Superintendent. Thy righteousness is like
the great mountains;

School. Thy judgments are a great deep:
O Lord, Thou preservest man and beast.

Superintendent. How excellent is Thy lov-
ing kindness, O God!

School. Therefore the children of men
put their trust under the shadow of Thy
wings.

Superintendent. O continue Thy loving-
kindness unto them that know Thee;

School. And Thy righteousness to the
upright in heart.

V. SINGING.

O Lamb of God! still keep me

Near to Thy wounded side;

'Tis only there in safety

And peace I can abide.

What foes and snares surround me!

What lusts and fears within!

The grace that sought and found me

Alone can keep me clean.

Hymn 225, Book of Praise

VI. BLESSING OR CLOSING PRAYER.

Lesson I.

ELISHA SUCCEEDS ELIJAH

October 2, 1904

2 Kings 2 : 12-22. Commit to memory vs. 12-14. Read the chapter.

GOLDEN TEXT—Let a double portion of thy spirit be upon me.—2 Kings 2 : 9.

12 And Eli'sha saw it, and he cried, My father, my father, the chariot of Israel, and the horsemen thereof. And he saw him no more: and he took hold of his own clothes, and rent them in two pieces.

13 He took up also the mantle of Eli'jah that fell from him, and went back, and stood by the bank of Jordan:

14 And he took the mantle of Eli'jah that fell from him, and smote the waters, and said, Where is the Lord God of Eli'jah? and when he also had smitten the waters, they parted hither and thither: and Eli'sha went over.

15 And when the sons of the prophets which were to view at Jericho saw him, they said, The spirit of Eli'jah doth rest on Eli'sha. And they came to meet him, and bowed themselves to the ground before him.

16 And they said unto him, Behold now, there be with thy servants fifty strong men; let them go, we pray thee, and seek thy master: lest peradventure the spirit of the Lord hath taken him up, and cast

him upon some mountain; or into some valley. And he said, Ye shall not send.

17 And when they urged him till he was ashamed, he said, Send. They sent therefore fifty men; and they sought three days, but found him not.

18 And when they came again to him, (for he tarried at Jericho,) he said unto them, Did I not say unto you, Go not?

19 And the men of the city said unto Eli'sha, Behold, I pray thee, the situation of this city is pleasant, as my lord seeth: but the water is naught, and the ground barren.

20 And he said, Bring me a new cruse, and put salt therein. And they brought it to him.

21 And he went forth unto the spring of the waters and cast salt in there, and said, Thus saith the Lord, I have healed these waters; there shall not be from thence any more death or barren land.

22 So the waters were healed unto this day, according to the saying of Eli'sha which he spake.

Revised Version—¹chariots; ²were divided; ³were at Jericho over against him; ⁴spirit (small s); ⁵Omit when; ⁶back to him, ⁷while he tarried at Jericho; and he said; ⁸We; ⁹land miscarrieth; ¹⁰word.

THE LESSON EXPLAINED

in Jerusalem
Time and Place—About 897 B.C.; near Jericho, in the Jordan valley, not far from the Dead Sea.

Connection—The Lesson follows immediately on Eli'jah's ascension. (See Lesson XI. of previous quarter.)

I. THE NEW PROPHET.—12, 13. Elisha.

He was a farmer, and was called from the plough to be Eli'jah's successor, 1 Kgs. 19:16, 19-21. He was with him ten years, and was a witness of his ascension, v. 1. Saw it; the glorious carrying away of

his master, v. 11. His eyes were opened, like those of his servant, ch. 6:17. My father. The stern Eli'jah could betender and loving too. The chariots . . . and the horsemen (Rev. Ver.). Such men as he are the real strength, the "phalanx and bulwark" of a nation. Saw him no more. Like Enoch (Gen. 5:24) and Jesus (Acts 1:9), he had gone into heaven. Rent them; a common mode of expressing grief, Gen. 37:34. The mantle of Eli'jah; that had wrought such a miracle, v. 8. It was a precious memorial of the departed master, and a pledge of the promise, v. 10. Stood by the Jordan; in view of the fifty men, v. 7.

14, 15. Took the mantle of Eli'jah; wrapping it into a sort of roll or rod (see v. 8). Smote the waters; acting on his belief that God would give the desired power. Where is the Lord God of Eli'jah? Only with the help of Eli'jah's God could he do Eli'jah's work. The waters . . . parted; a proof to the onlookers that he had received the spirit of Eli'jah. The sons of the prophets; pro-

phets or ministers in training (see v. 7). Bowed themselves to the ground; thus acknowledging him as their chief in the place of Eli'jah.

II. THE DOUBTING SCHOLARS.—16-18.

Strong men; and therefore fit for the proposed search. Let them seek thy master. They knew (v. 5) that Eli'jah was to be taken away from Elisha, but little dreamed that it was from earth as well. The Spirit of the Lord . . . hath cast him upon some mountain; as He caught away Philip, Acts 8:39, 40.

Ye shall not send. He knew that his master had been taken up to be with the Lord. Till he was ashamed; till he was at a loss for reasons to give for refusing. And he said, Send. If they did not believe him, they must find out the truth for themselves; he has no fear of the results. Fifty men . . . three days; the most thorough search. When they came again to him; to the city of Jericho where he had tarried. Did I not say . . . Go not? Their search had only proved his words to be true.



Jericho—The Fountain of Elisha

III. THE CONFIRMING MIRACLE.—19-22.

Men of the city; who had learned from the "sons of the prophets" of Elisha's power, v. 14. Situation . . . is pleasant. The region was compared to "the garden of the Lord," Gen. 13:10. The water is naught; "bad," "good for nothing." And the land miscarrieth (Rev. Ver.); "casteth her fruit." The water seems to have caused the trees to shed their fruit before it was ripe. Bring me a new cruse; bowl or dish. Put salt therein; not of

itself able to make the water better, but, like the new spring, a symbol of purity. Went forth unto the spring of the waters; now called "the Spring of the Sultan," a large and beautiful fountain of sweet and pleasant water, near the site of ancient Jericho. Thus saith the Lord, I have healed these waters. The healing of the waters came from the hand of God.

DAILY READINGS

M.—Elisha succeeds Elijah. 2 Kgs. 2: 12-22. T.—Joshua succeeds Moses, Josh. 1: 1-9. W.—The people's promise, Josh. 1: 10-18. Th.—Bitter waters healed, Ex. 15: 20-27. F.—Christ's parting promise, John 14: 8-17. S.—The Spirit of the Lord, Isa. 11: 1-9. S.—Let us follow! Heb. ch. 11: 32 to 12: 2.

Lesson Hymns—Book of Praise, 303; 320. 34 (Ps. Sel.); 250; 551 (from PRIMARY QUARTERLY); 302.

Shorter Catechism—Ques. 43. *What is the preface to the ten commandments?* A. The preface to the ten commandments is in these words, *I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.*

Prove from Scripture—*That we should be filled with the Spirit.*

FOR FURTHER STUDY

Juniors—Near what river was Jericho? What sea not far away?

12, 13 Whose place did Elisha take? What great sight did he behold? By what name did Elisha call Elijah? Why was Elijah like an army? Whither did he go? How did Elisha show his grief?

14, 15 With whose mantle did Elisha smite the waters? What did he say? What happened? What is meant by "the sons of the prophets"? How did they receive Elisha?

16-18 What did they think had happened Elijah? What did they propose? Why did Elisha oppose this? What did they do? With what success? Whither had Elijah been taken?

19-22 Where had Elisha waited? Who came to him? What did they say of the city? Of what did they complain? How did Elisha purify the waters?

Seniors and the Home Department—Give the date of the Lesson. Describe the situation of Jericho. On what event does the Lesson follow?

12-15 Give an account of Elisha's selection as Elijah's successor. What promise had he received? For what were our Lord's disciples to wait after His

resurrection? (Acts 1:4-8.) By whose power is God's work to be done? (Zech. 4:6.)

16-18 What proposal was made to Elisha? Why did he know this to be useless? Why did he consent? How long did the search last? Who searched for the body of the risen Saviour? (John 20:11.)

19-22 What miracle wrought by Elisha? By whose power? Of what was the salt a symbol? Where is water used as a symbol of gospel blessings? (Rev. 22:17.)

Seek-Further Questions—By what great servant of God were bitter waters made sweet? What New Testament miracle was wrought at Jericho?

Topics for Brief Papers (To be ready on the day of the Lesson)—1. Good men the real strength of a nation. 2. The power of the gospel to purify.

(The scholars should, during the week, find out all they can from the Scriptures and elsewhere, on these topics, and write a short paragraph on each, to be read in the class or examined afterwards by the teacher, as the teacher may wish.)

THE LESSON IN LIFE

1. "The King is dead! Long live the King!" We must be getting ready for our crown and office. The boys and girls must soon step into the shoes of those who are older. Then learn of them, but do not lean on them, so that you may be able to stand alone when the time comes.

2. "The chariotry of Israel and the horsemen thereof." Think of it! A single life the mainstay of a nation! Shall we not remember that the greatness of our country is her men; and the greatness of men is their character?

3. Like Elijah we may have a double immortality, an immortality of bliss and glory in heaven, and an immortality in our influence over those who remain on earth.

4. The beautiful city had a bad fountain. There may be an evil heart behind a fair face. But if the Holy Spirit cleanse the spring of our actions, all our life will be pure.

5. It is the problems we solve, the difficulties we overcome for ourselves, that give us strength and confidence. The "fifty strong men" did not find Elijah's body, but they found a stronger faith in Elijah's God.

6. Believe in the gospel of a new start. For many a year the fountain had been a blight, but it became a blessing. No life is so bad or useless, that it cannot be made a power for good.

FOR WRITTEN ANSWERS.

1. Describe what Elisha saw.

2. What gift did he receive?

3. How did he show its power?

2 Kings 4: 1-7. Commit to memory vs. 5-7. Read 2 Kings, ch. 3.

GOLDEN TEXT—Trust in the Lord, and do good: so shalt thou dwell in the land, and verily thou shalt be fed.—Ps. 37: 3.

1 Now there cried a certain woman of the wives of the sons of the prophets unto Elisha, saying, Thy servant my husband is dead; and thou knowest that thy servant did fear the Lord: and the creditor is come to take unto him my two sons to be bondmen.

2 And Elisha said unto her, What shall I do for thee? tell me, what hast thou in the house? And she said, Thine handmaid hath not any thing in the house, save a pot of oil.

3 Then he said, Go, borrow thee vessels abroad of all thy neighbours, even empty vessels; borrow not a few.

4 And when thou art come in, thou shalt shut the

door upon thee and upon thy sons, and shalt pour out into all those vessels, and thou shalt set aside that which is full.

5 So she went from him, and shut the door upon her and upon her sons, who brought the vessels to her; and she poured out.

6 And it came to pass, when the vessels were full, that she said unto her son, Bring me yet a vessel. And he said unto her, There is not a vessel more. And the oil stayed.

7 Then she came and told the man of God. And he said, Go, sell the oil, and pay thy debt, and live thou and thy children of the rest.

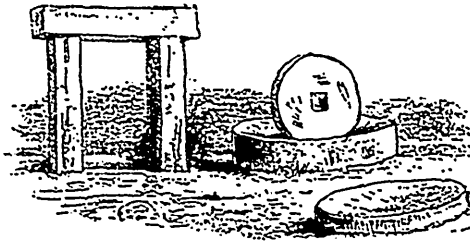
Revised Version—1 children: 2 thou shalt go in, and shut; 3 they; 4 sons.

THE LESSON EXPLAINED

Time and Place—Reign of Jehoram, 897-884, B.C.; place unknown, perhaps Gilgal, Bethel, or Jericho, where there were schools of the prophets.

Connection—From Jericho, after the translation of Elijah, Elisha went to Samaria by way of Bethel and Carmel. Ch. 2: 23, 24 tells the terrible fate of the children who mocked him. In ch. 3 we have an account of the alliance of Jehoram, King of Israel, with Jehoshaphat, king of Judah, and the king of Edom, against the Moabites. When there was no water for man or beast in the army, Elisha was appealed to. He promised them, in God's name, water, and also victory. These promises were fulfilled.

I. THE WIDOW'S APPEAL.—1. Cried a certain woman; made an appeal to Elisha. Of the wives of the sons of the prophets. Perhaps



Ancient Oil Mill and Press

The olives, fruit and stone were first ground to a pulp between the perpendicular and horizontal stones; and then squeezed by a plank running in the groove on the inner faces of the upright press.

most of these prophets in training were unmarried and lived together like theological students, but some of them evidently were married, and had homes of their own. Unto Elisha. She shrewdly remembered the miracles of the mantle (ch. 2: 13, 14), the salt in the spring (v. 21), the abundant water supply, ch. 3: 17, 20. Thy servant my husband; a respectful mode of address to this greatly honored prophet. Her husband may have been one of Elisha's pupils. Is dead; and like most ministers now, did not leave much property. Did fear the Lord; a second reason. Her husband had been true to God, and therefore she had ground for her plea with God's prophet. The creditor is come. Her husband had borrowed money, and died before he could pay

it. To take . . . my two sons to be bondmen; bond slaves. Amongst the Hebrews, if a borrower was unable to pay, he and his children became slaves of the creditor, Lev. 25: 40. The law of Moses (vs. 43, 46) required that this service should not be severe, and should end at the next jubilee, which came every fiftieth year, Lev. 25: 40, 41.

2. What shall I do for thee? Widows, like all destitute forsaken ones, have a special claim on God and on His servants, Deut. 10: 18; Ps. 68: 5; 140: 9; Jas. 1: 27. What hast thou in the house? He would know just what she needed. Not anything . . . save a pot of oil; literally, "an anointing of oil," that is, enough to anoint one person, a very small quantity. Olive oil was used in Palestine for anointing, medicine, light, food, cooking. With meal and oil, one had a whole living (see 1 Kings 17: 14-16).

II. THE PROPHET'S COMMAND.—3, 4. Go borrow thee . . . empty vessels . . . not a few. She was to expect a large supply. The Lord always gives generously. A big demand, too, on her faith, and that of her sons. But faith grows, as Elisha knew, by the exercise of it. Shut the door. Why? "To be alone with God," away from the prying eyes of neighbors led by mere curiosity. (Compare Mark 5: 40, 41, also Matt. 6: 6.) Pour out into all those vessels; that is, the borrowed vessels. These were to be filled, one after another, from the widow's one pot. What a test of faith, in the sight of those empty vessels and so little to fill them! Set aside that which is full. Each vessel, as it was filled, was to be set aside, and an empty one put in its place, and the pouring go on.

III. THE MIRACULOUS SUPPLY.—5, 6. So she went from him, and shut the door; doing exactly as she was told, as we must, if God is to bless us. Her sons, who brought the vessels. Each one had something to do. Bring me yet a vessel. So eager was she, and so full now of faith, that she did not know that all were full. Not a vessel more. The Lord always finishes His work. The oil stayed; ceased to flow. God works no more miracle than is needed, nor will He have waste. She came and told the man of God; in the joy of her heart, and feeling that she had no right to use the

oil without consulting the one through whom it had been given. **Sell the oil, and pay thy debt; and so free her sons from slavery. Live thou and thy children (sons, Rev. Ver.) on the rest.** It would support them all, till the sons found a way to earn a living.

