

# The Home Study Quarterly

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

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## "White as Snow"

Near Tarbet, on Loch Lomond, in Scotland, is a lonely little pool in a hollow on the mountainside, named Fairy Loch. Looking into it, a great many colors may be seen in the water because of the varied materials forming the bottom. A legend says that the fairies used to dye things for the people round about, if a specimen of the desired color were left at sunset along with the cloth.

One evening a shepherd left beside the loch the fleece of a black sheep, and placed upon it a white woolen thread to show that he wished the fleece dyed white. But the fairies could not dye a black fleece white. In despair, so the legend goes on, they threw all their colors into the loch, giving to it its present strange look, and then disappeared forever.

In the Bible there is a beautiful promise in which God says to us: "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." His power to cleanse us from sin knows no limit. We have but to trust Him, and the cleansing we so sadly need shall be ours.



## "My Canticle Divine"

By Rev. Andrew Robertson, D.D.

The Supplemental Hymn for this Quarter, Hymn 97, Book of Praise, comes to us without any name attached. It was turned into English by a man whose name we know, but its writer sang it first in German, and his name has been forgotten. Very much of the beauty and joy and freedom of life has come this way; all are ours, but the men and women who won these things for us remain unknown save by their gifts to us.

This hymn is really a song about a song. The writer sings about his "canticle divine". Now a canticle is simply a little song, and this man's little song is made up of just five words—"May Jesus Christ be praised." That little song means everything to him. He is always caroling it wherever he goes, and he finds that his song brings to him such good cheer that he would gladly share it with "earth's wide circle round".

First of all, it gives the glad keynote to life. Every day, as well as the day he hears "the sweet church bell", is crowned by this high note. That is worth knowing. Some folk think carols are only for Christmas time: they sing them with good cheer,—"salute the happy morn". This man salutes every morn: he has a Christmas day every day in the year.

Secondly, you will see how this little song is this man's best defence. He is not always in the sunshine. Sometimes "evil thoughts molest", and again "the powers of darkness" creep around. But he finds his song is both shield and weapon. So no one is safer in all the world than he, since his song defends. If you know the story of Martin Luther and the wonderful romance of St. Patrick, you will know how strong and safe a song may keep a man.

Thirdly, and I would not miss it if I were you, it is easy to see how this song acts like a charm on its singer. Do you know what a charm is? Have you noticed the horseshoe over some one's door, the trinket on the watch chain, and asked what these meant "once upon a time"? When the evil thing fell in sadness on this man's mind, when earthly bliss passed away, and "earth's vain shadows" darkened him, he sang his song

again, and all his fears were charmed away by the magic of that sweet name.

Much more could be said about your hymn, but need not. When Bunyan's Pilgrim came to the hardest part of the journey, he heard some one singing on the road in front of him. There's always some one singing on the Pilgrim Road. They call it the pathway of sorrow and suffering, but it is the pathway of song also. "May Jesus Christ be praised!"

Toronto

### The Indian as a Citizen

By Rev. W. W. McLaren, M.A.

There are four ways in which we may try a man's citizenship, namely: the kind of home he has, the interest he takes in education, his attitude to law, and the religion he professes and exhibits. Let us test the Indian by these attributes.

The Indian home varies very much. The worst are heaps of mud, with no floors, no windows, a piece of cloth for a door and a hole in the roof for a chimney. No furniture is to be seen beyond some dirty quilts, brush or straw laid upon the ground, a chair or two, and an old sheet-iron stove constantly smoking. Dirt abounds everywhere.

This kind of home, we are glad to say, is being replaced by log or frame houses built like our own, with clean floors, simple furniture, good light and ventilation. The more Christian, and the better educated the Indian becomes, the better becomes his home. Many of our progressive Indians have residences furnished as well as their white neighbors, where one can have a meal or stay the night with the same pleasure as in our own homes.

More and more Indians go to school. Last year one-tenth of all the Indians in Canada were in attendance, and six out of every ten children were in school every day. On some reserves every healthy child between 6 and 18 attends. Not many white settlements have so good a record. The more civilized and industrious the Indians become, the more do they seek to have their children get a good English education. The result is seen in the homes of such parents and children. There you find the organ, the sewing-machine, the newspaper, the gramophone, good books,

healthy games, in fact all the things we love to have in our own homes.

The Indian obeys the law better than the white man. Christian Indians rarely figure in the courts. Unless tempted to drink the white man's fire water, few serious crimes are ever chargeable to the Indian. The majority are strictly honest. Respect for age and experience is inculcated from youth. Indians rarely give way to temper. They agree among themselves. There is less quarreling and fighting among Indian schoolboys in a month than among the same number of white boys in a week.

The Indian is a deeply religious man. Whatever his faith may be—he gives his heart to it. There are no agnostics or atheists among them. The nature of his religion is, as a result, manifest in his life. A casual walk about a reserve, a conversation with each Indian, a look at his home, will suffice to tell what religion he professes.

The glory of Christianity is revealed in the fact that the more Christian an Indian is the better is the Indian in character, in industry, in sobriety, in his home life, and in his relation with his fellows.

Birtle, Man.

### Pen Pictures of Great Prophets

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

#### III. ISAIAH

Isaiah was a citizen, perhaps a native, of Jerusalem. He spent his life within the walls of the capital. He knew the city street by street. The habits and fashions of the people were to him a familiar picture. The temple courts thronged with worshipers, the smoke of uncounted sacrifices floating above them, and, on the other hand, heathen rites and magic, with their idols and soothsayers, the luxury and vice on every side, the showiness and foppery of the women, the drunkenness in the streets and at banquets, the corruption of the judges, the oppression of the poor, the tyranny of those in authority and the insolence of the young and low in rank,—all this he portrays with the sureness and sweep of intimate knowledge. "Isaiah was Isaiah of Jerusalem", and in his pages he makes vivid and near to us the scenes

amidst which he moved, proclaiming his message with stern, compelling voice.

The great prophet loved Jerusalem with a passionate devotion. To him it was the centre of all the movements of history. There Jehovah dwelt, directing the world's happenings from His throne. God Himself was the Defender of the city, imparting to it a safety which its unrivaled military position and strong fortifications could not impart. Isaiah could not believe that Jerusalem would ever be captured. He was sure that, however foes might threaten it, the Lord would interpose and drive them back.

Isaiah was the friend of kings. So intimate was he with sovereign after sovereign, that it has been believed that he was of royal blood himself. At any rate he was admitted freely into the palace, and never hesitated to offer to the reigning monarch counsel, warning or consolation. How quickly, for example, on the threatening letter of Sennacherib to Hezekiah, followed the prophet's message of comfort and encouragement to the king!

From his watch-tower in Jerusalem Isaiah beheld stirring events in the nations round about. He saw Tiglath-pileser III., the great warrior king of Assyria, sweeping with his armies over Palestine and placing on the throne of Israel Hosea, its last king, as a reward for his submissive service. Before his eyes the siege of Samaria was begun by Shalmaneser and concluded by Sargon, and the people of Israel were carried away into captivity and perpetual oblivion. He watched the vast Assyrian host under Sennacherib coming up to the very walls of Jerusalem, to be overwhelmed with destruction, not by any human power, but by the angel of the Lord. And amidst all the turmoil and confusion, he stood steady as a rock, never ceasing to advise his people and their rulers to keep themselves free from entanglements with foreign states and to look to Jehovah alone in loyalty and trust. That way, he declared, lay safety and prosperity.

Isaiah has been finely called "the prophet of faith". Firm, unwavering trust in God was the outstanding feature in his character. Because he believed, he was a stranger to fear. He saw God in His heaven, and was

sure that all was right with the world. He was the living illustration of his own great word: "In quietness and in confidence shall be your strength."



### The Scriptures in Song

Rev. John T. Faris, in, *The Romance of the English Bible*, tells how in the seventh century A.D., "a laborer named Cædmon was employed at the abbey of Whitby, in Northumbria, England. He was an ignorant fellow, and so felt that he was unable to take part in the entertainment of those who gathered at the abbey on winter evenings. It was the custom to ask each person present to sing, accompanying himself on the harp. Cædmon, after listening to the songs of his companions, would steal away from the hall before he could be asked to take part in the entertainment.

"One night, after such an escape from the abbey, he must have fallen asleep thinking of his inability to sing, for he dreamed that a voice said, 'Sing to me.' When he answered that he could not sing, the voice said, 'Sing to me the first beginning of created things.' He thought he sang a hymn of praise to God.

"The next morning',—so the incident is told in, *The Ancestry of our English Bible*—'the story of his dream brought him before the Lady Abbess, and he was found to be possessed of a divine gift. For as soon as the monks translated any portion of the Bible story out of the Latin text, he immediately sang it to the accompaniment of his harp in short lines of Saxon verse.' The songs he sang were written down, and as Cædmon's Paraphrase of parts of the scriptures they have come down to us."