DAILY READINGS

M.—The widow's oil increased, 2 Kings 4: 1-7. T.—Bondage forbidden, Lev. 25: 35-42. W.—The food multiplied, Mark 6: 34-44. Th.—Not forsaken, Ps. 37: 16-25. F.—The hungry fed, Ps. 107: 1-9. S. Consider the ravens, Luke 12: 22-30. S.—Power out of weakness, 1 Cor. 1: 18-29.

Lesson Hymns—Book of Praise, 301; 293; 25 (Ps. Sel.); 313; 514 (from PRIMARY QUARTERLY); 488.

Shorter Catechism—*Ques. 44. What doth the preface to the ten commandments teach us?* A. The preface to the ten commandments teacheth us, That because God is the Lord, and our God, and Redeemer, therefore we are bound to keep all his commandments.

Prove from Scripture—*That the righteous shall not lack.*

FOR FURTHER STUDY

Juniors—In whose reign is the Lesson? Whither had Elisha gone?

1, 2 Who made an appeal to Elisha? What had she to say about her husband? What sort of man had he been? What was her trouble now? What is meant by "the creditor?" by "bondmen?" Why did she think that Elisha might help her? What wonderful things had he done? What questions did Elisha ask? Why did he ask them? What was the woman's answer? For what was oil used in Palestine?

3, 4 What did Elisha tell her to do? Why was she to shut the door? From what were the vessels to be filled?

5, 6 How did the woman show her trust in Elisha and in God? What part did her sons take? How great was the supply? What is promised to those who believe? (Mark 9: 23.) What does the Lesson teach about waste? Who was asked about the use of the oil? Why? What directions did he give?

Seniors and the Home Department—Mention possible places for the events of the Lesson.

1, 2 What do we here learn regarding "the sons of the prophets?" What was the Hebrew law concerning debt? How was slavery regulated? Which of our Lord's parables refers to this law? (Matt. 18: 23-35.)

What special promises made to widows? Wherefore the prophet's questions?

3, 4 How was the faith of the widow and her sons tested? Of whom is oil an emblem? (Acts 10: 38; 1 John 2: 20.) What promise regarding this Person? (Luke 11: 13.) When did He descend upon Jesus? (Luke 3: 22.) On the disciples? (Acts 2: 3, 2.)

5, 6 What is the condition of blessing? Which miracle of Jesus teaches that waste is wrong? (John 6: 12.) From whom do all our possessions come? How should they be used?

Seek-Further Questions—Where did our Lord raise a widow's son from the dead? What does Paul say about paying our debts?

Topics for Brief Papers—(To be ready on the day of the Lesson)—1. The law of creditor and debtor among the Hebrews. 2. Faith growing by the exercise of it.

THE LESSON IN LIFE

1. This widow's experience illustrates "the gain of loss." Her husband was gone; but God came all the nearer to her, and supplied her wants.

2. To see her sons made slaves for whom she dreamed and prophesied great things; what a heart-break to a mother! For her sake, if not for your own, let no chains of evil habit bind you, to bring her tears of shame and disappointment.

3. "What hast thou in the house?" Let God have it, and He will multiply it. Bring out that talent hidden away, and trade with it in God's name, and so become ruler over many cities.

4. Beware of setting limits on God. Expect of Him the unexpected. It will be "according to your faith." "Above all that we ask or think," should be the measure of our prayers. "Is anything too hard for the Lord?"

5. Make room for God in your heart and life. He can fill an ocean-bed as easily as a tea-cup. The limit of His blessing is the measure of your willingness to receive it.

6. Keep pouring life's oil out in blessing upon others, and God will keep pouring it in. For every chip that flew out of the fabled oak, two more grew in its place. Withholding tendeth to poverty.

7. No man can pay his debt without God's help—his debt of sin, of love, of gratitude. God only can save you from insolvency and slavery. Then look to Him. He will supply all your needs.

FOR WRITTEN ANSWERS

1. What did the woman in the Lesson dread?

.....

2. What did Elisha do to help her?

.....

3. What did God do?

.....

2 Kings 4 : 25-37. Study vs. 8-37. Commit to memory vs. 32-35. Read 2 Kings 4 ; 8 : 1-6 ; Luke 7 : 11-17.

GOLDEN TEXT—The gift of God is eternal life through Jesus Christ our Lord.—Rom 6 : 23.

25 So she went and came unto the man of God to mount Carmel. And it came to pass, when the man of God saw her afar off, that he said to Gehazi his servant, Behold, *yonder is* that Shunammite:

26 Run now, I pray thee, to meet her, and say unto her, Is it well with thee? is it well with thy husband? is it well with the child? And she answered, *It is well.*

27 And when she came to the man of God to the hill, she caught him by the feet: but Gehazi came near to thrust her away. And the man of God said, Let her alone: for her soul is vexed within her: and the Lord hath hid it from me, and hath not told me.

28 Then she said, Did I desire a son of my lord? did I not say, Do not deceive me?

29 Then he said to Gehazi, Gird up thy loins, and take my staff in thine hand, and go thy way: if thou meet any man, salute him not; and if any salute thee, answer him not again: and lay my staff upon the face of the child.

30 And the mother of the child said, As the Lord liveth, and as thy soul liveth, I will not leave thee. And he arose, and followed her.

31 And Gehazi passed on before them, and laid the

staff upon the face of the child; but *there was* neither voice, nor hearing. Wherefore he went again to meet him, and told him, saying, The child is not awaked.

32 And when Elisha was come unto the house, behold, the child was dead, and laid upon his bed.

33 He went in therefore, and shut the door upon them twain, and prayed unto the Lord.

34 And he went up, and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands; and he stretched himself upon the child; and the flesh of the child waxed warm.

35 Then he returned, and walked in the house to and fro; and went up, and stretched himself upon him: and the child sneezed seven times, and the child opened his eyes.

36 And he called Gehazi, and said, Call this Shunammite. So he called her. And when she was come in unto him, he said, Take up thy son.

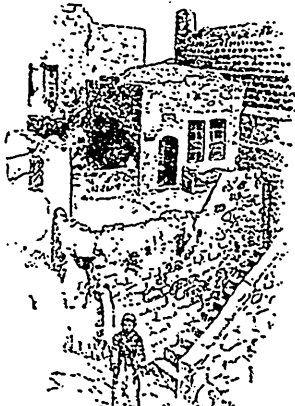
37 Then she went in, and fell at his feet, and bowed herself to the ground, and took up her son, and went out.

Revised Version—1 the; 2 Run, I pray thee, now; 3 caught hold of his feet; 4 And; 5 but; 6 returned; 7 him; 8 ounce; 9 she.

THE LESSON EXPLAINED

Time and Place—Exact date unknown. Elisha was prophet for at least fifty years, between 897 B.C. and 811 B.C.; Shunem, a town three miles north of Jezreel, and sixteen or seventeen from Mount Carmel.

Connection—The Lesson is part of the story, beginning at v. 8, of a family at Shunem with whom



Stairway Leading to the Upper Room or Guest Chamber—Peloubet's Notes.

Elisha often sojourned and who had shown him great kindness.

I. THE SORROWING MOTHER.—

25, 26. She . . . came unto the man of God; a common name for the prophets. This is the "great (rich) woman" of Shunem; v. 8. The child given to her according to Elisha's promise (vs. 16,

17) has died, and in her sorrow, and in the hope that he may bring back the child to life, she comes to the prophet. To mount Carmel; a favorite resort of Elisha for solitary communion with God. Saw her afar off; from the hill-top. Yonder is that Shunammite; riding on an ass, a servant with her, v. 24. What could her errand be? Run . . . to meet her. There must be some special reason for her coming. Women in those days travelled but little. Elisha is

very anxious, for she and her family are his friends. Is it well with (literally, "peace to") thee . . . thy husband . . . thy child? Oh, how the peace of that home had been destroyed! It is well (peace); one word only. Says Peloubet: "The cautious mother wishes to have no words with the servant; it is his master she is in quest of."

27, 28. Caught him by the feet; a common way in the East of adding force to supplication. Gehazi (Elisha's servant) came . . . to thrust her away; careful of his master's dignity. (Compare Matt. 19:13-15; 26:7-10.) Her soul is vexed (troubled). In the time of her grief she must not be disturbed about trifling faults in manner. The Lord hath hid it from me; leaving him to learn what had happened from the mother, instead of revealing it to him. Did I desire a son? See vs. 16, 17. It was Elisha's own offer, without her asking, that she should have a son. Why, then, had he been taken away by death, v. 20; Did I not say, Do not deceive me? She had not believed the prophet's promise at first, v. 16.

II. THE HELPLESS SERVANT.—29-31. Gird up thy loins. Bind the loose flowing garment worn in the East, round the waist, in readiness for a journey. Salute him not. There was no time to lose, and Eastern salutations take much time. Lay my staff on the face of the child? Elisha did not expect this to bring the child to life. He wished to teach that the power to do this is in God only, v. 33. The mother of the child. Her heart told her whom to trust. The child is not awaked; not alive, the result Elisha expected.

III. THE POWERFUL PROPHET.—32-36. When Elisha was come. No one else could do his work. The child was dead; as the mother had implied without saying it, v. 28. Shut the

door; to prevent interruption. **Prayed unto the Lord**; thus, first, for without it nothing else will avail. **Lay upon the child**; like Elijah, 1 Kgs. 17: 21. He used means, as well as prayed. **Flesh . . . waxed warm**. He had produced some effect. **Walked . . . to and fro**; doubtless pleading earnestly with God all the while. **Stretched himself upon him**; repeating his former action. **The child sneezed**; showing that he had recovered the power of breathing. **Opened his eyes**; came fully back to life. Faith has triumphed. Vs. 36, 37 describe the giving back of the child to the Shunammite, her gratitude to Elisha, shown in the usual Eastern fashion by falling at his feet and bowing to the ground; and her joy in the child once more alive.

DAILY READINGS

M.—"Given to hospitality," 2 Kings 4: 8-24. **T.**—Elisha and the Shunammite, 2 Kings 4: 25-37. **W.**—Another trial and deliverance, 2 Kings 8: 1-6. **Th.**—A widow's son raised, Luke 7: 11-17. **F.**—A daughter restored, Luke 8: 41-56. **S.**—Praise for deliverance, Ps. 116. **S.**—Christ our life, John 11: 18-27.

Lesson Hymns—Book of Praise, 148; 319; 8 (Ps. Sel.); 191; 576 (from PRIMARY QUARTERLY); 338.

Shorter Catechism—*Ques.* 45. *Which is the first commandment?* **A.** The first commandment is, Thou shalt have no other gods before me.

Ques. 46. *What is required in the first commandment?* **A.** The first commandment requireth us to know and acknowledge God to be the only true God, and our God; and to worship and glorify him accordingly.

Prove from Scripture—*That the dead shall rise.*

FOR FURTHER STUDY

Juniors—For how long was Elisha prophet? Of what family do we read in the Lesson chapter?

25, 26 Who came to Elisha? Where was he? What sad thing had happened? Whom did Elisha send to meet the woman? His question? Her answer?

27, 28 How did the woman show her earnestness? Who was Gehazi? What did he wish to do? What did Elisha say?

29-31 Whither was Gehazi sent? How did he prepare for the journey? What commands given to him for the journey? What was he to do with the staff? Had this any effect? What had Elisha done?

32-37 To whom did Elisha pray? What did he

then do? The first signs of life in the child? How did the mother show her gratitude to Elisha for restoring her child?

Seniors and the Home Department—Where is Shunem? What kindness had the Shunammite woman shown to Elisha?

25-28 What errand sent her now to Elisha? To what offer does she refer? Of what does she complain? What did David say when his child died? (2 Sam. 12: 23.)

29-31 Explain Elisha's purpose in his command to Gehazi? Where did the disciples of Jesus fail to effect a cure? Why? (Matt. 17: 16, 19, 20.)

32-37 By whose power was the child raised to life? What means used? Where does our Lord claim the power to give life? (John 5: 21.)

Seek Further Questions—What three persons did Jesus raise from the dead? What disciples of Jesus were commanded to "salute no man by the way"?

Topics for Brief Papers—(To be ready on the day of the Lesson)—1. Tell the whole story of Elisha and the family at Shunem. 2. A mother's love.

THE LESSON IN LIFE

1. Do the children ever stop to think how much of the joy and brightness of the home turns upon them? A sick child,—and the whole house is sad. A child taken away,—and it is black night all about.

2. It is a dark day, too, when a boy or girl does wrong. Many a father or mother would sooner die than see the children go astray. "Is it well with the child?" Then it is likely to be well with the parents. The children have mostly in their hands the happiness of the home.

3. To whom do we go in our troubles? To those who love God. To whom do they lead us? To God Himself; for it is only the Great Physician who can heal sorrow.

"The healing of his seamless dress

Is by our beds of-pain;

We touch him in life's throng and press,

And we are whole again."

4. Thrice better than Elisha's staff, was Elisha himself. Money for the poor and flowers for the mourning will not take the place of our personal presence and sympathy; and one touch of the hand is worth more than a hundred messages of comfort, to those who are in trouble.

FOR WRITTEN ANSWERS.

1. On what errand did the woman of Shunem come to Elisha?

2. What was Gehazi to do? What success?

3. What did Elisha do? With what result?

Lesson IV.

ELISHA AND NAAMAN

October 23, 1904

2 Kings 5 : 1-14. Study vs. 1-19. Commit to memory vs. 10-14. Read the chapter, and Luke 4 : 16-30.

GOLDEN TEXT—Heal me, O Lord, and I shall be healed; save me, and I shall be saved.—Jer. 17 : 14.

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

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

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

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

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

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

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

Revised Version—1 victory; 2 of; 3 in bands; 4 then would he; 5 And now; 6 but; 7 Omit had; 8 chariots; 9 wave; 10 the rivers.

THE LESSON EXPLAINED

Time and Place—About 839 B.C.; Damascus, the capital of Syria, a kingdom north-east of Israel.

Connection—After two brief anecdotes of Elisha's power following last Lesson (ch. 4 : 33-44), we have the longer narrative of Naaman's cure.

I. NAAMAN AT HOME.—1. Naaman, captain of the host; commander-in-chief of the army. King of Syria; Benhadad by name. A great man with his master; his wisest counsellor and best general. Honourable; highly esteemed. By him the Lord (who cared for other nations as well as Israel) had given deliverance unto Syria. He had won his honors by serving his country well and with success. The deliverance was from the powerful empire of Assyria, whose armies had invaded Syria. Mighty man in valour; a brave soldier. A leper; the bitter drop in his cup of happiness. Leprosy is incurable, and in its later stages loathsome. It is slow in its progress, the average duration in the East being 18½ years. Lepers were not separated from others in Syria as in Israel.

3, 4. Syrians . . . by companies; roving bands of plunderers, who made inroads upon Israel. Brought away captive . . . a little maid. As in native African wars to-day, the capture of slaves was the chief object of these marauding expeditions. She said . . . Would God (Oh that) my lord

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

9 So Naaman came with his horses and with his chariot, and stood at the door of the house of Elisha.

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

11 But Naaman was wroth, and went away, and said, Behold, I thought, He will surely come out to me, and stand, and call on the name of the Lord his God, and strike his hand over the place, and recover the leper.

12 Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? may I not wash in them, and be clean? So he turned and went away in a rage.

13 And his servants came near, and spake unto him, and said, My father, if the prophet had bid thee do some great thing, wouldst thou not have done it? how much rather then, when he saith to thee, Wash, and be clean?

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

(Naaman) were with the prophet (Elisha, ch. 6 : 32) . . . in Samaria; the capital of Israel. He would recover him; so kind and so powerful is he. And one (perhaps Naaman himself) told his lord; the king.

II. BEFORE ISRAEL'S KING.—5-7. The king said . . . Go to, go. Not a moment was to be lost, so eager was he for the cure of his valued servant. A letter to the king of Israel; supposing that, if any one in Israel could indeed cure leprosy, the king could command his services. He took with him.

It would have been regarded as rudeness to seek a favor without first presenting a gift. Ten talents of silver . . . six thousand pieces of gold; nearly \$20,000 in silver and \$60,000 in gold, all in bars. Ten changes of raiment. Clothes are still presented as gifts of honor in the East. The king rent his clothes; in grief and fear. He seeketh a quarrel against me; an excuse for invading Israel.

III. BEFORE ISRAEL'S PROPHET.—8-10. Elisha heard . . . let him come to me. The king's power, being human, could do nothing for the leper; the prophet's being from heaven, could cure him. Naaman came with his chariots, (Rev. Ver.), a pompous procession before Elisha's humble cottage. Go and wash in Jordan seven times. This was a command to test faith and humility, there being



A Group of Lepers

no healing power in the waters of Jordan. It was twenty-five miles away.

IV. AT THE JORDAN.—11-14. Naaman was wroth; because Elisha had treated him like any common man, and not like the great lord that he was. Behold I thought (read the whole verse). The way described was the way of the sorcerers and magicians. It would have been making a great deal of Naaman. But he must submit to God's way. Are not Abana and Pharpar . . . better? "Their water was brighter, clearer and colder than that of Jordan." His servants . . . spake unto him; and he wisely followed their good counsel. He . . . dipped himself seven times in Jordan. How eagerly he would examine himself after each dipping! The delay was a further test of his faith. His flesh . . . like . . . the flesh of a little child; even fairer and fresher than is usual in a grown man. He was clean. All the foulness of the disease was gone. So the precious blood of Jesus cleanses from sin, 1 John 1:7.

DAILY READINGS

M.—Elisha and Naaman, 2 Kings 5:1-14. T.—Gehazi's punishment, 2 Kings 5:15-27. W.—The ten lepers, Luke 17:11-19. Th.—Christ's touch, Mark 1:35-45. F.—"I went and washed," John 9:1-11. S.—Prayer for cleansing, Ps. 51:1-13; S.—Promise of cleansing, Jer. 33:1-9.

Lesson Hymns—Book of Praise, 152:151; 33 (Ps. Sel.); 122; 551 (from PRIMARY QUARTERLY); 126.

Shorter Catechism—Ques. 47.—What is forbidden in the first commandment? A. The first commandment forbiddeth the denying, or not worshipping and glorifying the true God as God, and our God; and the giving of that worship and glory to any other, which is due to him alone.

Prove from Scripture—That we need cleansing from sin.

FOR FURTHER STUDY

Juniors—Where was Syria? What its capital?

1-4 Who was Naaman? From what disease did he suffer? What sort of disease is this? What captive in his home? Of whom did she tell her mistress? What could he do? Who told the king?

5-7 To whom was Naaman sent? What did he take with him? What did the king of Israel think?

8-10 Who sent for Naaman? What did he tell him to do? What promise did he give?

11-14 How did Naaman feel? Whither did he intend to go? What did his servants persuade him to do? What was the result?

Seniors and the Home Department—Where was Damascus? What stories between the last Lesson and to-day's?

1-4 What had Naaman done for his country? What cause of unhappiness had he? How does Isaiah describe the loathsomeness of sin? (Isa. 1:5, 6.) Through whom did Naaman learn of a healer? How had she been brought to Syria?

5-7 Why was Naaman sent to the king of Israel? From whom did David seek cleansing from sin? (Ps. 51:2.)

8-10 Describe the purpose of Elisha's command. Answer the question, "What must I do to be saved?" (Acts 16:31.)

11-14 Who induced Naaman to do the prophet's bidding? What is God's promise about cleansing from sin? (Isa. 1:8.) What prophet speaks of a fountain for sin and for uncleanness? (Zech. 13:1.)

Seek-Further Questions—When did lepers announce the deliverance of Samaria? Where do we read of our Lord's healing ten lepers?

Topics for Brief Papers—(To be ready on the day of the Lesson)—1. What a child may do. 2. How sin is cleansed.

THE LESSON IN LIFE

1. Great gates often swing on small hinges. The tiniest tot can find something to do for the loving Saviour.

2. Sometimes envy steals into our heart as we look at the rich and the great. But if we knew their cares and sorrows, we might not be so ready to change places with them.

3. Prejudice and pride that blind the eyes and stop the ears! they nearly sent Naaman home without the healing that was worth more to him than life. And they still keep many a one away from Christ.

4. The prescriptions of the divine Physician are simple. They seem almost too easy. "Ask!" "Seek!" "Knock!" "Look!" "Obey!" "Abide!" Grace pour its blessings into the soul that just obeys.

5. Happy Naaman! We feel his joy across the centuries. May he not rise in judgment against us, for whom a greater prophet than Elisha prescribes, and for whom a fountain more cleansing than the Jordan is provided!

FOR WRITTEN ANSWERS

1. Who was Naaman? What had he done?.....

.....

2. What was his great need?.....

.....

3. How was he cured?.....

.....

Lesson V.

ELISHA AT DOTHAN

October 30, 1904

2 Kings 6 : 8-23. Commit to memory vs. 15-17. Read 2 Kings, ch. 6 to 9 ; 13 : 14-21.

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

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

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

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

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

12 And one of his servants said, None, my lord, O king : but Elisha, the prophet that is in Israel, telleth the king of Israel the words that thou speakest in thy bedchamber.

13 And he said, Go and spy where he is, that I may send and fetch him. And it was told him, saying, Behold, he is in Dothan.

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

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

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

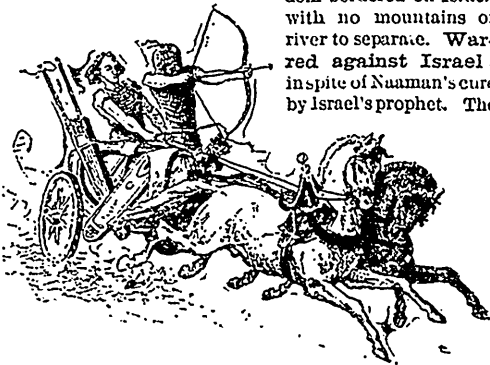
Revised Version—1 Now ; 2 are coming ; 3 And ; 4 Nay ; 5 see ; 6 with horses and chariots was round the city ; 7 And.

THE LESSON EXPLAINED

Time and Place—In the latter part of the reign of Jehoram, king of Israel, 897-882 B.C. ; Dothan, about ten miles north of Samaria.

Connection—Again plundering bands of Syrians invaded Israel. But their plans were foiled by Elisha's watchfulness.

I. THE PATRIOT PROPHET.—8-10. The king of Syria ; Naaman's master, Benhadad II. His kingdom bordered on Israel, with no mountains or river to separate. Warred against Israel ; in spite of Naaman's cure by Israel's prophet. The



A Syrian War Chariot

king had a short memory for kindness. Took counsel with his servants ; his chief officers. In such . . . a place . . . my camp ; selecting a place to lie in wait for the Israelites. The man of God ; Elisha, the prophet. Sent unto the king of Israel. Elisha was much opposed to this ungodly king (ch. 3 : 13 ; 6 : 32), but for his country's sake he put aside his own

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

18 And when they came down to him, Elisha prayed unto the Lord, and said, Smite this people, I pray thee, with blindness. And he smote them with blindness according to the word of Elisha.

19 And Elisha said unto them, This is not the way, neither is this the city : follow me, and I will bring you to the man whom ye seek. But he led them to Samaria.

20 And it came to pass, when they were come into Samaria, that Elisha said, Lord, open the eyes of these men, that they may see. And the Lord opened their eyes, and they saw ; and, behold, they were in the midst of Samaria.

21 And the king of Israel said unto Elisha, when he saw them, My father, shall I smite them ? shall I smite them ?

22 And he answered, Thou shalt not smite them : wouldest thou smite those whom thou hast taken captive with thy sword and with thy bow ? set bread and water before them, that they may eat and drink, and go to their master.

23 And he prepared great provision for them : and when they had eaten and drunk, he sent them away, and they went to their master. So the bands of Syria came no more into the land of Israel.

feelings. Beware . . . pass not such a place ; for danger lurks there. Thither the Syrians ; ready to spring upon and capture any coming their way. The king . . . sent to the place ; to see if the warning were true. Saved himself there ; finding in every case that the prophet was correct. Not once nor twice ; but several times.

11, 12. The king of Syria was sore troubled ; angry at his failure and perplexed about its cause. Which of us is for the king of Israel ? He naturally thought that some one in his own camp had betrayed him. Elisha . . . telleth . . . the words that thou speakest in thy bedchamber. This shrewd servant doubtless thought that one who could cure a leper could also read the most secret thoughts of the king.

II. THE DISMAYED SERVANT.—13-15. Go and spy where he is. Strange that the king did not think that the prophet might discover this plan also ! He is in Dothan ; where Joseph was sold by his brethren, Gen. 37 : 17. Sent . . . horses, and chariots, and a great host (foot-soldiers) ; a strong force, because the capture of Elisha was so important, and because it was a dangerous task, Dothan being so near Samaria, the capital of Israel. Came by night ; to take the prophet by surprise. Compassed (surrounded) the city ; to make escape impossible. His servant (not Gehazi, who was now a leper, ch. 5 : 27, therefore had to live apart from others) said . . . Alas . . . how shall we do ? He saw nothing but death or capture to be sold as a slave.

III. THE DIVINE DEFENCE.—16-18. Fear not : for they . . . with us, etc. Elisha was as sure

of God's protection as if he had seen the heavenly host surrounding him. Lord . . . open his eyes. The servant needed to see his defenders. Then he would be as fearless as Elisha. Mountain (the hill on which Dothan was situated) . . . full of horses and chariots of fire. God's forces for defending His prophet took the same form as the besieging army. When they (the Syrian army) came down; from the rising ground opposite the hill of Dothan. With blindness; not actual loss of sight, or they could not have followed Elisha, but confusion of vision.

19-23. This is not the way; to find Elisha. I will bring you to the man. Elisha kept his word, but his enemies found him in Samaria, where they could not take him captive. Open the eyes of these men; to see themselves in the power of Israel's king. The king desires to slay them. This Elisha prevents. At his command they are freed and sent back to their own land.

DAILY READINGS

M.—Elisha at Dothan, 2 King's 6: 8-23. T.—The circling arm, Ps. 125. W.—Confidence in God, Ps. 27. Th.—A safe refuge, Ps. 91. F.—God with us, 2 Chron. 32: 1-8. S.—Who against us? Rom. 8: 24-32. S.—Fearless trust, Ps. 118: 1-14.

Lesson Hymns—Book of Praise, 273; 293; 65 (Ps. Sel.); 278; 273 (from PRIMARY QUARTERLY); 320.

Shorter Catechism—Ques. 48. What are we specially taught by these words [before me] in the first commandment? A. These words [before me] in the first commandment teach us, That God, who seeth all things, taketh notice of, and is much displeased with, the sin of having any other God.

Prove from Scripture—That the Lord protects His people.

FOR FURTHER STUDY

- Juniors—By whom was the land of Israel invaded?
 8-10 What king is mentioned here? Against whom did he make war? Why was this ungrateful? Who discovered the Syrians' plans? To whom did he tell them?
 11, 12 Why was the king troubled? What did he ask? The answer?
 13-15 Where was Elisha living? Who were sent to capture him? Who was greatly of aid?
 16-23 Why was Elisha not afraid? What did he ask for his servant? Tell what the servant saw. Whither was the Syrian army led?

Seniors and the Home Department—Where is Dothan? What event in the life of Joseph occurred at this place? Give the reference to a Syrian invasion in last Lesson.

8-12 Who was king of Israel now? How did Elisha regard him? Why did the prophet send him information? How should we feel toward our country? (Ps. 137: 5, 6.)

13-15 Why was so large a force sent to capture Elisha? Who were sent to take Jesus prisoner? (Mark 14: 43.)

16-18 How were the Syrians brought into the power of Elisha? Explain his promise, v. 19. Describe the treatment of the Syrians. Which disciple did our Lord rebuke for violence? (John 18: 11.)

Seek Further Questions—Where did our Lord refuse to ask for angels to protect Him? What disciples had their eyes "holden" for a time?

Topics for Brief Papers—(To be ready on the day of the lesson.) 1. Elisha, a true patriot. 2. God's protection of his faithful servants.

THE LESSON IN LIFE

- The good Christian is a good citizen. His country's honor is dear to him. With voice and vote he fights the evils that injure its life. Its welfare has a large place in his plans.
- There is One who knows the very thoughts and intents of our hearts. The old negro melody brings comfort to the honest Christian, but dismay to the evil-minded and the hypocrite:
 "He hears all you say,
 He sees all you do,
 My Lord keeps writing all the time."
- Once a man of God fleeing from his persecutors, took refuge in a cave. Immediately a spider began to spin its web over the entrance. Seeing this, the pursuers did not look within. The saint, when he came out, said: "Where God is, a spider's web is as a wall; where He is not, a wall is as a spider's web."
- Take up the debate of the king and the prophet, "Which is the greater conqueror Love or the Sword." Leave the Bible out because that settles it; but call on experience, observation, and history for proof, and see if the prophet does not get the verdict.
- Faith is a sixth sense. It makes God and heaven real to us. By it we behold Jesus Christ, our Elder Brother, walking at our side. And like our outward senses, faith is strengthened by exercise.

FOR WRITTEN ANSWERS

- How did Elisha defeat the plans of the Syrians?
- At what was the servant terrified?
- How was his terror removed?

Lesson VI.

JOASH THE BOY KING

November 6, 1904

2 Kings 11 : 1-16. Commit to memory vs. 10-12. Read 2 Kings 10 : 11.

GOLDEN TEXT—When the righteous are in authority, the people rejoice.—Prov. 29 : 2.

1 And when Ath'al'ah the mother of A'hazi'ah saw that her son was dead, she arose and destroyed all the seed royal.

2 But Jeho'sheba, the daughter of king Jo'ram, sister of A'hazi'ah, took Jo'ash the son of A'hazi'ah, and stole him from among the king's sons which were slain; and they hid him, even him and his nurse, in the bedchamber from Ath'al'ah, so that he was not slain.

3 And he was with her hid in the house of the LORD six years. And Ath'al'ah did reign over the land.

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

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

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

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

8 And ye shall compass the king round about, every man with his weapons in his hand: and he that cometh within the ranges, let him be slain: and be ye with the king as he goeth out and as he cometh in.