They say that God lives very high :  
But if you look above the pines  
You cannot see our God ; and why ?

But still I feel that His embrace  
Slides down by thrills, through all things  
made,  
Through sight and sound of every place.

BIBLE DICTIONARY FOR THIRD  
QUARTER, 1911

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

**A-bed'-ne-go.** The Babylonian name given to Azariah, one of Daniel's three companions.

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

**Az-a-ri'-ah.** See Hananiah.

**Bab'-y-lon.** The capital of the Babylonian empire, a city on the river Euphrates, 500 miles east of Jerusalem.

**Ba'-ruch.** The devoted friend and secretary of Jeremiah (Jer. 36 : 1-8).

**Chal-de'-ans.** Or Chaldees, a people dwelling originally on the shores of the Persian Gulf, who conquered Babylonia, and afterwards gave their name to the whole of that country.

**Dan'-iel.** A Jewish youth carried captive to Babylon by Nebuchadnezzar. He rose to one of the highest positions in the kingdom.

**Del-a-i'-ah.** One of the "princes" or officers of state at the court of King Jehoiakim.

**E-lish'-a-ma.** A scribe of Jerusalem in whose chamber Jeremiah's prophecies were placed for safe keeping.

**El'-na-than.** A person of influence at King Jehoiakim's court.

**Gem-a-ri'-ah.** One of those who vainly sought to deter Jehoiakim from burning the roll containing Jeremiah's prophecies.

**Ha'-math.** A place 50 miles northeast of Riblah.

**Han-a-ni'-ah.** 1. One of the prophets of the anti-Chaldean party in Jerusalem in the reign of Zedekiah, Jer. ch. 28. 2. One of Daniel's companions in Babylon.

**Hez-e-ki'-ah.** King of Judah, from about B.C. 725 to B.C. 697, a devoted servant of God, who began his reign by cleansing and repairing the temple.

**Hil-ki'-ah.** The high priest in the reign of Josiah who found the book of the law in the temple.

**I-sa'-iah.** The son of Amoz, the great prophet of Israel, whose labors extended from B.C. 740 to B.C. 701.

**Je-hoi'-a-kim.** Second son of Josiah, who was made king of Judah in B.C. 609 by Necho, king of Egypt, in place of his brother Jehoahaz, who was dethroned.

**Je-hu'-di.** The messenger sent by King Jehoiakim to ask Baruch for the roll of Jeremiah's prophecies and afterwards employed to read them.

**Jer-e-mi'-ah.** A great prophet of Judah, from B.C. 626 to B.C. 536.

**Jo-si'-ah.** King of Judah, B.C. 640 to B.C. 608. He destroyed idolatry in his kingdom and repaired the temple.

**Ko'-hath-ites.** The family descended from Kohath, son of Levi, whose duty it was to carry the sanctuary and its vessels in the wilderness.

**Ma-nas'-seh.** King of Judah from about B.C. 695 to B.C. 640, son and successor of Hezekiah.

**Medes.** A nation belonging to Asia, south of the Caspian Sea, who took part with the Persians in the capture of Babylon under Cyrus in B.C. 538.

**Mel'-zar.** From a Persian word meaning "steward". It is a title, not a proper name.

**Me-ra'-ri.** Son of Levi, and founder of one of the great Levitical families.

**Me'-shach.** The Babylonian name given to Mishael, one of Daniel's three companions.

**Mish'-a-el.** See Hananiah.

**Mo'-ras-thite.** A native of Moresheth, a town southwest of Jerusalem towards the Philistine country.

**Neb'-u-chad-nez'-zar.** The king of Babylon who carried the people of Judah as captives to Babylon in B.C. 586.

**Neb'-u-zar-a'-dan.** The chief of Nebuchadnezzar's bodyguard, who, after the capture of Jerusalem, was entrusted with the carrying out of the king's wishes and policy.

**Ner'-gal-sha-re'-zer.** One of the chief Babylonian officers who entered Jerusalem after its capture.

**Per'-sians.** The inhabitants of Persia, a country in Western Asia, whose king, Cyrus, conquered Babylon in B.C. 538.

**Rab'-mag.** Meaning "Chief of the Physicians", a high official title amongst the Babylonians.

**Rab'-sa-ris.** Meaning "Chief of the Princes", a Babylonian title of office.

**Rib'-lah.** A place between the two ranges of Lebanon and Anti-Lebanon where Zedekiah was brought before Nebuchadnezzar and had his eyes put out.

**Sam'-gar-ne'-bo.** See Nergal-sharezer.

**Sar-se'-chim.** See Nergal-sharezer.

**Sen-nach'-e-rib.** King of Assyria, from B.C. 705 to 681. He threatened Jerusalem with a siege in the reign of Hezekiah, but his army was destroyed. Twenty years later he was himself slain by his two sons, Adrammelech and Sharezer.

**Sha'-drach.** The Babylonian name given to Hananiah, one of Daniel's three companions.

**Sha'-phan.** A scribe in the reign of Josiah. To him Hilkiah gave the book of the law found in the temple. He read it privately, and afterwards to the king.

**Shi'-loh.** Between Bethel and Shechem, the chief Israelitish sanctuary during the period of the Judges.

**Zed-e-ki'-ah.** The name given by Nebuchadnezzar to Mattaniah, one of Josiah's sons, when he made him king of Judah in place of his nephew Jehoiachin.

## \* AN ORDER OF SERVICE : Third Quarter

## Opening Exercises

I. SILENCE.

II. SINGING.

Again, O loving Saviour,  
The children of Thy grace  
Prepare themselves to seek Thee  
Within Thy chosen place.  
Our song shall rise to greet Thee,  
If Thou our hearts wilt raise ;  
If Thou our lips wilt open,  
Our mouths shall show Thy praise.

*Glory be to Jesus,  
Let all His children say ;  
He rose again, He rose again  
On this glad day !*

—Hymn 364, Book of Praise

III. RESPONSIVE SENTENCES. Psalm 119 :  
9-11.

*Superintendent.* Wherewithal shall a  
young man cleanse his way ?

*School.* By taking heed thereto according  
to Thy word.

*Superintendent.* With my whole heart  
have I sought Thee :

*School.* O let me not wander from Thy  
commandments.

*All.* Thy word have I hid in mine heart,  
that I might not sin against Thee.

IV. SINGING.

Jesus, stand among us  
In Thy risen power,  
Let this time of worship  
Be a hallowed hour.

—Hymn 358, Book of Praise

V. PRAYER. Closing with the Lord's  
Prayer repeated in concert.VI. BIBLE WORK. From the Supplemental  
Lessons.VII. SINGING. Hymn 97, Book of Praise.  
(It is expected that this Hymn from the  
Supplemental Lessons will be memorized  
during the Quarter.)

VIII. READING OF LESSON PASSAGE.

IX. READ RESPONSIVELY. See SPECIAL  
SCRIPTURE READING IN THE TEACHERS'  
MONTHLY, in connection with each Lesson.X. SINGING. Psalm or Hymn selected.  
(This selection may usually be that marked,  
"From the PRIMARY QUARTERLY".)

## Class Work

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

I. ROLL CALL, by teacher or Class Secretary.

II. OFFERING ; which may be taken in a  
class envelope, or class and report envelope.  
The Class Treasurer may collect and count  
the money.III. RECITATION. 1. Scripture Memory  
Passages from the Supplemental Lessons, or  
Memory Verses in Lesson Helps. 2. Cate-  
chism.

IV. LESSON STUDY.

## Closing Exercises

I. SINGING. Psalm or Hymn selected.

II. PRAYER.

III. REVIEW FROM SUPERINTENDENT'S  
DESK ; which, along with the Blackboard  
Review, may include one or more of the fol-  
lowing items : Recitation in concert of  
Verses Memorized, Catechism, Question on  
Missions, Lesson Title, Golden Text and  
Heads of Lesson Plan. (Do not overload  
the Review : it should be pointed, brief and  
bright.)IV. RESPONSIVE SENTENCES. Philippians  
2 : 4, 5.

*Superintendent.* Look not every man on  
his own things,

*School.* But every man also on the things  
of others.

*All.* Let this mind be in you, which was  
also in Christ Jesus.

V. SINGING.

Jesus, I live to Thee,  
The loveliest and best ;  
My life in Thee, Thy life in me—  
In Thy blest love I rest.

—Hymn 284, Book of Praise

VI. BENEDICTION OR CLOSING PRAYER.

## Lesson I. ISAIAH'S PROPHECY CONCERNING SENNACHERIB July 2, 1911

### ERIB

**LESSON SETTING**—In the year B.C. 701, Sennacherib, king of Assyria, who had invaded Palestine, sent a detachment from Lachish with a letter to King Hezekiah, commanding him to surrender Jerusalem.

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

\*Memorize vs. 33-35. **THE LESSON PASSAGE**—Isaiah 37: 21-36. Study Isaiah 37: 14-38. Read Isaiah, chs. 36, 37.

21 Then Isai'ah the son of A'moz sent unto Hezeki'ah, saying, Thus saith the Lord <sup>1</sup> God of Is'ra'el, Whereas thou hast prayed to me against Sennach'rib king of Assyria :

22 This is the word which the Lord hath spoken concerning him ; The virgin, <sup>2</sup> the daughter of Zi'on, hath despised thee, and laughed thee to scorn ; the daughter of Jeru'salem hath shaken her head at thee.

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

24 By thy servants hast thou reproached the Lord, and hast said, <sup>3</sup> By the multitude of my chariots am I come up to the height of the mountains, to the <sup>4</sup> sides of Leb'anon ; and I will cut down the tall cedars thereof, and the choice fir trees thereof : and I will enter into <sup>5</sup> the height of his border, and the forest of his Carmel.

25 I have digged, and drunk water ; and with the sole of my feet <sup>6</sup> have I dried up all the rivers of <sup>7</sup> the besieged places.

26 Hast thou not heard <sup>8</sup> long ago, how I have done it ; and of ancient times, that I have formed it ? now have I brought it to pass, that thou shouldst be to lay waste <sup>9</sup> defenced cities into ruinous heaps.

27 Therefore their inhabitants were of small dower, they were dismayed and confounded ; they were as the grass of the field, and as the green herb, as the grass on the housetops, and as <sup>10</sup> corn blasted before it be grown up.

**Revised Version**—the ; <sup>2</sup> Omit the ; <sup>3</sup> With the ; <sup>4</sup> innermost parts of ; <sup>5</sup> his farthest height, the forest of his fruitful field ; <sup>6</sup> will I dry up ; <sup>7</sup> Egypt ; <sup>8</sup> how I have done it long ago, and formed it of ancient times ; <sup>9</sup> fenced ; <sup>10</sup> a field of corn before ; <sup>11</sup> sitting down ; <sup>12</sup> raging ; <sup>13</sup> of thy raging against ; <sup>14</sup> for that thine arrogance is come ; <sup>15</sup> that which groweth ; <sup>16</sup> in ; <sup>17</sup> out of mount Zion they that shall escape ; <sup>18</sup> perform this ; <sup>19</sup> unto ; <sup>20</sup> neither shall he come ; <sup>21</sup> shield ; <sup>22</sup> mount ; <sup>23</sup> he ; <sup>24</sup> And the ; <sup>25</sup> men arose.

**Daily Readings**—(Courtesy, I.B.R.A.)—M.—Isaiah's prophecy concerning Sennacherib, Isa. 37: 5-20.

T.—Isaiah's prophecy concerning Sennacherib, Isa. 37: 21-38. W.—A proud boast, 2 Chron. 32: 9-20.

Th.—Blasphemy rebuked, Ezek. 35: 10-15. F.—Pride humbled, Isa. 2: 10-22. S.—Trust in God, Ps. 31: 9-24. S.—God giveth victory, Ps. 76.

### THE LESSON EXPLAINED



ASSYRIAN CUIRASS

Hezekiah took Sennacherib's letter into the temple and laid it before the Lord in prayer. Vs. 14-20.

**I. SENNACHERIB'S PRIDE.**—21, 22. *Isaiah . . . sent unto Hezekiah.* The prophet was a trusted adviser of the king. **The Lord God of Israel**, whose people Sennacherib was threatening. **Thou**

**hast prayed** ; concerning the letter of Sennacherib (see Lesson Setting). **This is the word . . the Lord hath spoken.** Over against the threats of the king of Assyria is placed the decree of the almighty King of kings. **The virgin, the daughter of Zion** ; a name given to the fortress of Jerusalem, which the Assyrians would not be able to capture. **Shaken her head** ; a gesture of contempt (see Ps.

28 But I know thy <sup>11</sup> abode, and thy going out, and thy coming in, and thy <sup>12</sup> rage against me.

29 Because <sup>13</sup> thy rage against me, and <sup>14</sup> thy tumult, is come up into mine ears, therefore will I put my hook in thy nose, and my bridle in thy lips, and I will turn thee back by the way by which thou camest.

30 And this shall be <sup>15</sup> a sign unto thee, Ye shall eat *this* year <sup>16</sup> such as groweth of itself ; and <sup>17</sup> the second year that which springeth of the same ; and in the third year sow ye, and reap, and plant vineyards, and eat the fruit thereof.

31 And the remnant that is escaped of the house of Ju'dah shall again take root downward, and bear fruit upward :

32 For out of Jeru'salem shall go forth a remnant, and <sup>17</sup> they that escape out of mount Zi'on : the zeal of the Lord of hosts shall <sup>18</sup> do this.

33 Therefore thus saith the Lord concerning the king of Assyria, He shall not come <sup>19</sup> into this city, nor shoot an arrow there, <sup>20</sup> nor come before it with <sup>21</sup> shields, nor cast a <sup>22</sup> bank against it.

34 By the way that he came, by the same shall he return, and <sup>23</sup> shall not come <sup>19</sup> into this city, saith the Lord.

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

36 <sup>24</sup> Then the angel of the Lord went forth, and smote in the camp of the Assyrians a hundred and fourscore and five thousand : and when <sup>25</sup> they arose early in the morning, behold, they were all dead corpses.

22: 7 ; Jer. 18: 16 ; Lam. 2: 15, etc.). **At thee ; literally, " behind thee "** ; the foreign invader is pictured in full retreat, pursued by the scorn of Jerusalem's inhabitants.

**23-25. Whom ? What sort of Being ?** It is **the Holy One of Israel** whom the Assyrians have defied. **The multitude of my chariots** ; literally, " the chariots of my chariots ", that is, my innumerable chariots. **Height of the mountains** ; which cannot hinder his progress. **Innermost parts of Lebanon** (Rev. Ver.). Lebanon, the northern mountain bulwark of Israel, stands here for the whole land ; it is the Lebanon country. By the " innermost parts " are meant Jerusalem, the capital. **Cut down . . cedars . . fir trees** ; for building palaces, fleets and machines of war. **His farthest height** (Rev. Ver.) ; that is, Jerusalem. **The forest of his fruitful field** (Rev. Ver.) ; a picture of Jerusalem's strength and beauty. **I have digged** ; that is, wells, after having used up the water in the

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

streams of Palestine. **Dried up all the rivers** (literally, " Nile streams ") of **Egypt** (Rev. Ver.); an empty boast, since no Assyrian army had ever yet set foot in Egypt, nor did Sennacherib himself do so.

**26-29. I have done it. . I have formed it.** Jehovah again speaks. The Assyrian had simply been carrying out His purposes. **As the grass on the housetops**; the flat, earth-covered roofs of Eastern houses, on which grass sprang up, a feeble growth and easily withered. **As corn (grain) blasted, etc.**; by a scorching east wind. **I know, etc.** Every movement of the Assyrian is under God's eye. **My hook in thy nose**; to drag him back, like a roaring, raging beast. **Bridle in thy lips**; the thong or rope by which captives were led about. **So God will turn the Assyrians back from Israel.**

**II. HEZEKIAH'S SIGN.—30-32.** **The sign unto thee, etc.** (Rev. Ver.). The verse means that farming operations in Judah, suspended because of the Assyrian invasion, would begin again in the third year. This would be the sign that the Lord had foretold the deliverance from the Assyrian. **The remnant. . escaped**; the people of Judah who are left. **Take root downward**; be firmly established. **Bear fruit**; grow in power and prosperity. **The zeal of the Lord**; His love for His people and His wrath against their foes.

**III. JERUSALEM'S SAFETY.—33-36.** **He shall not come into this city**; because the Lord is its Defender. **Shields**; required for protection against the darts and stones or fiery torches, thrown out by the besieged. **Bank**; of earth, on which the besiegers might fight on a level with the besieged. **For mine own sake**; so as to prove Himself faithful. **My servant David's sake.** So God shows mercy to the descendants of those who love Him, Ex. 20 : 5, 6. V. 36 tells of the destruction of the Assyrian army.

**THE GEOGRAPHY LESSON**



The range of hills known as the Mount of Olives, facing Jerusalem on the east and separated from it by the valley of the Kidron, includes three well defined summits: (1) Galilee or Scopus, due north-

east of the temple site and about a mile distant; (2) The Ascension, due east of the temple site and distant about three-quarters of a mile; (3) The Mount of Offense, the southern outlier of the range

to the south. It may have been on Mount Scopus that the detachment sent by Sennacherib to demand the surrender of Jerusalem, pitched their tents.

**LESSON QUESTIONS**

**21, 22** Who sent a message to King Hezekiah? Whose word concerning Sennacherib did Isaiah bring? What was the fortress of Jerusalem called? Explain "bath shaken her head". In which Psalm is God called His people's "Refuge and Strength"? (Ps. 46 : 1.)