Revised Version—1 Now; 2 away; 3 that were slain, even him and his nurse and put them; 4 and they hid him from Athaliah; 5 captains; 6 of the Carites and of the guard; 7 come; 8 Omit even; 9 and be a barrier; 10 the two companies of you, even all that go forth; 11 Omit even they; 12 ranks; 13 when; 14 those; 15 those that were to go out; 16 the priest delivered to the captains over hundreds the spears and shields that had been king David's, which were in the house of the Lord; 17 from the right side of the house to the left side of the house, along by the altar and the house, by the king round about; 18 Then he brought out; 19 house; 20 And she looked, and, behold; 21 the; 22 trumpets; 23 Then; 24 And; 25 that were set over; 26 between the ranks; 27 slay; 28 So they made way for her; 29 of the horses' entry to.

THE LESSON EXPLAINED

Time and Place—578 B.C.; Jerusalem, the capital of Judah.

Connection—Athaliah, the daughter of the wicked Ahab and the wicked and cruel Jezebel, was the real ruler of Judah during the reign of her husband Jehoram (ch. 8 : 1b) and her son Ahaziah, 2 Chron. 22 : 3. Her hellish scheme to continue her rule and how it was outwitted, the Lesson tells.

I. A SLAUGHTER.—1. Athaliah; the wicked daughter of a wicked mother, and unwarned by that mother's terrible fate (see ch. 9 : 30-37). **Mother of Ahaziah** (see Connection). A woman, she cruelly shed innocent blood; a mother, she slew without pity her own grandchildren. **That her son was dead.** He was slain by Jehu's soldiers, ch. 10 : 27, 28. **Arose and destroyed.** The two verbs mean destroyed eagerly, with vim. **All the seed royal;** all the (male) members of the royal family left after the destruction wrought by Jehu, ch. 10 : 14.

II. A RESCUE.—2, 3. **Jehosheba** . . . (hall) sister of Ahaziah; and therefore aunt of Joash. "A woman's ruthlessness was outwitted by a woman's cunning." **Took Joash;** an infant of a year old. **Hid him** . . . in the bed-chamber; a room in the royal palace is meant, where beds and couches were stored away, not a sleeping room. **He was hid in the house of the Lord.** Jehosheba (see below) was wife of Jehoiada, the high priest, and child and nurse were taken, as soon as was safe, to one of the

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

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

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

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

13 And when Ath'al'ah heard the noise of the guard and of the people, she came to the people into the temple of the LORD.

14 And when she looked, behold, the king stood by a pillar, as the manner was, and the princes and the trumpeters by the king, and all the people of the land rejoiced, and blew with trumpets: and Ath'al'ah rent her clothes, and cried, Treason, Treason.

15 But Jehoi'ada the priest commanded the captains of the hundreds, the officers of the host, and said unto them, Have her forth without the ranges; and him that followeth her kill with the sword. For the priest had said, Let her not be slain in the house of the LORD.

16 And they laid hands on her; and she went by the way which the horses came into the king's house: and there was she slain.

many chambers in the temple, used as wardrobes or dwelling-rooms. Here the young prince remained six years. Athaliah did reign; a reign among the blackest in history for wickedness.

III. A PLOT.

—4. The seventh year; of Joash's age. **Jehoiada;** the high priest, and husband of Jehosheba, 2 Chron. 22 : 11. **Sent and fetched the captains over hundreds** (Rev. Ver.). There were five companies of a hundred in the royal body-guard (2 Chron. 23 : 1) made up of the Carites (probably "executioners") and of the guard ("runners"), Rev. Ver. **Made a covenant with them;** for the restoration of the



"The king stood by a pillar"

young king. Took an oath; of secrecy. Showed them the king's son; Joash, their rightful ruler.

5-11. The following arrangement was made: On an appointed Sabbath, when the people would be assembled at the temple (v. 13), one of the companies was to guard the royal palace, to prevent the queen's leaving it; a second to stand at the palace gate called Sur; a third at the gate behind the guard; that is, on the side of the palace towards the temple; to prevent an attack from the palace on the temple; and the two remaining companies were to watch the temple and protect the king, slaying any one who tried to break through the ranges (Rev. Ver., "ranks"). To the captains over hundreds were given spears and shields laid up by King David.

IV. A CORONATION.—12-16. Brought forth the king's son; into the temple court. Put the crown on him; a band of gold, plain, or set with jewels, fastened behind with a ribbon. Gave him the testimony; God's holy law, the rule for kings as well as subjects. Anointed him. See 2 Chron. 23: 11, and compare 1 Kgs. 1: 39. They (the assembled people) said, God save the king (literally, "Let the king live!"); the usual greeting to a new king. Athaliah heard . . . came . . . looked . . . rent her clothes (in rage), and cried, Treason, Treason. Treason to such a traitress! Then follows the story of her death, not in the temple, but in the stables of her own palace.

DAILY READINGS

M.—Ahaziah's short reign, 2 Chron. 22: 1-9. T.—Joash, the boy king, 2 Kgs. 11: 1-12. W.—Joash, the boy king, 2 Kgs. 11: 13-21. Th.—King Josiah, 2 Chron. 34: 1-7. F.—Idol altars to be destroyed, Deut. 12: 1-7. S.—Just ruling, 2 Sam. 23: 1-7. S.—Righteousness exalteth, Prov. 14: 27-35.

Lesson Hymns—Book of Praise, 304; 293; 52 (Ps. Sel.): 301; 69 (from PRIMARY QUARTERLY); 297.

Shorter Catechism—Ques. 49. Which is the second commandment? A. The second commandment is, Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me, and keep my commandments.

Prove from Scripture—That Christians should honor the king.

FOR FURTHER STUDY

Juniors—1-3 Whose daughter was Athaliah?

FOR WRITTEN ANSWERS

1. Why was the life of Joash in danger?.....

2. In what way was he saved?

3. When, how and under whose leadership, was he made king?.....

What was her husband's name? Her son's? What wicked deed did Athaliah do? Who was saved from the slaughter? By whom? Where was he hid at first? Afterwards? How long hid in the temple?

4-11 Who laid a plot to make Joash king? Whose help did he seek? How many companies of soldiers were there? Where was the first placed? The second? The third? The remaining two?

12-16 Where were the people assembled? Who brought Joash out to them? What was to be the rule of his life? How did the people greet him? What happened to Athaliah?

Seniors and the Home Department—Whose evil example did Athaliah follow? During what two reigns was she the real ruler of Judah? What means did she take to retain her power?

1-3 By whom was Athaliah's evil purpose thwarted? Who sought to slay the infant Saviour? (Matt. 1: 16.) What is said of the weapons used against God's people? (Isa. 64: 17.)

4-11 Who was Jehoiada? How many classes of soldiers were in the guard? Describe Jehoiada's plan. When did Paul plan his deliverance? (Acts 22: 17.)

12-16 Describe the coronation of Joash. Whose law was he to obey? What is the law called? (Ps. 119: 105.)

Seek - Further Questions—Through whose quick-wittedness was the babe Moses saved? Who interfered to save the life of the infant Jesus?

Topics for Brief Papers—1. Joash's first seven years. 2. Evil doers and doom.

THE LESSON IN LIFE

1. Every child is born a king. His kingdom is his heart. His subjects are his desires and passions. It is for himself to choose what kind of king he will be.

2. One is not necessarily bad because there have been bad people among his ancestors. Blood, of course, tells, bad, as well as good; but good counselors and the grace of God can redeem even the most unpromising life.

3. "Heart of Bruce, I follow thee or die!" In this spirit of Douglas, Jehoiada brought forth "the spears and shields of David." Let the heroic struggle of a brave ancestry nerve us to fight bravely our battles!

4. "God save the King!" The national anthem is a solemn prayer. The fate of the king and of the kingdom is in the hands of God.

5. The sleuths of retribution may at times seem slow in finding the trail. They come up at last. Athaliah reaped the harvest of blood she had sown.

2 Kings 12 : 4-15. Commit to memory vs. 9-12. Read 2 Kings chs. 12 to 15.

GOLDEN TEXT—We will not forsake the house of our God.—Neh. 10 : 39.

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

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

6 But it was so, *that* in the three and ³⁰ twentieth year of king Jeho'ash the priests had not repaired the breaches of the house.

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

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

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

all the money *that was* brought into the house of the LORD.

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

11 And they gave the money, ⁹ being told, into the hands of them that did the work, that had the oversight of the house of the LORD: and they ¹⁰ laid it out to the carpenters and ¹¹ builders, that wrought upon the house of the LORD,

12 And to ¹¹ masons, and ¹¹ hewers of stone, and ¹² to buy timber and ¹³ hewed stone to repair the breaches of the house of the LORD, and for all that was laid out for the house to repair *it*.

13 ¹⁴ Howbeit there were not made for the house of the LORD ¹⁵ bowls of silver, snuffers, basins, trumpets, any vessels of gold, or vessels of silver, of the money *that was* brought into the house of the LORD:

14 ¹⁶ But they gave that to ¹⁷ the workmen, and repaired therewith the house of the LORD.

15 Moreover they reckoned not with the men, into whose hand they delivered the money to ¹⁸ be bestowed on ¹⁷ workmen: for they dealt faithfully.

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

THE LESSON EXPLAINED

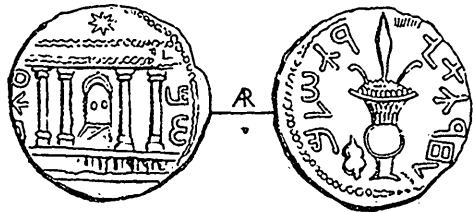
Time and Place—About 856 B.C.; Jerusalem, the capital of Judah.

Connection—At the coronation of Joash, Jehoiada the high priest had pledged king and people to the service of Jehovah (ch. 11 : 17), and an onslaught was made on Baal worship, v. 18. Joash was then a child of seven, v. 21. The Lesson of to-day begins, doubtless, some years later.

I. THE KING'S COMMAND.—4-6. Jehoash; another form of Joash. Said to the priests; taking this step of his own accord (see 2 Chron. 24 : 4). He had now grown to manhood. The temple had suffered greatly from the depredations of the wicked Athaliah's sons, 2 Chron. 24 : 7. **Money of the dedicated things** (holy gifts) . . . brought into the house of the Lord; the temple. The money was for the provision of vessels and implements for temple service. It came from three sources: (1) **Money of every one that passeth the account**; that is, numbered in the census, the half shekel (32¢) paid into the temple by every male Israelite on attaining the age of twenty years, Ex. 30 : 13. (2) **That every man is set at**; the amount fixed by law (Lev. 27 : 2-13) to be paid by those who had made a vow to the Lord. **That cometh into any man's heart to bring**; free will offerings. Lev. 22 : 18-23; Deut. 16 : 10, state the nature and occasions of such free will offerings. **Let the priests take it**. Each priest was to be a collector in the place where he lived, as we are told in 2 Chron. 24 : 5. Every man (priest) of his acquaintance; those to whom he was best known. **Repair the breaches**; the damage caused by long neglect, or by such violence as that of Athaliah's sons.

II. THE PRIESTS' NEGLIGENCE.—6-8. In the three and twentieth year; when Joash was

thirty years old, ch. 11 : 21. **The priests had not repaired**. Their orders had been to "hasten the matter," 2 Chron. 24 : 5. They seem to have shown little energy in gathering money. Probably only a small amount had come in, and this had likely been applied to their own support. **Called for Jehoiada**; who, as high priest, had chief charge of the work. He was now very old, which may account for the lack of energy shown. **Why repair ye not? No answer is given to the question**. There was no excuse to be made. **Receive ye no more money**. They were to make no more collections and be re-



A Shekel belonging to 69 A.D. On one side is a four-pillared temple, and the name in Hebrew of Simon, then ruling in Jerusalem; on the other, the Hebrew for "The Deliverance of Jerusalem," with a bunch of branches and a citron, referring to the harvest Feast of Tabernacles.

sponsible for no more repairs. A different method was to be adopted. **But deliver it**; allow it to be delivered in a new way appointed by the king, who now took the matter into his own hands.

III. THE PEOPLE'S GIFTS.—9, 10. Took a chest; at the king's command, 2 Chron. 24 : 8. **Beside the altar . . . right side**; where it could be seen from the entrance. The altar spoken of was the brazen altar in the temple court. **The priests**

put therein . . . all the money. The common people were not allowed to enter the court in which the chest stood. They handed their money to the priests at the gate. The king's scribe (secretary) and the high priest . . . put up in bags; parcelled up as it consisted of uncoined gold and silver. And told the money; counted it, as we should say.

IV THE WORKERS' FAITHFULNESS.—11-15. Into the hands of them that did the work; the architects or overseers in charge. They paid it out, Rev. Ver.; from time to time, as the work proceeded. Carpenters . . . builders . . . masons . . . hewers of stone. The repairs must have been extensive. Howbeit there were not made . . . vessels; that is, not until the repairs were completed. The money left over was used for this purpose, 2 Chron. 24: 14. They reckoned not. They could depend on the honesty of these men.

DAILY READINGS

M.—Joash repairs the temple, 2 Kings 12: 4-15. T.—The atonement money, Ex. 30: 11-16. W.—Giving for the temple, 1 Chron. 29: 1-9. Th.—Solomon's prayer, 1 Kings 8: 22-30. F.—A willing mind, 2 Cor. 8: 1-15. S.—Love of God's house, Ps. 122. S.—Another account, 2 Chron. 24: 4-14.

Lesson Hymns—Book of Praise, 426; 232; 98 (Ps. Sel.); 238; 373 (from PRIMARY QUARTERLY); 427.

Shorter Catechism—Ques. 50. What is required in the second commandment? A. The second commandment requireth the receiving, observing, and keeping pure and entire, all such religious worship and ordinances as God hath appointed in his word.

Prove from Scripture—That we should love God's house.

FOR FURTHER STUDY

Juniors—To whose service were king and people pledged? What onslaught was made?

4-6 To whom did Joash give directions? Where were they to collect money? For what was it to be used? Who had injured the temple?

7, 8 Until what time had the priests charge of the repairs? For what were the priests rebuked? Whom did Joash consult? What command now given to the priests?

9, 10 Into what was the people's money to be put? Where was this placed? Who received the money? Why was this necessary? What was then done with the money?

11-15 To whom was it given? What use did they make of it? Mention the workmen employed in the temple repairs. What was provided with the money left over? Where do we read of this?

Seniors and the Home Department—Give the date of the Lesson. In what year of the reign of Joash? Who had pledged Joash to God's service?

4-6 How did the king show his zeal for God's house? To whom were the temple repairs entrusted? From what three sources were they to obtain money? What rule does Paul lay down for Christian giving? (1 Cor. 16: 2.)

7, 8 Why had the priests been dilatory about the repairs? Who now took it into his own hands? What parable of our Lord warns against neglecting to use our talents? (Matt. 25: 14-30.)

9, 10 By whom was the chest provided? Describe its position? In what spirit should we give? (2 Cor. 9: 7.)

11-15 In what form was the money? How was its value reckoned? What was the character of the overseers? Whom should we seek to please in our work? (Eph. 6: 6.)

Seek-Further Questions—Whose gift to the temple did our Lord specially commend? What should be the measure of our giving?