**23-29** Whom had the Assyrian defied? What vain boast regarding Egypt is put in the Assyrian's mouth? Whose purpose had he really been carrying out? Where does the Lord call the Assyrian the rod of His anger? (Isa. 10 : 5.)

**30-32** To whom did the Lord give a sign? What was this? What would it show? What promise was made concerning the people of Judah who should escape from the Assyrian?

**33-36** Describe the destruction of Sennacherib's army.

**FOR DISCUSSION**

1. Prayer as a weapon of defence.
2. How God overrules evil for good.

**A LESSON FOR LIFE**

Longfellow's poem, The Beleaguered City, is founded on a legend that once the city of Prague was besieged at midnight by an army of evil spirits. But when the old cathedral bell tolled out the hour of morning prayer, the spectral host fled down the broad valley. The lesson of the legend is that prayer is mightier than the temptations that beleaguer the soul, and will surely win the victory over them.

**Prove from Scripture—That we should take our troubles to God.**

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

**The Question on Missions—(CANADIAN PROBLEMS: July, The Jews in Canada.)—1.** How many Jews are there in Canada? Over 100,000, chiefly in the larger towns and cities. They are mostly from Russia; but there are many also from Great Britain, Germany, Austria, Hungary, Holland, Roumania and Palestine. They speak the language of the country from which they come; but, in addition, most of them speak Yiddish, a sort of corrupt German understood by nearly all Jews.

**Lesson Hymns—Book of Praise, 97** (Supplemental Lesson); 264; 273; 34 (Ps. Sel.); 304 (from PRIMARY QUARTERLY); 272.

**FOR WRITTEN ANSWERS**

1. What did Hezekiah do with Sennacherib's letter? .....
2. How was the army of Sennacherib destroyed? .....

## Lesson II.

## THE SUFFERING SERVANT OF JEHOVAH

July 9, 1911

**LESSON SETTING**—The Lesson contains a description of the Servant of the Lord. This description is completely fulfilled only in Jesus Christ.

**GOLDEN TEXT**—The Lord hath laid on him the iniquity of us all.—Isaiah 53: 6.

Memorize ch. 53 : 4-6. **THE LESSON PASSAGE**—Isaiah 52 : 13 to 53 : 12. Read Isaiah 42 : 1-9 ; 49 : 1-13 ; 50 : 4-11.

13 Behold, my servant shall deal <sup>1</sup> prudently, he shall be exalted and <sup>2</sup> extolled, and <sup>3</sup> be very high.

14 <sup>4</sup> As many were astonished at thee ; his visage was so marred more than any man, and his form more than the sons of men :

15 So shall he sprinkle many nations ; <sup>5</sup> the kings shall shut their mouths at him : for *that* which had not been told them shall they see ; and *that* which they had not heard shall they <sup>6</sup> consider.

Ch. 53 : 1 Who hath believed our report ? and to whom <sup>7</sup> is the arm of the Lord <sup>8</sup> revealed ?

2 For he <sup>9</sup> shall grow up before him as a tender plant, and as a root out of a dry ground ; he hath no form nor comeliness ; and when we <sup>10</sup> shall see him, *there is* no beauty that we should desire him.

3 He <sup>11</sup> is despised and rejected of men ; a man of sorrows, and acquainted with grief ; and <sup>12</sup> we hid as it were *our* faces from him ; he was despised, and we esteemed him not.

4 Surely he hath borne our griefs, and carried our sorrows ; yet we did esteem him stricken, smitten of God, and afflicted.

5 But he was wounded for our transgressions, he was bruised for our iniquities : the chastisement of our peace was upon him ; and with his stripes we are healed.

6 All we like sheep have gone astray ; we have turned every one to his own way ; and the Lord

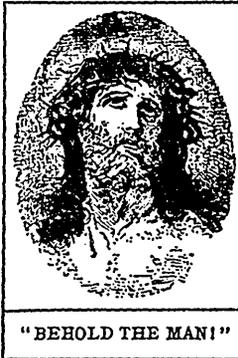
**Revised Version**—<sup>1</sup> wisely ; <sup>2</sup> lifted up ; <sup>3</sup> shall be ; <sup>4</sup> Like as ; <sup>5</sup> Omit the ; <sup>6</sup> understand ; <sup>7</sup> hath the ; <sup>8</sup> been revealed ; <sup>9</sup> grow up ; <sup>10</sup> Omit shall ; <sup>11</sup> was despised ; <sup>12</sup> as one from whom men hide their face he ; <sup>13</sup> yet he humbled himself and opened not his mouth ; as a lamb that is led to ; <sup>14</sup> that ; <sup>15</sup> yea, he opened not ; <sup>16</sup> By oppression and judgement he was taken away ; and as for his generation, who among them considered that he ; <sup>17</sup> they ; <sup>18</sup> although ; <sup>19</sup> and he ; <sup>20</sup> Omit hath ; <sup>21</sup> Omit he ; <sup>22</sup> yet he.

**Daily Readings**—(Courtesy, I.B.R.A.)—M.—The suffering servant of Jehovah, Isa. 52 : 13 to 53 : 12. T.—A Deliverer, Isa. 42 : 1-9. W.—Rejected ? Luke 23 : 13-25. Th.—Acquainted with grief, Matt. 26 : 36-46. F.—The sin bearer, 1 Pet. 2 : 19-25. S.—For us ! Rom. 5 : 1-11. S.—Humiliation and victory, Phil. 2 : 1-11.

## THE LESSON EXPLAINED

I. JEHOVAH'S SERVANT.—13-15. Behold, my (Jehovah is the Speaker) servant ; who has already been described as the ideal Prophet with a message for the whole world (ch. 42 : 1-9), and as One who has toiled hard (ch. 49 : 1-13), and suffered grievously (ch. 50 : 4-11), in carrying out His mission. Shall deal wisely (Rev. Ver.) ; and therefore shall prosper, win complete success. Exalted . . . extolled . . . very high ; a three-fold description of the Servant's coming glory, suggesting Christ's resurrection, ascension and enthronement. Astonied ; filled with horrified amazement. Visage . . . so marred ; as by abuse and agony. Sprinkle (Rev. Ver. Margin, "startle") many nations ; cause them to spring up in admiration. Kings shall shut their mouths ; in reverence as before a mighty Ruler. Not been told . . . not heard. So great a wonder had never before been known.

II. HIS SUFFERINGS.—Ch. 53 : 1-3. Who hath believed ? The prophet is speaking on behalf of his people. Our report ; what was told us concerning the Servant. No one believed this. So,



"BEHOLD THE MAN!"

when Jesus came, His own people did not believe that He was the Saviour, John 1 : 11. Arm of the Lord ; the Lord's power to save. Few saw this in Christ when He came. Grew up (Rev. Ver.) before him ; under God's watchful care. A tender plant ; a slender twig with little strength. Root out of a dry ground ; little likely to grow up into a strong and fruitful tree. Like these, Christ's kingdom was insignificant and unpromising in its beginnings. No form nor comeliness . . . no beauty ; nothing to indicate to the outward eye that He was a great King. Despised and rejected (literally, "manforsaken") ; one with whom people would have nothing to do. A man of sorrows . . . grief ; and therefore able to sympathize with all sufferers. We hid . . . our faces ; as from one marked with a disgusting disease.

4-6. Our griefs . . . our sorrows ; the penalties of the people's sin. These, they now see and confess, the Servant bore for them. Stricken ; as with a loathsome disease like leprosy. Smitten of God ; as if He Himself deserved the punishment He bore

for others. **Our transgressions** (acts of rebellion) . . . **our iniquities** (perverse and obstinate wanderings from God's ways). It was for these that the Saviour suffered. **Chastisement of our peace**; the punishment that brings to us the peace of forgiveness and cleansing. **Stripes . . . healed**. See 1 Pet. 2 : 24. **Like sheep . . . gone astray**; a picture of those who have wandered from God into ways of sin (compare Ps. 119 : 176; Matt. 9 : 36; 10 : 6; Luke 15 : 4). **Laid on him**; literally, "made to light on Him". **The iniquity**; our sin and the punishment that surely follows it, Num. 32 : 23; Ps. 40 : 12.

**7-9. Oppressed**; treated by those of His time as a harsh and cruel slave-driver treats those under him. **Yet he humbled himself** (Rev. Ver.); submitted to insult and wrong. **Opened not his mouth**; but silently endured all suffering because it was God's will, Ps. 39 : 9. **By oppression and judgement** (Rev. Ver.); that is, by a wrongful and tyrannous judgment, **he was taken away** (Rev. Ver.), to be put to death,—a true-to-life description of Jesus' trials and death. **As for his generation** (Rev. Ver.); the people of the Saviour's own time. **Who . . . considered** (Rev. Ver.)? They did not recognize that He was suffering for the sins of the world. **His grave with the wicked**. His enemies intended that Jesus should fill a criminal's grave. **With the rich**; pointing to Jesus' burial in Joseph's tomb (see Matt. 27 : 57-60).