Topics for Brief Papers—(To be ready on the day of the Lesson)—1. Love for God's House. 2. Why we should give.

THE LESSON IN LIFE

1. A shack or a sod-house may serve as a place of worship; but when we ourselves live in beautiful houses, it is not right that God's house should remain poor and neglected.

2. All young people should be imitators of the young king, by becoming repairers of God's house by filling up the gaps which time makes in its membership, its organizations and its revenues.

3. Joash was the founder of the contribution-box. Into this went voluntary gifts in addition to regular rates. Our Lord's praise of the widow's mite, and of the woman with the alabaster box, show how precious in his sight are our special-heart-gifts.

4. Nothing is more wanted in young people than the cultivation of executive, that "all noble sentiment may be condensed for the driving of some actual on-going."

5. The one who proposes a new and wise method is like a navigator who discovers a safe course for the ships of commerce in difficult and dangerous seas.

6. Never count public money alone, and always give a full and detailed account of its expenditure. Business methods should prevail in church finance.

FOR WRITTEN ANSWERS

1. Why was the temple in need of repair?

2. What was the king's first plan?

3. What plan did he finally adopt?

Lesson VIII.

ISAIAH'S MESSAGE TO JUDAH · November 20, 1904

Isaiah 1: 1-9, 16-20. Study vs. 1-20. Commit to memory vs. 18-20. Read Isaiah ch. 5.

GOLDEN TEXT—Cease to do evil; learn to do well.—Isaiah 1: 16, 17.

1 The vision of Isa'iah the son of A'moz, which he saw concerning Ju'dah and Jeru'salem in the days of Uzzi'ah, Jo'tham, A'haz, and Hez'ek'ah, kings of Ju'dah.

2 Hear, O heavens, and give ear, O earth: for the Lord hath spoken, I have nourished and brought up children, and they have rebelled against me.

3 The ox knoweth his owner, and the ass his master's crib: but Is'rael doth not know, my people doth not consider.

4 Ah sinful nation, a people laden with iniquity, a seed of evildoers, children that are corrupters: they have forsaken the Lord, they have provoked the Holy One of Is'rael unto anger, and they are gone away backward.

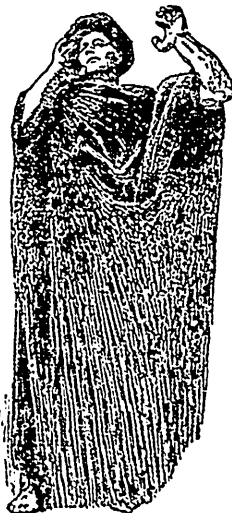
5 Why should ye be estricken any more? ye will revolt more and more: the whole head is sick, and the whole heart faint.

6 From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores: they have not been closed, neither bound up, neither mollified with ointment.

Revised Version—¹deal corruptly; ²despised; ³Omit unto anger; ⁴estranged and gone backward; ⁵will; ⁶still stricken, that ye revolt; ⁷festering; ⁸oil; ⁹booth.

THE LESSON EXPLAINED

Time and Place—A time of some great invasion of Judah by a foreign foe (vs. 7-9), either the Syrians allied with the Northern Kingdom, Israel, 735 B.C. (2 Kgs. 16: 5), or the Assyrians under Sennacherib, 701 B.C. (1 Kgs. 13: 17); Jerusalem, where Isaiah chiefly prophesied.



Isaiah

From Painting by Sargent in Public Library, Boston

Connection—Isaiah, called of God to be a prophet (ch. 6), prophesied in Judah during the reigns of four kings, v. 1. The date is later than that of our last Lesson by more than one hundred years.

I. A DIVINE ACCUSATION.—1. The vision; this term includes all Isaiah's prophetic utterances, collected in the book bearing his name. The prophets were called "seers" (1 Sam. 9: 9), and hence his message was called "vision," (something seen.) Of Isaiah; the most famous of the prophets among the Hebrew people in the eighth century, B.C. The son of Amoz; different from the prophet Amos. Concerning Judah (the southern kingdom) and Jerusalem (its capital); concerning these first, but because he, like the rest of God's prophets, saw the heart of the matter, the great underlying truth, he speaks to all times as well. In the days, etc. See

7 Your country is desolate, your cities are burned with fire: your land, strangers devour it in your presence, and it is desolate, as overthrown by strangers.

8 And the daughter of Zi'on is left as a cottage in a vineyard, as a lodge in a garden of cucumbers, as a besieged city.

9 Except the Lord of hosts had left unto us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah.

16 Wash you, make you clean; put away the evil of your doings from before mine eyes: cease to do evil;

17 Learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow.

18 Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.

19 If ye be willing and obedient, ye shall eat the good of the land:

20 But if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the Lord hath spoken it.

Connection. It was a period of more than forty years.

2, 3. Hear, O heavens, and give ear, O earth. The prophet has heard the Lord's word in secret. Now he will speak it out so that the whole world may hear. The Lord hath spoken. A prophet means a spokesman of God. Nourished and brought up children. How tenderly and wisely God had dealt with His children, Israel, giving them a great place among the nations! They have rebelled; by their (1) idolatry; (2) immorality; (3) rejection of God's prophets. Against me; in spite of His love and care. The ox... the ass... Israel... my people. The stupidest animals on the farm know their owner and master, but God's people do not see (know) and will not stop to think (consider), that to Him they belong, and that Him they should serve.

II. A DIVINE THREATENING.—4. The prophet now speaks, giving a sad picture of the sinful people and the doom that awaits them. Seed of evildoers; an evil-doing race. Corrupters; holding false beliefs and living wicked lives. Forsaken the Lord; by offering merely formal worship, not of the heart. Despised (Rev. Ver.); by disobeying His commands. The Holy One of Israel; Himself holy, and the sanctifier of His people. Gone away backward; deliberately turned their back on God.

5-9. Why, etc.? What folly to bring down still heavier punishment by continuing in sin! Like a body full of disease and wounds, the whole nation from the lowest (the sole of the foot) to the highest (the head) is full of sin, vs. 5, 6. For their sin, the land is being laid waste by their foreign foe, v. 7. (See Time and Place.) If they go on thus, soon the daughter of Zion (the city of Jerusalem) shall stand solitary in a desolate country, like a frail booth in a vineyard (Rev. Ver.), to be used only for a few weeks while the fruit was ripening, as a shelter for the night watchers, or a lodge for the same purpose in a cucumber field. The city would be

shut off as if besieged. Except . . . a very small remnant; but for the few godly men in Jerusalem. We . . . as Sodom . . . like Gomorrah; the wicked cities destroyed in Abraham's time, Gen. 19 : 24, 25.

III. A DIVINE REQUIREMENT.—16, 17. The people had mistakenly thought to please God by formal worship, while their lives were wicked, vs. 10, 15. Wash you. The first thing God requires of us is to get rid of our sin. Learn to do well; the second thing. Seek judgment; do justice and try to get justice done. This and helping the helpless, the oppressed . . . the fatherless . . . the widow, are the things that God delights in.

IV. A DIVINE INVITATION.—18-20. Let us reason together. The Lord has shown His people their sin. He now asks them if they can honestly deny His charges against them. But He does not wish to deal with them in wrath. He offers them (1) cleansing from their sin, however deep its stain, v. 18; (2) prosperity and happiness if they obey Him, v. 19. Then He warns them of what will happen if they refuse His offer, v. 20.

DAILY READINGS

M.—Isaiah's message to Judah, Isa. 1:1-9. T.—Isaiah's message to Judah, Isa. 1:10-20. W.—Surprising folly, Jer. 2:1-13. Th.—Hope for the lost, Ezek. 37:21-32. F.—With all the heart, Joel 2:12-20. S.—The Lord will heal, Isa. 57:13-21. S.—"Be ye reconciled," 2 Cor. 5:11-21.

Lesson Hymns—Book of Praise, 126, 123; 33 (Ps. Sol.); 152; 217 (from PRIMARY QUARTERLY); 151.

Shorter Catechism—ques. 51. What is forbidden in the second commandment? A. The second commandment forbiddeth the worshipping of God by images, or any other way not appointed in his word.

Prove from Scripture—That God forgives the penitent.

FOR FURTHER STUDY

Juniors—In which kingdom did Isaiah prophesy? During the reigns of how many kings?

1-3 What were the prophets called? What name given to their message? What does the Lord here call His people? How had He treated them? What had they done in return? To what animals are they likened? How did they show themselves more stupid than these?

4-9 Whom had the people forsaken? Had the whole nation sinned? In what way was the country

suffering? For whose sake was Jerusalem kept from being destroyed?

16, 17 How had the people been trying to please God? What two things did He require of them?

18-20 Could the people deny God's charges? What did they deserve? What did He promise to do?

Seniors and the Home Department—What is the time of the Lesson? Who had invaded Judah? Where is Isaiah's call described?

1-3 Who was Isaiah? Where did he live? How long did he prophesy? Where did our Lord preach from his prophecies? (Luke 4:17.) What other New Testament preacher used them? (Acts 8:26-40.)

4-9 How is the completeness of Judah's revolt expressed? What is "the wages of sin"? (Rom. 6:23.) What city is compared to Sodom in the New Testament? (Matt 11:23.)

16, 17 How does God regard merely formal worship? (vs. 10-15.) In what way can we please Him?

18-20 Show that God is willing to pardon the worst of sinners. (1 Tim. 1:15.)

Seek-Further Questions—Find passages in Deuteronomy in which the heavens and the earth are called upon. What definition of religion does James give?

Topics for Brief Papers—(To be ready on the day of the Lesson)—1. The prophet, God's spokesman. 2. God's willingness to forgive sin.

THE LESSON IN LIFE

1. The Lesson chapter opens with what has been called, "The Great Arraignment." The great Jehovah summons His people before His judgment seat, and brings home to them their ingratitude and impurity. But the chapter closes with the "Great Salvation." Sin is pointed out only that it may be forgiven.

2. Sennacherib, 701 B.C.—Edward VII., 1904, A.D. It is a far cry from then till now, and there have been many changes, but the same God rules over Britain and Canada as over Judah, and disobedience of Him is just as bad now, as long ago when Isaiah prophesied.

3. True patriotism is not merely of the lips, or tongue, or lungs. It is all right to show our patriotism by waving flags and singing songs and celebrating holidays. But along with these things and more important than them all, is it that we should live lives that will never bring dishonor on the land of our birth or adoption.

FOR WRITTEN ANSWERS

1. How did God's people show ingratitude?

2. In what way were they punished?

3. What did God offer them?

Lesson IX.

WORLD'S TEMPERANCE SUNDAY

November 27, 1904

Isaiah 28 : 1-13. Commit to memory vs. 3, 4.

GOLDEN TEXT—They also have erred through wine, and through strong drink are out of the way.—Isa. 28 : 7.

1 Woe to the crown of pride, 1 to the drunkards of Eph'raim, 2 whose glorious beauty is a fading flower, which 3 are on the head of the fat 4 valleys of them that are overcome with wine !

2 Behold, the Lord hath a mighty and strong one 5 which as a tempest of hail 6 and a destroying storm, as a 7 flood of mighty waters overflowing, shall 8 cast down to the earth with the hand.

3 The crown of pride, 9 the drunkards of Eph'raim, shall be trodden under 10 feet :

4 And 11 the glorious beauty, which is on the head of the fat valley, shall be 12 a fading flower, and as the 13 hasty fruit before the summer; which when he that looketh upon it seeth, while it is yet 14 in his hand he eateth it up.

5 In that day shall the Lord of hosts be for a crown of glory, and for a diadem of beauty, unto the residue of his people.

6 And for a spirit of judgment to him that sitteth in judgment, and for strength to them that turn 14 the battle 15 to the gate.

7 But 16 they also have erred through wine, and through strong drink are 17 out of the way; the priest

and the prophet have erred through strong drink, they are swallowed up of wine, they are 17 out of the way through strong drink; they err in vision, they stumble in judgment.

8 For all tables are full of vomit and filthiness, so that there is no place clean.

9 Whom 18 shall he teach knowledge? and whom 18 shall he make to understand 19 doctrine? them that are weaned from the milk, and drawn from the breasts.

10 For 20 precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, 6 and there a little :

11 21 For with stammering lips and another tongue will he speak to this people.

12 To whom he said, This is the rest 22 wherewith ye may cause the weary to rest; and this is the refreshing; yet they would not hear.

13 23 But the word of the Lord was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, 6 and there a little; that they 24 might go, and fall backward, and be broken, and snared, and taken.

Revised Version.—1 of; 2 and to the fading flower of his glorious beauty; 3 is; 4 valley; 5 Omit which; 6 Omit and; 7 tempest; 8 he; 9 of; 10 foot; 11 the fading flower of his glorious beauty; 12 Omit a fading flower, and; 13 first ripe fig; 14 back; 15 at; 16 these; 17 gone astray; 18 will; 19 the message; them that are weaned; 20 it is precept upon precept; 21 Nay, but by men of strange lips and with another tongue; 22 give ye rest to him that is weary; 23 Therefore shall the word of the Lord be unto them; 24 may.

THE LESSON EXPLAINED

Time and Place—725 B.C.; Jerusalem.

Connection—Samaria, the capital of Israel, will soon fall before the Assyrian invader (see v. 2), on account of its sins, especially the drunkenness of its people. Isaiah sees the same vice practised in Judah, the Southern kingdom, and warns the people against the same doom.

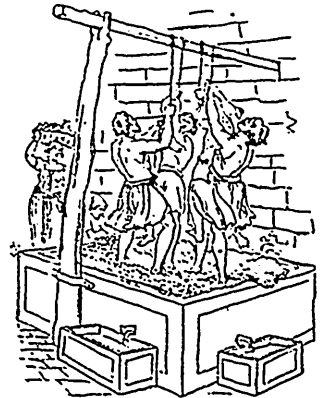
I. A CROWN LOST.—1. Woe. The prophet sees Samaria's doom approaching, and sounds a note of warning. To the crown of pride; that is, Samaria, a city of great beauty, crowning a hill in the midst of a fertile valley. It is called a "pride-crown," that is, a crown of which they were proud. The drunkards; "sodden and stunned with wine." Hard drinking was a crying sin of the age. (See Amos 6 : 6.) Of Ephraim; the Northern kingdom or Israel, here named from its chief tribe. And to the fading flower (Rev. Ver.). Samaria is likened to a garland of flowers worn by drunken feasters. The glorious beauty (Rev. Ver.) of this garland would soon fade, through the vices of the people. On the head of the fat (fertile) valleys; referring to the situation of Samaria. Them that are overcome with wine. In the fight with drink the drunkard has been beaten.

2-4. A mighty and strong one; Assyria, the most powerful nation of the time, and God's instrument for punishing Israel. A tempest of hail, etc. The fearful force of Assyria is likened to (1) a hailstorm; (2) a furious wind; (3) a violent flood. Trodden under feet; as a flower is crushed by the storm. Four years later the people were carried into captivity, 2 Kgs. 17 : 6. The first ripe fig (Rev. Ver.); a fig which ripened in June, counted a great luxury, the proper fig season being in August. While it is yet in his hand, etc. "To see, to snatch, to

swallow is the work of a moment. So greedily and hastily and easily shall the Assyrians devour Samaria!"