**III. HIS TRUMPET.—10-12. Pleased the Lord**; not "gave the Lord pleasure", but "it was God's will". **His soul an offering for sin**; the reason for God's permitting the Servant to be put to death,—that so He might take away the sins of men. **See his seed**; those in all ages who shall be saved by His death. **Prolong his days**. Jesus died, but rose again; and lives forevermore. **Travail**; sufferings. **Satisfied**; with the result of all He has endured. **His knowledge**; the knowledge of Himself as Saviour. **Justify many**; cause them to be treated as righteous in God's sight for His sake. **With the great . . . strong**. His power shall be like that of a mighty monarch. **Because, etc.**; as a reward for His toil and sufferings.

**LESSON QUESTIONS**

**13-15** Who is the Speaker in vs. 13-15? What Person is described? What previous description had been given of Him in Isaiah? What suggestion

concerning Christ is made in v. 13? Tell about the Servant's appearance. What effect would beholding Him produce?

**Ch. 53 : 1-3** In whose behalf does the prophet here speak? How did the Jews act towards Christ when He came? In what light was the Servant regarded by Israel? Quote from Philipians an account of Christ's humiliation. (Phil. 2 : 6-8.)

**4-6** Whose griefs and sorrows did the Servant bear? How did the people of His time explain His sufferings? What confession is made in v. 6? Where does Jesus call Himself the Good Shepherd? (John 10 : 14.)

**7-9** Mention the points of agreement between the description here given and the experiences of Jesus.

**10-12** Explain "It pleased the Lord." What was to be the Servant's reward for His toils and sufferings?

**FOR DISCUSSION**

1. The sufferings of the cross.
2. What the cross accomplished.

**A LESSON FOR LIFE**

An old legend tells, how to a pious monk, as he sat in his cell, there appeared a stranger clad in princely garb, claiming to be Christ. "Where", asked the monk, "are the print of the nails?" And the visitor, unable to show these signs, fled in confusion from the cell. It is by His hands wounded for us that we know Christ, and it is those wounded hands that are to save the world.

**Prove from Scripture**—*That Christ died for our sins.*

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

**The Question on Missions**—2. What special claim have the Jews upon our sympathy? They have often been cruelly persecuted in other lands; and even the churches, in the past, have sadly neglected them. We should, therefore, receive them with kindness, and seek to do them good.

**Lesson Hymns**—Book of Praise, 97 (Supplemental Lessons); 46; 50; 103 (Ps. Sel.); 547 (from PRIMARY QUARTERLY); 52.

**FOR WRITTEN ANSWERS**

1. How had Isaiah previously described the Servant of the Lesson? .....
2. Mention some points of resemblance between Christ and the Servant.....
3. What does the Lesson teach as to the reward of Christ's sufferings? .....

## Lesson III. MANASSEH'S WICKEDNESS AND PENITENCE July 16, 1911

BETWEEN THE LESSONS—Hezekiah (see Lesson I., Isa. 37 : 21-36, July 2) was succeeded by his son Manasseh.

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

Memorize vs. 12, 13. THE LESSON PASSAGE—2 Chronicles 33 : 1-13. Study 2 Chronicles 33 : 1-20.

1 Manasseh was twelve years old when he began to reign, and he reigned fifty and five years in Jerusalem.

2 But did *that* which was evil in the sight of the Lord, like unto the abominations of the heathen, whom the Lord had cast out before the children of Israel.

3 For he built again the high places which Hezekiah his father had broken down, and he reared up altars for Baalim, and made groves, and worshipped all the host of heaven, and served them.

4 Also he built altars in the house of the Lord, whereof the Lord had said, In Jerusalem shall my name be for ever.

5 And he built altars for all the host of heaven in the two courts of the house of the Lord.

6 And he caused his children to pass through the fire in the valley of the son of Hin'nom : also he observed times, and used enchantments, and used witchcraft, and dealt with a familiar spirit, and with wizards : he wrought much evil in the sight of the Lord, to provoke him to anger.

7 And he set a carved image, the idol which he had made, in the house of God, of which God had said to David and to Solomon his son, In this house,

Revised Version—And he did ; after he did ; Omit had ; the ; Asherott. And he ; He also made him ; and he practised augury, and ; practised sorcery, and dealt with them that had familiar spirits ; the graven image of the ; off of all ; off the ; if only they will observe to ; even all the law ; And Manasseh ; so that they did evil more than did the nations, whom ; gave no heed ; in chains, and ; dis- tress ; he.

Daily Readings—(Courtesy, I.B.R.A.)—M.—Manasseh's wickedness and penitence, 2 Chron. 33 : 1-9. T.—Manasseh's wickedness and penitence, 2 Chron. 33 : 10-20. W.—Sin and its punishment, 2 Kgs. 21 : 9-16. Th.—God's hatred of sin, Jer. 44 : 1-10. F.—Promise of mercy, Deut. 30 : 1-10. S.—A sinner's cry, Ps. 51. S.—Repenting and returning, Luke 15 : 11-24.

## THE LESSON EXPLAINED

I. MANASSEH'S SIN.—1, 2. Manasseh . . . reigned fifty and five years. This is the longest reign in Israel or Judah. Did . . . evil. "Causing forgetfulness", the new king's name meant, and he sadly forgot the example of the good Hezekiah (see ch 31 : 20, 21). Abominations of the heathen ; their vile and degrading idol worship

3-5. Built . . . high places ; the altars and temples set on hills for the worship of false gods. Hezekiah . . . had broken down. See ch. 31 : 1. Altars for the Baalim (Rev. Ver.) ; the various Baals worshiped by the heathen nations. Baal means "owner" or "lord". Made Asheroth (Rev. Ver.) ; poles placed beside an altar as a symbol of a god or goddess. Host of heaven ; the sun, moon and stars. In the house of the Lord ; that is, "in the two courts" (v. 5) of the temple. Whereof the Lord had said . . . my name. A direct insult was thus offered to Jehovah.

6. Pass through the fire ; placed as a gift, probably after having been killed, in the brazen arms of the god Molech, to roll down into the consuming flames. Practised augury (Rev. Ver.) ; sought to foretell future events by watching the flight of birds or other happenings in nature. Used enchantments ; that is, magic arts, spells or charms. Sorcery (Rev. Ver.) ; the attempt to determine coming events by supernatural means. Them that had familiar spirits (Rev. Ver.) ; those who used

and in Jerusalem, which I have chosen before all the tribes of Israel, will I put my name for ever :

8 Neither will I any more remove the foot of Israel from out of the land which I have appointed for your fathers ; so that they will take heed to do all that I have commanded them, according to the whole law and the statutes and the ordinances by the hand of Moses.

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

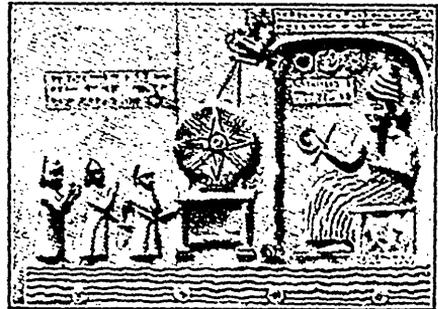
10 And the Lord spake to Manasseh, and to his people ; but they would not hearken.

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

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

13 And prayed unto him : and he was intreated of him, and heard his supplication, and brought him again to Jerusalem into his kingdom. Then Manasseh knew that the Lord he was God.

14 And he ; Asherott. And he ; He also made him ; and he practised augury, and ; practised sorcery, and dealt with them that had familiar spirits ; the graven image of the ; off of all ; off the ; if only they will observe to ; even all the law ; And Manasseh ; so that they did evil more than did the nations, whom ; gave no heed ; in chains, and ; dis- tress ; he.



NABU-PAL-IDDINA, KING OF BABYLONIA ABOUT B.C. 870, WORSHIPPING THE SUN GOD

ventriloquism in their magic. Wizards ; pretenders claiming supernatural knowledge. Provoke him to anger ; not passion, but holy indignation against sin.

7-9. The graven image, etc. (Rev. Ver.) ; "the graven image of Asherah" (2 Kgs. 21 : 7, Rev. Ver.) ; a specially grand image in silver or stone of the goddess so named. In the house of God ; the temple. Of which God had said, etc. See 2 Sam. 7 : 13 ; 1 Kgs. 8 : 20. Neither . . . remove the foot of

Israel; will not make them to wander, as in the wilderness. **If only they will observe to do, etc.** (Rev. Ver.). God must be obeyed if His presence and blessing are to be enjoyed. **Judah and . . . Jerusalem . . . worse than the heathen**; in spite of all the goodness of God to His own people.

**II. MANASSEH'S PUNISHMENT.—10, 11. The Lord spake**; in warning (see 2 Kgs. 21 : 11-15). **Gave no heed** (Rev. Ver.); turned a deaf ear to the Lord's loving counsel. **Host of the king of Assyria**; Assurbanipal, the grandson of Sennacherib. **Took Manasseh in chains** (Rev. Ver.). The Revised Version Margin translates, "with hooks".

**III. MANASSEH'S REPENTANCE.—12, 13. In affliction**; like the prodigal in the far country, Luke 15 : 14-16. **Besought the Lord his God**; and not the heathen gods who had failed him. **Humbled himself greatly**; making a clean breast of his awful sinfulness. **Intreated of him, and heard**. God forgave him, as He is always eager to forgive the penitent. **Brought him again to Jerusalem**; giving him a second chance. **Knew, etc.**; and there could, therefore, be no more idol worship for the king.

The rest of Manasseh's reign is recorded in vs. 14-20.

**THE GEOGRAPHY LESSON**



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

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

**LESSON QUESTIONS**

- 1, 2 At what age did Manasseh become king? How long did he reign? What evil practices did he re-introduce?
- 3-5 What is meant by "the high places"? What had Hezekiah done with these? What did Manasseh

do? Explain "Baalim" and "Asheroth". For what were altars built in the temple courts? Find in Jeremiah and Zephaniah references to the worship of heavenly bodies. (Jer. 7 : 18; Zeph. 1 : 5.)

6-9 Explain "to pass through the fire". What other king of Judah followed this evil practice? (Ch. 28 : 3.) Mention the various kinds of magic used by Manasseh. Where did he place "the graven image of Asherah"? What had God promised regarding the temple? What promise had He made to His people? What did He require of them?

10, 11 How did Manasseh treat God's warnings? What punishment was sent upon him?

12, 13 What effect had his sufferings on Manasseh? What did God do when he confessed his sin?

**FOR DISCUSSION**

1. How God's warnings come to us.
2. The marks and results of true repentance.

**A LESSON FOR LIFE**

The judgment day has been described as a great hall hung with pictures of all the sins we have ever committed. In one picture are painted all the evil words we have spoken; in another all our wicked desires, and so on. That would be a terrible hall, indeed, for any of us to face. But if we take Jesus as our Saviour, He will blot out all those dreadful pictures with His own blood. That is the only way to get rid of them.

*Prove from Scripture—That in affliction we should turn to God.*

**Shorter Catechism—Ques. 96. What is the Lord's supper?** A. The Lord's supper is a sacrament, wherein, by giving and receiving bread and wine, according to Christ's appointment, his death is showed forth; and the worthy receivers are, not after a corporal and carnal manner, but by faith, made partakers of his body and blood, with all his benefits, to their spiritual nourishment, and growth in grace.

**The Question on Missions 3. What work is our church doing amongst the Jews?** A mission to the Jewish people of Canada was begun by the General Assembly in 1908. Work is being carried on in Toronto, and a new mission has just been started in Winnipeg.

**Lesson Hymns—Book of Praise, 97 (Supplemental Lesson); 152; 154; 41 (Ps. Sel.); 123 (from PRIMA-ARY QUARTERLY); 151.**

**FOR WRITTEN ANSWERS**

1. Into what kind of sins did Manasseh lead his people? .....
2. How was he punished? .....
3. What happened when he repented of his sin? .....

## Lesson IV.

## JOSIAH'S DEVOTION TO GOD

July 23, 1911

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

**GOLDEN TEXT**—Remember now thy Creator in the days of thy youth.—Ecclesiastes 12 : 1.

Memorize vs. 1, 2. **THE LESSON PASSAGE**—2 Chronicles 34: 1-13. Read 2 Kings, ch. 22.

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

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

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

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

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

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

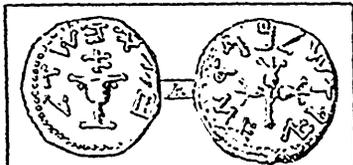
7 And when he had broken down the altars and the groves, and had beaten the graven images into powder, and cut down all the idols throughout all the land of Israel, he returned to Jerusalem.

8 Now in the eighteenth year of his reign, when

**Revised Version**—thirty and one years in Jerusalem; eyes of; turned not aside to; or; Asherim; graven; the; sun-images; hewed down; purged; in their ruins round; he brake down the altars, and beat the Asherim and the; and returned; Omit when; and delivered; gave the keepers of the door; of the inhabitants of Jerusalem; delivered it into the; Omit four words; gave it to amend and repair the house; carpenters; to the; make beams for the houses; music; set forward all that did the work; every manner.

**Daily Readings**—(Courtesy, I.B.R.A.)—M.—Josiah's devotion to God, 2 Chron. 34 : 1-13. T.—Prophecy of Josiah, 1 Kgs. 13 : 1-6. W.—The prophecy fulfilled, 2 Kgs. 23 : 15-20. Th.—Young Samuel, 1 Sam. 3 : 1-10. F.—"Come ye children," Ps. 34 : 1-14. S.—Christ and the children, Luke 18 : 9-17. S.—Seeking wisdom, Prov. 2 : 1-9.

## THE LESSON EXPLAINED



HALF SHEKEL: Showing on the Right a Lily with the Inscription, "Jerusalem the Holy", and on the Left a Chalice with the Inscription, "Half Shekel".

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

(Rev. Ver.). He followed the straight path of obedience to God's law.

3. Eighth year; when he was sixteen years old, the age at which by far the most decisions for God are made. Began to seek... God; feeling the need of His wisdom and help for the duties of kingship. Twelfth year; at twenty. Began to purge; purify. The high places; the shrines for idol worship built on elevations. The Asherim (Rev. Ver.); wooden posts set up at idol sanctuaries, perhaps as emblems of a godless Asherah. The carved images, and the molten images; every sort of idol,—those of wood and stone and those of metal.

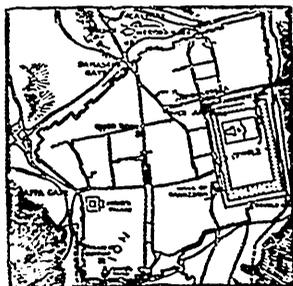
**II. DESTROYED IDOLS.**—4, 5. Altars of the Baalim (Rev. Ver.); or "Baal". In his presence; the king's presence. He directed the work of destruction. Sun-images (Rev. Ver.); images used in worshipping the sun god. On high above them; above the "altars". Made dust of them; completely destroyed them. Strowed it upon the graves; as if to punish even the dead who had sacrificed to idols, by defiling their very graves. Burnt the bones of the priests (the

priests of the false gods); having seized them and put them to death. Upon their altars; on which they had offered idolatrous sacrifices. Judah and Jerusalem; the Southern kingdom and its capital.

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

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

THE GEOGRAPHY LESSON



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

LESSON QUESTIONS

1, 2 At what age did Josiah become king? What praise is given him? What great ancestor did he imitate? From what did he not turn aside? In which Psalm do we read of those who "turn aside unto their crooked ways"? (Ps. 125: 5.) Where does a psalmist say that he will take heed unto his ways? (Ps. 39: 1.)

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

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

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

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

FOE DISCUSSION

1. Youth the best time to decide for Christ.
2. What young people can do in the church.

A LESSON Foe LIFE

Professor Henry Drummond used to ask the sixteen hundred students to whom he spoke on Sunday evenings: "Is your religion to be a business or a toy? If you are going to play with it, I pray you, drop it. If you mean business, put out your hand and grasp God's, and then mean business all your life."

Prove from Scripture—That God sees all things.

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

The Question on Missions—4. What is the message of the missionary to the Jews? First, that the gospel is able to save Jews and Gentiles alike; and that they can be saved only by accepting Him as the true Messiah.

Lesson Hymns—Book of Praise, 97 (Supplemental Lesson); 388; 385; 98 (Ps. Sel.); 584 (from PRIMARY QUARTERLY); 389.

FOR WRITTEN ANSWERS

1. What did Josiah begin to do at twenty?.....

2. What work did he undertake at twenty-six?.....

## Lesson V. THE FINDING OF THE BOOK OF THE LAW July 30, 1911

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

**GOLDEN TEXT**—Thy word have I hid in mine heart, that I might not sin against thee.—Psalm 119: 11.

Memorize v. 21. **THE LESSON PASSAGE**—2 Chronicles 34: 14-21, 29-33. Study 2 Chronicles 34: 14-33. Read 2 Chronicles, chs. 34, 35.