II. A CROWN GAINED.—5, 6. In that day; of terrible judgment on Samaria. The Lord of hosts; strong to save, as to smite. A crown of glory; as Samaria's crown should have been to it. A diadem of beauty; which shall not fade like that of Samaria, v. 1. The residue; those who remain when the pride and beauty of the drunkards have perished. God will crown the obedient with the joy and delight of His presence. For a spirit of judgment. He will inspire them with a spirit of justice. That sitteth in judgment; that is, to administer the laws, Ps. 9 : 4. And for strength. He will give them manly vigor and valor. That turn the battle to the gate; of the enemy, carrying the war into his territory. Beauty, righteousness, strength, form the crown gained by obeying God.

III. A CROWN DESPISED.—8-13. But they also; the people of Judah. Samaria is a mirror re-



An Egyptian Wine Press

flecting their character and doom. Even the priest (see Lev. 10 : 9) and the prophet, the religious leaders of the people, are defiled with wine. Swallowing wine they will soon be swallowed up of wine in ruin. Err in vision ; not seeing God's will clearly. Stumble in judgment ; give wrong decisions. V. 8 gives a revolting picture of drunkenness ; vs. 9, 10 the mocking reply of the drunken revellers. The Hebrew words, short, abrupt, reiterated, of v. 10, lend themselves to the mockery :—"Ki tsav la-tsav la-tsav, qav la-qav, la-qav ; z'eir sham z'eir sham. In vs. 11-13, Isaiah warns them of the punishment of their sin. They would not listen to God's voice speaking in gentleness ; He will now speak to them through foreign conquerors. His invitation to rest they have not heeded ; now he will send conflict and destruction.

DAILY READINGS

M.—World's temperance lesson, Isa. 28 : 1-13. T.—The drunkard's woe, Isa. 5. 11-24. W.—Revelry denounced, Amos 6 : 1-7. Th.—The way to poverty, Prov. 23. 15-23. F.—Not in the kingdom, Gal. 5 : 13-26. S.—Swift punishment, Matt. 24 : 42-51. S.—Wise walking, Eph. 5 : 6-21.

Lesson Hymns—Book of Praise, 251 ; 247 ; 91 (Ps. Sel.) ; 256 : 530 ; 528 (from PRIMARY QUARTERLY) ; 246.

Shorter Catechism—Que. 52.—What are the reasons annexed to the second commandment ? A. The reasons annexed to the second commandment are, God's sovereignty over us, his propriety in us, and the zeal he hath to his own worship.

Prove from Scripture — That we should shun strong drink.

FOR FURTHER STUDY

Juniors—Of which kingdom was Samaria the capital ? Whom was Isaiah warning ?

1 How is Samaria here described ? On what was it situated ? By what surrounded ? What was one great sin of its people ?

2-4 Whom was God to send against Samaria ? To what is their power likened ? What was a " first ripe fig " ? Why so eagerly eaten ? Who would " devour " Samaria ?

5, 6 What does the Lord promise to be to the obedient ? What will He give to those who judge ? To those who fight ? What is the crown which He gives ?

8-13 Was there drunkenness in Judah as well as in Israel ? What persons are specially named ? How did the people of Judah receive the prophet's warning ?

In what way had God spoken to them ? How had they received His message ? Through whom would He now speak ?

Seniors and the Home Department—Give the date of the lesson. What event in the near future referred to ? The cause of this event ? Who are pointed to it as a warning ?

1-4 Describe the position and appearance of Samaria. Why is Israel called Ephraim ? When were its people carried into captivity ? By whom ? In what city did Isaiah prophesy ? Where and in what words did Jesus lament its doom ? (Matt. 23 : 37-39.)

5, 6 Explain " that day " ; " the residue. " Contrast the " crown " spoken of here with that of Ephraim. Where does Paul speak of the Christian's crown ? (1 Cor. 9 : 25 ; 2 Tim. 4 : 8.)

8-13 What use does the prophet make of Samaria's sin and doom ? How was his warning received ? The fate of those who despise reproof ? (Prov. 29 : 1.)

Seek Further Questions—By what king was Samaria built ? How long did its siege by the Assyrians last ?

Topics for Brief Papers—(To be ready on the day of the Lesson)—1. The effects of intemperance on the nation. 2. The responsibility of leaders.

THE LESSON IN LIFE

1. What crown of gold set with jewels is worth as much as the crown of a noble manhood ? This is offered to us. Shall we despise it, or lose it by self-indulgence ? Shall we not rather strive to gain it by obedience to God's laws ?

2. " Wine in, wit out. " The road of life is surely perilous enough without adding to its danger, by losing one's self-control and befogging the judgment through drink.

3. What shall he do who comes after the king ? If the priest and the prophet have fallen, then what security is there for any man who tampers with the glass ?

4. " Cham-pagne at night, but real pain in the morning, " was Gough's sad pun on the joys of the reveller. In the poetic language of Isaiah, " his glorious beauty is a fading flower. "

5. Impurity and intemperance go together like the Siamese twins. The bar-room is the breeding-place of blasphemy and sensuality.

6. Many a ship has been lost, not because the captain was drunk, but because he had been drinking, and was not quite at his best when the crisis came.

FOR WRITTEN ANSWERS

1. What was the cause of Samaria's downfall ?.....

2. What instrument did God use to destroy it ?.....

3. Name some of the evil effects of using strong drink.....

2 Chronicles 29: 18-31. Study vs. 18-36. Commit to memory vs. 28-30. Read 2 Chronicles chs. 29-31.

GOLDEN TEXT—Them that honour me I will honour.—1 Samuel 2: 30.

18 Then they went in to Hezekiah the king, and said, We have cleansed all the house of the Lord, and the altar of burnt offering, with all the vessels thereof, and the shewbread table, with all the vessels thereof.

19 Moreover all the vessels, which king Ahaz in his reign did cast away in his transgression, have we prepared and sanctified, and, behold, they are before the altar of the Lord.

20 Then Hezekiah the king rose early, and gathered the rulers of the city, and went up to the house of the Lord.

21 And they brought seven bullocks, and seven rams, and seven lambs, and seven he goats, for a sin offering for the kingdom, and for the sanctuary, and for Judah. And he commanded the priests the sons of Aaron to offer them on the altar of the Lord.

22 So they killed the bullocks, and the priests received the blood, and sprinkled it on the altar: likewise, when they had killed the rams, they sprinkled the blood upon the altar: they killed also the lambs, and they sprinkled the blood upon the altar.

23 And they brought forth the he goats for the sin offering before the king and the congregation; and they laid their hands upon them:

24 And the priests killed them, and they made reconciliation with their blood upon the altar, to make an atonement for all Israel: for the king commanded that the burnt offering and the sin offering should be made for all Israel.

25 And he set the Levites in the house of the Lord with cymbals, with psalteries, and with harps, according to the commandment of David, and of Gad the king's seer, and Nathan the prophet: for so was the commandment of the Lord by his prophets.

26 And the Levites stood with the instruments of David, and the priests with the trumpets.

27 And Hezekiah commanded to offer the burnt offering upon the altar. And when the burnt offering began, the song of the Lord began also with the trumpets, and with the instruments ordained by David king of Israel.

28 And all the congregation worshipped, and the singers sang, and the trumpeters sounded: and all this continued until the burnt offering was finished.

29 And when they had made an end of offering, the king and all that were present with him bowed themselves, and worshipped.

30 Moreover Hezekiah the king and the princes commanded the Levites to sing praise unto the Lord with the words of David, and of Asaph the seer. And they sang praises with gladness, and they bowed their heads and worshipped.

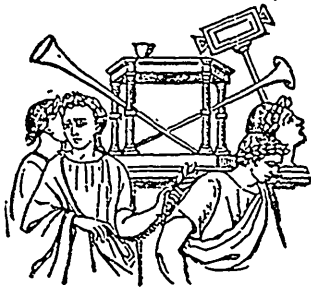
31 Then Hezekiah answered and said, Now ye have consecrated yourselves unto the Lord, come near and bring sacrifices and thank offerings into the house of the Lord. And the congregation brought in sacrifices and thank offerings; and as many as were of a free heart burnt offerings.

Revised Version—1 within the palace; 2 table of shewbread; 3 when he trespassed; 4 princes; 5 And they killed the lambs, and sprinkled; 6 Omit they; 7 near; 8 a sin offering; 9 for the commandment was of the Lord; 10 together; 11 instruments of David; 12 praises; 13 willing heart.

THE LESSON EXPLAINED

Time and Place—Shortly after 726 B.C., the date when Hezekiah began to reign; Jerusalem.

Connection—Hezekiah, the fifth king of Judah after Joash (Lesson VII.), in the very first year of his reign (v. 3) set about cleansing the temple shut up by Ahaz, his predecessor (ch. 28: 24) and restoring its worship.



A Sculpture, representing the Table of Shewbread and Trumpets, from the Arch of Titus, erected in Rome to celebrate the fall of Jerusalem, 70 A.D.

I. PREPARATION.—18, 19. They; the priests commanded to cleanse the temple, v. 5. Went in to Hezekiah; to report that the work set on foot by him out of loyalty to Jehovah was completed. Cleansed all

the house; a task lasting sixteen days (v. 17), eight to cleanse the courts and eight to cleanse the temple itself. Altar of burnt offering; a platform of brass, thirty feet square and fifteen feet high, standing in the court before the temple door, used for offering sacrifices. Vessels thereof; ash-pans, shovels, basins for blood, flesh-hooks, fire pans, Ex. 27: 3. Shewbread table; a table set in

the part of the temple called "the holy place," on which twelve loaves, a loaf for each tribe, were placed every Sabbath, those removed being eaten by the priests, Ex. 25: 30; Lev. 24: 5-9. Vessels; dishes, Ex. 25: 29. All the vessels . . . which king Ahaz . . . did cast away. See ch. 28: 24. We have prepared and sanctified; cleansed and set apart anew to God's service.

II. SACRIFICE.—20, 21. Hezekiah . . . gathered the rulers of the city; its chief citizens. They must set an example to the rest. Brought . . . a sin offering. The sin offering taught that sin is a dreadful thing, requiring blood to be shed before it can be forgiven, and that it must be confessed and forsaken. For the kingdom (the king and rulers), . . . the sanctuary (the temple itself, which must be pure, if the worship is to be acceptable) . . . for Judah (the whole people). They had all signed. Commanded . . . the sons of Aaron to offer them. These had been divinely appointed for this duty, Ex. 28: 41.

22-24. Received . . . sprinkled. The blood was thus presented to God, and secured forgiveness for the offerer. So the precious blood of Jesus obtains pardon for us, 1 John 1: 7. Laid their hands on them. In so doing they confessed that they deserved to die for their sins, and offered to God the animal's life in place of their own. Made reconciliation; removed God's anger. To make an atonement; to bring God and the sinner together, taking away the sin that separates them. Burnt-offering. In

this the whole animal, and not the fat only, as in the sin-offering (Lev. 4: 19) was burnt. It signified that the offerer gave himself entirely to God. For all Israel. Hezekiah thought of the Northern kingdom as well as of Judah.

III. PRAISE.—25-31. Set the Levites; the tribe specially charged with the care of the tabernacle (Num. 4: 47) and its services, and afterwards of the temple. With cymbals; much like ours. Psalteries; stringed instruments resembling a harp. According to . . . David; who had appointed an orchestra for the temple service, 1 Chron. 16: 4. Gad . . . Nathan; prophets in David's reign. They represented God, so that the temple worship had divine as well as royal authority. The words of David. Some of his psalms were sung. Asaph the seer (prophet); also a writer of psalms, Ps. 50; and 73 to 83. Bowed themselves (on their knees) and worshipped (prostrated themselves); a lesson in reverence. Consecrated yourselves; given yourselves, as well as your offerings, to God. Thank offerings; outward expressions of heart-felt gratitude. Of a free (willing) heart. The burnt offering specially indicated a "free heart", because it alone among the offerings was wholly consumed.

DAILY READINGS

M.—A good beginning, 2 Chron. 29:1-11. T.—Hezekiah re-opens the temple, 2 Chron. 29:12-19. W.—Hezekiah re-opens the temple, 2 Chron. 29:20-31. Th.—The sin of Ahaz, 2 Chron. 28:22-27. F.—Invitation to worship, 2 Chron. 30:1-9. S.—Great joy, 2 Chron. 30:10-21. S.—A happy day, Ps. 84.

Lesson Hymns—Book of Praise, 333; 386; 58 (Ps. Sel.); 238; 489 (from PRIMARY QUARTERLY); 90.

Shorter Catechism—Ques. 53. Which is the third commandment? A. The third commandment is, Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his name in vain.

Ques. 54. What is required in the third commandment? A. The third commandment requireth the holy and reverent use of God's names, titles, attributes, ordinances, word, and works.

Prove from Scripture—That there is gladness in God's service.

FOR FURTHER STUDY

Juniors—How many kings of Judah between Joash and Hezekiah? In what year of his reign did Hezekiah set about cleansing the temple?

18, 19 What did the priests report to Hezekiah? How long had their work taken them? What was the "altar of burnt offering"? The "table of shewbread"? What is it "to sanctify"?

20, 21 What persons did the king gather? Where

fore? What did they bring? Who offered the sacrifices? For whom was a sin offering required? Why?

22-24 What did the sprinkling of the blood mean? What did it secure? Whose blood has been shed for us? Difference between the burnt and sin offering?

25-31 How did the worshippers show their joy? Their reverence?

Seniors and the Home Department—Over which kingdom did Hezekiah rule? When did his reign begin? Which king had closed the temple?

18, 19 What work had the priests done? At whose bidding? Where was the "altar of burnt offering"? The "table of shewbread"? What is sanctification? (S. Catechism, Ques. 35.)

20-24 For what classes was a sin offering brought? Show that all men have sinned (Rom. 3: 23). Why are sin offerings no longer made? (Heb. 9: 28.)

25-31 What tribe had charge of the temple? By whom had an orchestra been appointed? What is the most important thing in praise? (Eph. 5: 19; Col. 3: 16.) Which offering specially signified consecration?

Seek-Further Questions—Where do we read of Christ's "cleansing of the temple"? What does Isaiah call God's house?

Topics for Brief Papers (To be ready on the day of the Lesson)—1. The great sacrifice for sin. 2. Praise a part of true worship.

THE LESSON IN LIFE

1. We must cleanse the temple before God will come in. We must make ready the guest chamber before the arrival of the Guest. Unless we put sin away, the Lord will not hear us.

2. "Break your birth's invidious bar,
And breast the blows of sad mischance,
And grapple with your evil star."

Show the spirit of the young Hezekiah, who set to work manfully to undo the results of his father's wicked reign.

3. A farmer who sowed and reaped on the Sabbath, and who had a good crop, asked a minister to explain. "All I have to say," was the reply, "is that the Lord doesn't settle his accounts on the first of October."

4. What about your sin offering? Do you intend to make one, or to accept one? Some one must bear the penalty of your sin, yourself or another.

5. When there is a revival of religion, the temple of the soul resounds with song. The despondent disciples saw the risen Lord; and were glad. Then open wide the shutters, and feel the glory of that presence, "whose music is the gladness of the world."

FOR WRITTEN ANSWERS

1. What persons did Hezekiah command to cleanse the temple?.....

2. Of what two parts did the re-opening service consist?.....

3. What does the sin offering teach us? The burnt offering?.....

Lesson XI.

CAPTIVITY OF THE TEN TRIBES

December 11, 1904

2 Kings 17: 6-18. Commit to memory vs. 16-18. Read 2 Kings 16: 1 to 18: 12.

GOLDEN TEXT—The face of the Lord is against them that do evil.—1 Peter 3: 12.

6 In the ninth year of Hoshea the king of Assyria took Samaria, and carried Israel away into Assyria, and placed them in Halah and in Habor ²by the river of Gozan, and in the cities of the Medes.

7 ³For so it was, that the children of Israel had sinned against the Lord their God, ⁴which had brought them up out of the land of Egypt, from under the hand of Pharaoh king of Egypt, and had feared other gods,

8 And walked in the statutes of the ⁵heathen, whom the Lord cast out from before the children of Israel, and of the kings of Israel, which they ⁴had made.

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

10 And they set them up ⁶images and ⁷groves in every high hill, and under every green tree;

11 And there they burnt incense in all the high places, as did the ⁵heathen whom the Lord carried away before them; and wrought wicked things to provoke the Lord to anger:

12 ⁸For they served idols, whereof the Lord had said unto them, Ye shall not do this thing.

13 Yet the Lord testified ⁹against Israel, and ⁹against Judah, ¹⁰by all the prophets, and by all the

seers, saying, Turn ye from your evil ways, and keep my commandments and my statutes, according to all the law which I commanded your fathers, and which I sent to you ¹¹by my servants the prophets.

14 Notwithstanding they would not hear, but hardened their ¹²necks, like to the neck of their fathers, ¹³that did not believe in the Lord their God.

15 And they rejected his statutes, and his covenant that he made with their fathers, and his testimonies which he testified ⁹against them; and they followed vanity, and became vain, and went after the ⁵heathen that were round about them, concerning whom the Lord had charged them, that they should not do like them.

16 And they ¹⁴left all the commandments of the Lord their God, and made them molten images, even two calves, and made ¹⁵a grove, and worshipped all the host of heaven, and served Baal.

17 And they caused their sons and their daughters to pass through the fire, and used divination and enchantments, and sold themselves to do ¹⁶evil in the sight of the Lord, to provoke him to anger.

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

Revised Version—1 unto; 2 on; 3 And it was so, because; 4 omit had; 5 nations; 6 pillars; 7 Asherim upon; 8 and; 9 unto; 10 by the hand of every prophet, and of every seer; 11 by the hand of my servants; 12 neck; 13 who believed not; 14 forsook; 15 an Asherah; 16 that which was evil.

THE LESSON EXPLAINED

Time and Place—Late in 722 B.C., or early in 721 B.C.; Samaria, the capital of Israel.

Connection—God had long before threatened judgment upon his people if they should persist in sin: (for example, Lev. 26: 33; Deut. 28: 36). The time had now come. The judgment came through Assyria and its armies; verses 1-4 tell of the first stages of it, v. 5 of the three years' siege of Samaria, the capital.

I. CARRIED CAP-

TIVE.—1. In the ninth year of Hoshea (king of Israel); six years after Hezekiah had become king of Judah. Hoshea means "salvation," yet in his reign the kingdom was destroyed. The king of Assyria; probably Sargon, the successor of Salmanneser who began the siege, v. 3. Took Samaria. "Samaria," says Sargon in an inscription found in the great library rooms of his palace at Khorsabad, "I besieged and captured; 27,290 of its inhabitants I carried away; fifty chariots I collected from them; the rest I allowed to keep their property." Carried Israel . . . into Assyria; from 1300-600 B.C. the leading power in the East. Halah; probably not far from Habor. Habor by (on) the river of Gozan; a northern tributary of the Euphrates, a little south of the latitude of Antioch in Syria. Cities of the Medes; a region southwest of the Caspian Sea and including the modern Persia.

II. BECAUSE OF DISOBEDIENCE—7; 8. For

Israel had sinned. Their sin had ripened into a terrible harvest. Against the Lord their God (read the whole verse). What black ingratitude it describes! Feared (reverenced and worshipped)



The Assault on the City

other gods; in spite of the First Commandment. Walked in the statutes; followed the (religious) customs and observances. Of the nations (Rev. Ver.). Part of Israel's sins and idolatries were derived from the nations who dwelt in Canaan when they came to it from Egypt. Whom the Lord cast out (from their land); because of the very sins Israel had imitated, Lev. 18: 24, 25. And of the kings of Israel. Another part of Israel's sins could be traced to their kings, like Jeroboam (1 Kgs. 12: 28, 29), and Ahab, 1 Kgs. 16: 31. (See also v. 16.)

8-12. Did secretly. Evil-doers hate the light, John 3: 20. Israel pretended to be worshipping God, while they really worshipped idols. Now follows a list of their sins. Built high places; mounds for sacrifice. God had appointed one temple and one altar, Deut. 12: 14. From the tower of the watchman (a solitary place for keeping guard over flocks and herds) to the fenced cities; as we might say, in country and town. Set up pillars (Rev. Ver.); used in the worship of Baal. Asherim (Rev. Ver.); images of the vile goddess, Ashtoreth. Burned incense; an emblem of prayer. They served idols; like Jeroboam's calves. The Lord had said (in

the First and Second Commandments) . . . ye shall not. They had sinned with full knowledge of God's will.

III. AFTER WARNINGS.—13-15. The Lord testified. By loving invitations and solemn warnings the Lord showed His eagerness to bless, His unwillingness to punish. By prophets, and . . . seers; men who spoke for God. Turn ye. The back towards sin, the face God-wards, this is the repentance that brings blessing. They would not hear. God's loving words fell on heedless ears. Hardened their necks; like oxen setting their necks obstinately in the way they are bound to go. Rejected. They had not held to the covenant of Sinai, Ex. 19: 5-8. Followed vanity ("nothingness", a fit name for the idols which could give no help), and became vain ("weak," "helpless"). Sin saps strength.

16-18. Left . . . the Lord their God. In forsaking the true God they opened the door for the false gods. The charges of vs. 7-12 are now repeated with three additions: (1) Worshipped . . . the host of heaven; the stars. Star worship had probably been brought in from Assyria and Babylon. (2) Caused . . . sons . . . daughters . . . to pass through the fire; burnt them as an act of worship to the heathen God, Moloch, 2 Chron. 28: 3. (3) Used divination and enchantments; seeking by magic to know future events, forbidden in Deut. 18: 10, 11. Sold themselves. Sin is the worst kind of slavery. The Lord was very angry; with glowing hatred of evil. Removed; sent them into a captivity, with no return (see v. 23).

DAILY READINGS

M.—Captivity of the ten tribes, 2 Kings 17: 1-12. T.—Captivity of the ten tribes, 2 Kings 17: 13-23. W.—Solemn warning, Deut. 30: 11-20. Th.—Judgments, Isa. 9: 8-17. F.—Result of disobedience, Prov. 1: 20-33. S.—A greater sin, Heb. 10: 23-31. S.—"Except ye repent," Luke 13: 1-10.

Lesson Hymns—Book of Praise, 129: 144; 100 (Ps. Sel.); 77: 586 (from PRIMARY QUARTERLY); 127. Shorter Catechism—Ques. 55. What is forbidden in the third commandment? A. The third commandment forbiddeth all profaning or abusing of any thing whereby God makes himself known.

Prove from Scripture—That sin will be punished.

FOR FURTHER STUDY

Juniors—What was Samaria? By what people was it captured? How long had the siege lasted?

6 Who was king of Israel at the time of the Lesson? What king of Assyria took Samaria? What did he do with many of its inhabitants?

7, 8 Against whom had Israel sinned? What had

God done for their nation? What did their sin show? By what nations had they been led astray? By what two of their kings especially?

9-12 What did the people of Israel pretend? What were they really doing? Which Commandments had been broken? In what way?

13-18 Through whom did God warn Israel? How did they treat these warnings? What was their great sin? In what way did God show His anger?

Seniors and the Home Department—Of what king had Hoshea become a vassal? (v. 3.) What had offended this king? (v. 4.) How did he show his displeasure? (v. 5.)

1 During what period was Assyria supreme in the East? Give the date of the fall of Samaria. How many Israelites were carried away as captives? Whither were they taken?

7-12 Why did Israel deserve punishment? To what two sources is their sin traced? In what did it consist? Why was it without excuse? Show that knowledge adds to the guilt of wrongdoing. (Matt. 21: 23-32.)

13-15 To what is Israel's obstinacy likened? What law illustrated in their history? (Gal. 6: 7, 8.)

Seek - Further Questions—Give Micah's prediction of the fall of Samaria. What proverb describes "the way of the transgressor?"

Topics for Brief Papers—(To be ready on the day of the Lesson)—1. The captivity of the ten tribes. 2. The sinner's harvest.

THE LESSON IN LIFE

1. The king of Habit Land is waiting to pounce upon us and carry off to his dungeons by the River of Despair all who are practising an evil life.

2. "Late, late, so late! and dark the night and chill! Late, late, so late! but we can enter still. Too late, too late! ye cannot enter now"

3. Jason and his companions in search of the Golden Fleece were so charmed with the music of Orpheus, their companion, that they laughed at the songs of the sirens who had lured many a sailor to his ruin—A heart filled with heavenly melody will find no attraction in the voices of evil.

4. God scoops out the ocean-bed, and cuts the river-channel, and piles up the mountains, but He never forces the human will. If we will we can reject His mercy, and if we will we can accept its offers.

5. The day of grace will close for us all. The slough of Justice will come up with the impenitent at last. "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap."

FOR WRITTEN ANSWERS

1. To what nation did the Israelites become captive? Whither were they taken?.....

2. Describe the sin of Israel?.....

3. Why was this sin specially great?.....

Lesson XII.

REVIEW

Dec. 18, 1904

Read the Lessons for the Quarter. Commit to Memory the Golden Texts for the Quarter.

GOLDEN TEXT
 Luke 4 : 18. Thou shalt worship the Lord thy God,
 and him only shalt thou serve.

CATECHISM
 Questions 43-55.

PROVE FROM SCRIPTURE
That God seeks true worshippers.

LESSON HYMNS
 Book of Praise, 22; 313; 119 (Ps. Sel.); 14; 520 (from
 PRIMARY QUARTERLY); 549.

DAILY READINGS

M.—The widow's oil increased, 2 Kings 4 : 1-7.
 T.—Elisha and the Shunammite, 2 Kings 4 : 25-37.
 W.—Elisha and Naaman, 2 Kings 5 : 1-14.
 Th.—Elisha at Dothan, 2 Kings 6 : 8-23.
 F.—Joash repairs the temple, 2 Kings 12 : 4-15.
 S.—Hezekiah reopens the temple, 2 Chron. 29 : 18-31.
 S.—Captivity of the ten tribes, 2 Kings 17 : 6-18.

REVIEW CHART—Fourth Quarter

FROM ELIJAH TO ISAIAH.	LESSON TITLE	GOLDEN TEXT	LESSON PLAN
I.—2 Kgs. 2 : 12-22.	Elisha succeeds Elijah.	Let a double portion of thy spirit be upon me. 2 Kings 2 : 9.	1. The new prophet. 2. The doubting scholars. 3. The confirming miracle.
II.—2 Kgs. 4 : 1-7.	The Widow's Oil Increased.	Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed. Ps. 37 : 3.	1. The widow's appeal. 2. The prophet's command. 3. The miraculous supply.
III.—2 Kgs. 4 : 25-37.	Elisha and the Shunammite.	The gift of God is eternal life through Jesus Christ our Lord. Rom. 6 : 23.	1. The sorrowing mother. 2. The helpless servant. 3. The powerful prophet.
IV.—2 Kgs. 5 : 1-14.	Elisha and Naaman.	Heal me, O Lord, and I shall be healed; save me, and I shall be saved. Jer. 17 : 14.	1. Naaman at home. 2. Before Israel's king. 3. Before Israel's prophet. 4. At the Jordan.
V.—2 Kgs. 6 : 8-23.	Elisha at Dothan.	The angel of the Lord encampeth round about them that fear him, and delivereth them. Ps. 34 : 7.	1. The patriot prophet. 2. The dismayed servant. 3. The divine defence.
VI.—2 Kgs. 11 : 1-16.	Joash, the Boy King.	When the righteous are in authority, the people rejoice. Prov. 29 : 2.	1. A slaughter. 2. A rescue. 3. A plot. 4. A coronation.
VII.—2 Kgs. 12 : 4-15.	Joash Repairs the Temple.	We will not forsake the house of our God. Neh. 10 : 39.	1. The king's command. 2. The priests' neglect. 3. The people's gifts. 4. The workers' faithfulness.
VIII.—Isa. 1 : 1-9, 16-20.	Isaiah's Message to Judah.	Cease to do evil; learn to do well. Isa. 1 : 16, 17.	1. A divine accusation. 2. A divine threatening. 3. A divine requirement. 4. A divine invitation.
IX.—Isa. 28 : 1-13.	World's Temperance Sunday.	They also have erred through wine, and through strong drink are out of the way. Isa. 28 : 7.	1. A crown lost. 2. A crown gained. 3. A crown despised.
X.—2 Chron. 29 : 18-31.	Hezekiah Reopens the Temple.	Them that honor me I will honor. 1 Sam. 2 : 30.	1. Preparation. 2. Sacrifice. 3. Praise.
XI.—2 Kgs. 17 : 6-18.	Captivity of the Ten Tribes.	The face of the Lord is against them that do evil. 1 Pet. 3 : 12.	1. Carried captive. 2. Because of disobedience. 3. After warnings.
XIII.—Isa. 9 : 1-7.	The Prince of Peace. (Christmas lesson).	His name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Isa. 9 : 6.	1. A great light. 2. A great deliverance. 3. A great king.

ASK YOURSELF

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

Also—Say to yourself, or get some one to hear you, the Shorter Catechism for the Quarter.

FOR WRITTEN ANSWERS

[This leaf, with Record of Study, Offerings, and Attendance on page 128, may be detached, if so desired, by Members of the HOME DEPARTMENT.]

- Lesson I. By what miracle did Elisha show himself to be Elijah's successor?
- Lesson II. How did the woman in the Lesson show her faith?
- Lesson III. What proof in the Lesson of the power of prayer?
- Lesson IV. What persons helped in the cure of Naaman? What did each do?
- Lesson V. For what did Elisha pray? How was he answered?
- Lesson VI. Who planned the coronation of Joash? Whose help did he obtain?
- Lesson VII. How did Joash get money to repair the temple?
- Lesson VIII. What invitation does the Lord here give to his sinning people, and what promise?
- Lesson IX. Against what sin did Isaiah warn Judah? How was his warning received?
- Lesson X. Describe the services at the reopening of the temple by Hezekiah.
- Lesson XI. Whither was Israel sent into captivity? Wherefore?
- Lesson XIII. What titles are given to the Messiah in the Lesson? How is His kingdom described?

Lesson XIII.

THE PRINCE OF PEACE

December 25, 1904

Isaiah 9: 1-7. Commit to memory vs. 6, 7. Read Luke 2: 1-20.