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

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

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

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

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

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

20 And the king commanded Hilki'ah, and Ahikam the son of Sha'phan, and Ab'don the son of Micah, and Sha'phan the scribe, and Asai'ah a servant of the king's, saying,

21 Go enquire of the Lord for me, and for them that are left in Israel and in Judah, concerning the words of the book that is found: for great is the

**Revised Version**—<sup>1</sup>the; <sup>2</sup>moreover; <sup>3</sup>Omit but; <sup>4</sup>emptied out the; <sup>5</sup>into; <sup>6</sup>And Shaphan; <sup>7</sup>delivered; <sup>8</sup>therein; <sup>9</sup>the king's servant; <sup>10</sup>ye; <sup>11</sup>according unto all; <sup>12</sup>to; <sup>13</sup>both; <sup>14</sup>that were written; <sup>15</sup>found in; <sup>16</sup>Omit And.

**Daily Readings**—(Courtesy, I.B.R.A.)—M.—The finding of the book of the law, 2 Chron. 34: 14-22. T.—The finding of the book of the law, 2 Chron. 34: 23-33. W.—God's law in the heart, Deut. 6: 1-13. Th.—The king and the law, Deut. 17: 14-20. F.—"Men, women and children," Deut. 31: 9-13. S.—The way to success, Josh. 1: 1-8. S.—Keeping God's law, Ps. 119: 1-16.

## THE LESSON EXPLAINED

**I. THE SCRIPTURES FOUND.**—14-17. Brought out the money (see v. 9, last Lesson) from its place of safe keeping in the temple. Hilki'ah the priest; in whose care the money had been placed. Found; perhaps in the place where the money had been kept. Book of the law of the Lord; likely a copy of the Book of Deuteronomy. It may have been hidden to preserve it during the wicked reign of Amon, ch. 33: 21-25. Delivered the book to Shaphan; the king's scribe or secretary. Carried the book to the king; when he went to make his report on the work of repairing the temple. All... committed to thy servants, they do it. The work was being faithfully and thoroughly done. Emptied out the money (Rev. Ver.); from the chest in which it had been kept. Overseers; the four mentioned in v. 12, last Lesson. Workmen. See v. 11.

**II. THE SCRIPTURES READ.**—18-20. Shaphan... told the king; the story of Hilki'ah's giving him the book he had found in the temple. Read therein (Rev. Ver.). 2 Kgs. 22: 8 says "read it", that is, the whole book. Rent his clothes; the Oriental way of expressing grief and horror. Such a passage as Deut., ch. 28, with its blessings on those who obey God's law and its curses on those who disobey, might well have excited these feelings in the king. Josiah resolves to send a commission of four men to enquire of the Lord what he should do.

wrath of the Lord that is poured out upon us, because our fathers have not kept the word of the Lord, to do after all that is written in this book.

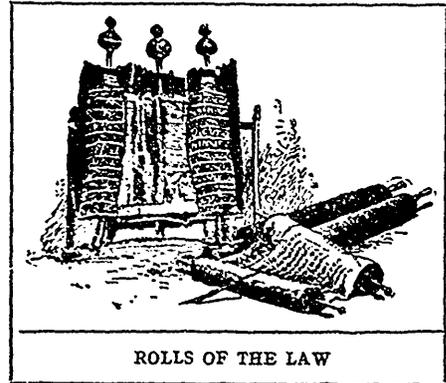
29 Then the king sent and gathered together all the elders of Judah and Jerusalem.

30 And the king went up into the house of the Lord, and all the men of Judah, and the inhabitants of Jerusalem, and the priests, and the Levites, and all the people, great and small; and he read in their ears all the words of the book of the covenant that was found in the house of the Lord.

31 And the king stood in his place, and made a covenant before the Lord, to walk after the Lord, and to keep his commandments, and his testimonies, and his statutes, with all his heart, and with all his soul, to perform the words of the covenant which are written in this book.

32 And he caused all that were present in Jerusalem and Benjamin to stand to it. And the inhabitants of Jerusalem did according to the covenant of God, the God of their fathers.

33 And Josiah took away all the abominations out of all the countries that pertained to the children of Israel, and made all that were present in Israel to serve, even to serve the Lord their God. And all his days they departed not from following the Lord, the God of their fathers.



ROLLS OF THE LAW

21. Enquire of the Lord; by going to some prophet who could speak in God's name. For me. The king made this a personal matter. He wished to know his own sin and his own duty. For them... left in Israel; those in the Northern kingdom who had not been carried away by the Assyrians. Judah. 2 Kgs. 22: 13 says "all Judah", the Southern kingdom. Josiah was concerned for all his people. Great is the wrath of the Lord; His anger against His people's sin. Our fathers;

ancestors. **Not kept the word of the Lord.** Josiah saw the cause of his people's trouble in their disobedience to God.

Josiah's messengers went to the prophetess Huldah, and she sent a message to the king, confirming the threatenings of the law, and promising escape to himself from these because of his repentance. *Vs.* 22-28.

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

**AN ORIENTAL BOOK**

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

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

**LESSON QUESTIONS**

14-17 Who was Hilkiah? What money had been placed in his care? What book did he find? To whom did he give it? What did Shaphan do

with it? What did he report as to the temple repairs.

18-20 What did the king do when the book was read to him? What feelings did this action express? Mention a passage which may have produced these feelings? Where does Jesus bid us search the scriptures? (John 5 : 39.)

21 What did Josiah command to be done? What did he wish to know? Explain "Them . . left in Israel and in Judah". Why was the Lord angry with His people? Find in Nehemiah a verse which says that God is "slow to anger"? (Neh. 9 : 17.)

To what prophetess did Josiah's messengers go?

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

**FOR DISCUSSION**

1. How the Bible may be lost to us.
2. How we may find a lost Bible.

**A LESSON FOR LIFE**

One of the treasures in the Bible House, London, England, is the Malagasy "Buried Bible". It belonged to a little company of Christians in Madagascar, when, in 1835, Queen Ranavalona drove the missionaries from the island, and made a law that if any one even possessed a Christian book, he should be put to death. To save this Bible from the queen's officers, it was hidden between two slabs of granite in a cave used for a smallpox hospital, into which the officers were afraid to enter. What an example these Malagasy people set us of love for God's Word in risking their lives rather than give it up!

**Prove from Scripture—***That God's Word should be our delight.*

**Shorter Catechism—**Review Questions 94-97.

**The Question on Missions—**5. Why should we have a mission to the Jews? (1) Because we owe so much to them. Our Saviour Himself was a Jew, and so were the prophets and apostles. (2) Because they are so near at hand. (3) Because their prejudices against the Christian church are thereby being removed. (4) Because, unless they become Christians, they are in danger of becoming infidels.

**Lesson Hymns—**Book of Praise, 97 (Supplemental Lesson); 438; 450; 94 (Ps. Sel.); 118 (from PRIMARY QUARTERLY); 452.

**FOR WRITTEN ANSWERS**

1. Tell briefly the story of Hilkiah's finding the Book of the Law.....

.....

2. What effect had the reading of it on Josiah?.....

.....

3. What covenant did the king and his people make?.....

.....

## Lesson VI.

## JEREMIAH TRIED AND ACQUITTED

August 6, 1911

**BETWEEN THE LESSONS**—Jeremiah began to prophesy in the thirteenth year of Josiah's reign. This king was slain in the battle of Megiddo, a city on the southern extremity of the Plain of Esdraelon, against Necho, king of Egypt, who was on a warlike expedition against Babylon. He was succeeded on the throne of Judah by his brother Jehoaiah, who, however, had reigned only three months when he was dethroned and sent to Egypt in chains by Necho, who placed on the throne of Judah, Eliakim, brother of Jehoaiah, known, after his succession, by the name Jehoiakim.

**GOLDEN TEXT**—The Lord is my light and my salvation; whom shall I fear?—Psalm 27; 1.

Memorize vs. 13, 14. **THE LESSON PASSAGE**—Jeremiah 26: 7-19. Study Jeremiah, ch. 26.

7<sup>1</sup> So the priests and the prophets and all the people heard Jeremi'ah speaking these words in the house of the Lord.

8<sup>2</sup> Now it came to pass, when Jeremi'ah had made an end of speaking all that the Lord had commanded him to speak unto all the people, that the priests and the prophets and all the people<sup>3</sup> took him, saying, Thou shalt surely die.

9 Why hast thou prophesied in the name of the Lord, saying, This house shall be like Shi'loh, and this city shall be desolate without<sup>4</sup> an inhabitant? And all the people were gathered<sup>5</sup> against Jeremi'ah in the house of the Lord.

10<sup>6</sup> When the princes of Ju'dah heard these things, then they came up from the king's house unto the house of the Lord, and<sup>7</sup> sat down in the entry of the new gate of the Lord's house.

11 Then spake the priests and the prophets unto the princes and to all the people, saying, This man is worthy<sup>8</sup> to die; for he hath prophesied against this city, as ye have heard with your ears.

12 Then spake Jeremi'ah unto all the princes and to all the people, saying, The Lord sent me to prophesy against this house and against this city all the words that we have heard.