GOLDEN TEXT—His name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.—Isaiah 9: 6.

1 Nevertheless the dimness *shall not be such as was in her vexation*, when at the first he lightly afflicted the land of Zebulun, and the land of Naphtali, and afterward did more grievously afflict her by the way of the sea, beyond Jordan, in Galilee of the nations.

2 The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined.

3 Thou has multiplied the nation, and not increased the joy: they joy before thee according to the joy in harvest, and as men rejoice when they divide the spoil.

4 For thou hast broken the yoke of his burden, and the staff of his shoulder, the rod of his

oppressor, as in the day of Mid'ian.

5 For every battle of the warrior is with confused noise, and garments rolled in blood; but *this shall be* with burning and fuel of fire.

6 For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

7 Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this.

Revised Version—1 But there shall be no gloom to her that was in anguish. In the former time he brought into contempt the land, but in the latter time hath he made it glorious by the way of the sea; 2 dwell; 3 thou hast increased their joy; 4 Put "thou hast broken" after "oppressor"; 5 call the armour; 6 armed man in the tumult; 7 the; 8 Omit but this; 9 even be for burning; 10 for; 11 Omit the; 12 of; 13 establish; 14 uphold; 15 righteousness; 16 shall.

THE LESSON EXPLAINED

Time and Place—734 to 732 B.C.; Jerusalem, the home of Isaiah.

Connection—Verses 21, 22 of ch. 8 picture a time of great distress in the northern-most regions of Israel, owing to an Assyrian invasion. The Lesson points to a deliverance of the whole land from her enemies, in which these distant parts will share.

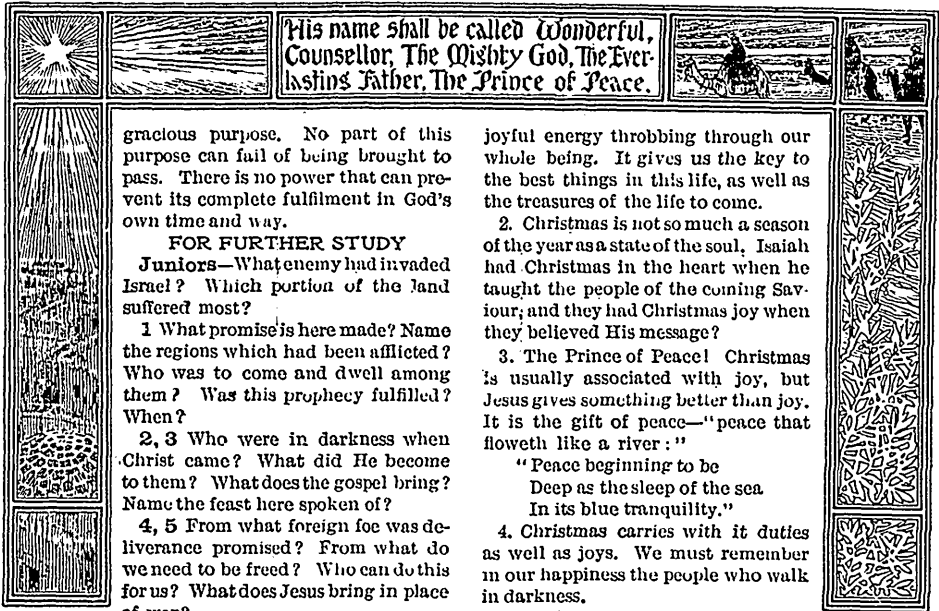
I. A GREAT LIGHT.—1. There shall be no gloom (Rev. Ver.). It will disappear, like the darkness before the rising sun. To her that was in anguish. See Connection. In the former time he brought into contempt; when the northern part of the land was over-run by the Syrians (1 Kgs. 15: 20) and later by the Assyrians, 2 Kgs. 15: 29. Zebulun . . . Naphtali; "Lower and Upper Galilee." (Cambridge Bible.) But in the latter time hath he made it glorious (Rev. Ver.). As the northern districts have suffered greatly, they will receive high honor. The way of the sea; the district west of the sea of Galilee. Beyond Jordan; east of the river. Galilee of the nations; here only the northern-most corner of Upper Galilee. Though claimed by the Israelites, its inhabitants were largely from other "nations." These three regions had borne the chief brunt of the Assyrian attack. Theirs will be the greater glory. This prophecy was completely fulfilled when Jesus, the Messiah, dwelt there, Matt. 4: 14-16.

2, 3. The people . . . in darkness. "All the world was 'in darkness' when Christ came, but here the Jews especially seem to be meant." (Pulpit Commentary.) The land of the shadow of death; a darkness like that of the lower world. Have seen a great light. This prophecy was to be partially fulfilled soon, when the two kings whom Judah feared (ch. 7: 1, 2) would be destroyed (ch. 7: 14-16); but completely later, when Jesus, the "Light of the World" (John 8: 12), the "Sun of Righteousness" (Mal. 4: 2) should appear. Thou hast multiplied the nation. How wonderfully this has come to pass! God's kingdom, confined at first to the little Jewish nation, has spread throughout the world.

Thou hast increased their joy (Rev. Ver.). The gospel of Jesus carries joy wherever it goes, Acts 8: 8. Joy of harvest; a reference to the glad harvest feast of Tabernacles, Ex. 23: 16. Divided the spoil; after a victory.

II. A GREAT DELIVERANCE.—4, 5. Thou hast broken; two promises wrapped up in one; first, freedom from the Assyrian; second, freedom from sin. This last Jesus gives to all, Mark 2: 10. The yoke of his burden; the yoke which burdened him. Staff of his shoulder; the staff with which he was beaten. Rod of his oppressor (literally, "driver"); like those in Egypt, Ex. 5: 6. Sin is a hard taskmaster. As in the day of Mid'ian; when Gideon routed his foes, Judg. 7: 1-23. Read v. 5 as in the Rev. Ver. A bonfire is to be made of all the warrior's accoutrements. War itself will be burned up, and a kingdom of peace established (see ch. 11: 1-10).

III. A GREAT KING.—6, 7. For unto us a child is born; a picture of the future. Only one Child, even Jesus, has answered to the description that follows. A son is given. Jesus was Son of God and Son of man. The government . . . upon his shoulder. The work of ruling is regarded as a burden. His name; all that is included in His character. Wonderful; in His teaching (Matt. 7: 28); His doings (Matt. 8: 27); His birth, death, resurrection, ascension. Counsellor; having all wisdom, Col. 2: 3. The mighty God. See Ps. 45: 6; Heb. 1: 8. The everlasting Father; because He will rule in a fatherly, that is, a tender and pitiful manner. Prince of Peace. See the song of the angels, Luke 2: 14. V. 7 declares that the Messiah, the descendant and heir of David, will rule over an enduring, prosperous, peaceful, growing kingdom. The guarantee of this is the zeal of the Lord of hosts, that is, God's intense love, which will not allow His purpose of grace to His people to fail. All created things—the unscen multitudes of angels, the forces of Nature, the influences that move the minds of men are under His control, and are all working out His



gracious purpose. No part of this purpose can fail of being brought to pass. There is no power that can prevent its complete fulfilment in God's own time and way.

FOR FURTHER STUDY

Juniors—What enemy had invaded Israel? Which portion of the land suffered most?

1 What promise is here made? Name the regions which had been afflicted? Who was to come and dwell among them? Was this prophecy fulfilled? When?

2, 3 Who were in darkness when Christ came? What did He become to them? What does the gospel bring? Name the feast here spoken of?

4, 5 From what foreign foe was deliverance promised? From what do we need to be freed? Who can do this for us? What does Jesus bring in place of war?

6, 7 What names here given to Jesus?

Seniors and the Home Department—What had caused distress in Israel? How does Isaiah give comfort?

1-3 How is the former condition of Israel described? What is its future condition to be? Whose coming was to bring this about? Who called Jesus the glory of Israel? (Luke 2: 31.)

4, 5 From what two enemies is deliverance promised? Who can make us free? (John 12: 36.) What is to be a mark of the Messiah's kingdom? How does Micah describe a time of peace? (Mic. 4: 3.)

6, 7 Explain each name here given to the Messiah? How does Daniel describe the kingdom of God? (Dan. 2: 44.)

Seek-Further Questions—What promise concerning His kingdom was made to David? In what words did the angels announce to the shepherds the birth of Jesus?

Topics for Brief Papers (To be ready on the day of the Lesson)—1. The birth of Jesus. 2. The Light of the World.

THE LESSON IN LIFE

1. How did the notion get into anyone's mind that religion is gloomy? Religion of the right sort makes music in the heart, gives spring to the step, sends a

joyful energy throbbing through our whole being. It gives us the key to the best things in this life, as well as the treasures of the life to come.

2. Christmas is not so much a season of the year as a state of the soul, Isaiah had Christmas in the heart when he taught the people of the coming Saviour, and they had Christmas joy when they believed His message?

3. The Prince of Peace! Christmas is usually associated with joy, but Jesus gives something better than joy. It is the gift of peace—"peace that floweth like a river:"

"Peace beginning to be
Deep as the sleep of the sea
In its blue tranquillity."

4. Christmas carries with it duties as well as joys. We must remember in our happiness the people who walk in darkness.

"The restless millions wait the light

Whose dawning maketh all things new."

5. No Christmas carol is complete without a missionary stanza. The glad tidings are to be for all people.

"His name forever shall endure,
Last like the sun it shall:
Men shall be blessed in Him, and blessed
All nations shall Him call."

DAILY READINGS

M.—The Prince of Peace, Isa. 9: 1-7. T.—The Lord our righteousness, Jer. 23: 1-6. W.—Foretold, Acts 3: 18-26. Th.—The manger, Luke 2: 1-7. F.—The angel's song, Luke 2: 8-19. S.—Simeon's song, Luke 2: 25-35. Sa.—The wise men, Matt. 2: 1-11.

Lesson Hymns—Book of Praise, 26; 30; 32 (Ps. Sel.), 319; 520 (from PRIMARY QUARTERLY); 34.

Shorter Catechism—*Ques. 56. What is the reason annexed to the third commandment? A. The reason annexed to the third commandment is, That however the breakers of this commandment may escape punishment from men, yet the Lord our God will not suffer them to escape his righteous judgment.*

Prove from Scripture—*That Christ rules the universe.*

FOR WRITTEN ANSWERS

1. Write down from memory the names by which the "Child" is here called.....

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2. Describe the kingdom which Christ was to establish

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SCHOLAR'S REGISTER

OCTOBER-DECEMBER, 1904

[This Record, with questions for written answers to be found on page 125, may be detached for Quarterly Report by members of the HOME DEPARTMENT.]

Name Address Class

DATE	S.S. ATTENDANCE	MEMORY VERSES	CATYCHISM	TIME SPENT IN LESSON STUDY	CONTRIBUTIONS	CHURCH ATTENDANCE	PREACHER	TEXT
1904								
Oct. 2...								
Oct. 9...								
Oct. 16...								
Oct. 23...								
Oct. 30...								
Nov. 6...								
Nov. 13..								
Nov. 20..								
Nov. 27..								
Dec. 4....								
Dec. 11...								
Dec. 18...								
Dec. 25...								
Totals ...								

“I WILL STAND UNDER IT MYSELF”

The young man who said that, had built a fountain with his own hands. Stone by stone, he had brought the material from the neighboring fields, and stone by stone he had built it up into picturesque arches that spanned the artificial pond on the lawn. Now, the day had come when the scaffolding was to be knocked away, and the strength of his work should appear to all, for there had been some people who had doubted his knowledge and ability to build an arch that would surely hold. To all doubting onlookers he had made just one remark: “When the time comes to knock the supports away, I will go and stand under the middle arch, and if it falls it will fall on me. But it won't fall, for I know the principles on which I've worked.”

He did what he said he would do. There they stood in the sight of all, firm and steadfast, both the man and his work. Now, that his work was proved and congratulations were showering upon him, he had just the same simple answer to make: “I should not have built it at all, if I had not been willing to stand under it myself.”

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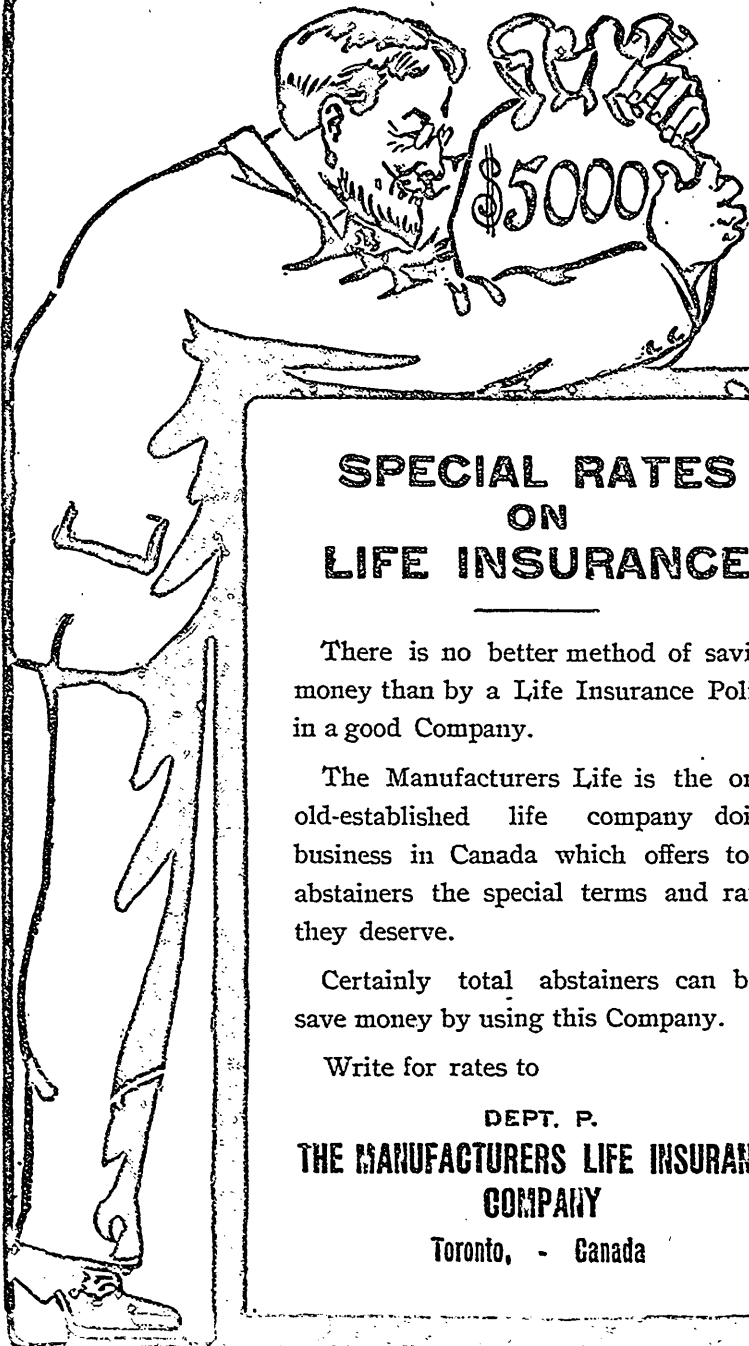
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