13 Therefore now amend your ways and your doings, and obey the voice of the Lord your God;

**Revised Version**—<sup>1</sup> And the; <sup>2</sup> And it; <sup>3</sup> laid hold on him; <sup>4</sup> Omit an; <sup>5</sup> unto; <sup>6</sup> And when; <sup>7</sup> Omit then; <sup>8</sup> they sat in; <sup>9</sup> of death; <sup>10</sup> But as; <sup>11</sup> is good and right in your eyes; <sup>12</sup> Only; <sup>13</sup> Omit surely; <sup>14</sup> Micah the Morashite; <sup>15</sup> he; <sup>16</sup> as; <sup>17</sup> in treat the favour of the; <sup>18</sup> should we commit; <sup>19</sup> own.

**Daily Readings**—(Courtesy, I.B.R.A.)—M.—Jeremiah tried and acquitted, Jer. 26: 1-11. T.—Jeremiah tried and acquitted, Jer. 26: 12-24. W.—Another message, Jer. 7: 1-16. Th.—Shiloh forsaken, Ps. 78: 53-61. F.—Micah's prophecy, Micah 3: 5-12. S.—Fearless! Acts 4: 13-21. S.—Confidence in God, Ps. 27.

## THE LESSON EXPLAINED



ASSYRIAN  
STANDARD

In the beginning of Jehoiakim's reign, the Lord commanded Jeremiah to take his stand in the outer court of the temple, and proclaim to all those who came thither to worship, that unless they obeyed God's law, He would destroy the temple, and make Jerusalem vile in the eyes of the surrounding nations. Vs. 1-6.

**I. THE ACCUSATION.**—7-9. The priests and the prophets; religious leaders. Many of them belonged to a party opposed to Jeremiah because he had foretold the destruction of Jerusalem. All the

people; the crowds gathered in the outer court of the temple, v. 2. **Heard Jeremiah**; as he declared the doom that should befall the temple and city for the disobedience of the people. **Had made an end of speaking.** Angry though his enemies were, they dared not lay hands on the prophet till he had finished his address. **The Lord had commanded.** Jere-

him and the Lord will repent him of the evil that he hath pronounced against you.

14<sup>10</sup> As for me, behold, I am in your hand: do with me as<sup>11</sup> seemeth good and meet unto you.

15<sup>12</sup> But know ye for certain, that if ye put me to death, ye shall<sup>13</sup> surely bring innocent blood upon yourselves, and upon this city, and upon the inhabitants thereof: for of a truth the Lord hath sent me unto you to speak all these words in your ears.

16 Then said the princes and all the people unto the priests and to the prophets; This man is not worthy<sup>8</sup> to die: for he hath spoken to us in the name of the Lord our God.

17 Then rose up certain of the elders of the land, and spake to all the assembly of the people, saying,

18<sup>14</sup> Micah the Morashite prophesied in the days of Hezeki'ah king of Ju'dah, and<sup>15</sup> spake to all the people of Ju'dah, saying, Thus saith the Lord of hosts; Zi'on shall be plowed<sup>16</sup> like a field, and Jeru'salem shall become heaps, and the mountain of the house as the high places of a forest.

19 Did Hezeki'ah king of Ju'dah and all Ju'dah put him at all to death? did he not fear the Lord, and<sup>17</sup> besought the Lord, and the Lord repented him of the evil which he had pronounced against them? Thus<sup>18</sup> might we procure great evil against our<sup>19</sup> souls.

**Revised Version**—<sup>1</sup> And the; <sup>2</sup> And it; <sup>3</sup> laid hold on him; <sup>4</sup> Omit an; <sup>5</sup> unto; <sup>6</sup> And when; <sup>7</sup> Omit then; <sup>8</sup> they sat in; <sup>9</sup> of death; <sup>10</sup> But as; <sup>11</sup> is good and right in your eyes; <sup>12</sup> Only; <sup>13</sup> Omit surely; <sup>14</sup> Micah the Morashite; <sup>15</sup> he; <sup>16</sup> as; <sup>17</sup> in treat the favour of the; <sup>18</sup> should we commit; <sup>19</sup> own.

**Daily Readings**—(Courtesy, I.B.R.A.)—M.—Jeremiah tried and acquitted, Jer. 26: 1-11. T.—Jeremiah tried and acquitted, Jer. 26: 12-24. W.—Another message, Jer. 7: 1-16. Th.—Shiloh forsaken, Ps. 78: 53-61. F.—Micah's prophecy, Micah 3: 5-12. S.—Fearless! Acts 4: 13-21. S.—Confidence in God, Ps. 27.

him spoke at God's bidding, v. 2. **Took him**; seized him in their fierce rage as soon as the last word was out of his mouth, and made him prisoner. **Thou shalt surely die**; the punishment of a prophet who spoke without God's command (Deut. 18: 20), which was the charge falsely laid against Jeremiah. **Why hast thou prophesied . . . ?** Jeremiah's accusers believed the destruction of the temple and the holy city was impossible, and that therefore he must have spoken without divine authority. **This house**; the temple. **Like Shiloh**; a place between Bethel and Shechem, the chief sanctuary of Israel during the time of the Judges, which had been utterly destroyed. **All the people . . . against Jeremiah**; that is, all the followers of the priests and false prophets.

**10, 11. The princes of Judah**; perhaps the heads of the chief families in Judah, who acted as judges. **Sat down**; to hear the case against Jeremiah. **In the entry of the new gate**; the gate built by Jotham (2 Kgs. 15: 35), probably the usual place for trials. **Spake . . . to all the people**; who had formed themselves into a regular congregation to take part in the trial. In weighty matters of law, amongst the Israelites, the decision was some-

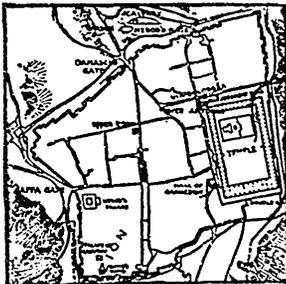
times left to the whole community. **This man is worthy to die.** The priests could scourge a man and put him in the stocks, but could not try him for his life; hence they must appeal to the princes. **As ye have heard.** Those who had listened to Jeremiah—and doubtless they all had—could testify to his words.

**II. THE DEFENCE.—12, 13.** Then spake Jeremiah; in his own defence. The Lord sent me. Jeremiah's message was from God, and therefore must be true. **Amend your ways;** settled habits of wrong-doing. **Doings;** the separate acts which go to form these habits. **Obey . . the Lord your God;** who speaks through His prophets. **The Lord will repent him;** deliver the temple and city from the threatened doom.

**14, 15. As for me, etc.** "You can kill me, if you choose. But that will not save you or your nation." **Bring innocent blood, etc.** If the judges were to condemn the prophet, they would expose themselves and their city and its inhabitants to the punishment due to murder. **Of a truth the Lord hath sent me;** the secret of the prophet's firmness: he knew that the Lord's power and authority were behind his words.

**III. THE ACQUITTAL.—16-19.** All the people; those friendly to Jeremiah. **Elders of the land;** leaders and spokesmen of the people. **Assembly;** the congregation (see v. 9). **Micah . . prophesied;** the complete destruction of the temple (Zion) and city. (See Mic. 3: 12.) **Did Hezekiah, etc.?** Micah's words had been as harsh-sounding as Jeremiah's. But, Hezekiah, instead of putting him to death, had repented at his warning, and the Lord had removed the threatened evil. **Procure great evil, etc.;** commit a sin which would prove a great misfortune to ourselves.

**THE GEOGRAPHY LESSON**



A little to the east of the temple site on Mount Moriah stands to-day a Mohammedan mosque called by the Moslems the **DOME OF THE ROCK.** It is said to be one of the most beautiful buildings in the world. It is octagonal in shape, and the dome surmounting it is 115 feet in height. Just beneath it is the rock said to be the one on which Abraham offered Isaac, and on which the altar of burnt offering stood later.

**LESSON QUESTIONS**

**7-9** Who listened to the words of Jeremiah? What effect had his address on the hearers? How did they show their rage? Why did they think that Jeremiah had spoken without divine authority? What accusation was brought against Jesus regarding the temple? (Matt. 26: 61.) Find a similar charge against Stephen. (Acts 6: 13, 14.)

**10-11** Who were the "princes of Judah"? Where did Jeremiah's trial take place? Who took part in it with "the princes"? What sentence was demanded? Why did the accusers of Jesus bring Him before Pilate? (John 18: 31.)

**12-15** Who did Jeremiah say had sent him? What did he tell his judges they should do? What would be the result if they should kill him? Who said, "I have betrayed innocent blood"? (Matt. 27: 4.)

**16-19** What did the judges of Jeremiah answer to his accusers?

Of what do vs. 20-24 give an account?

**FOR DISCUSSION**

1. Patriotism, true and false.
2. National evils in Canada to be removed.

**A LESSON FOR LIFE**

There is a story of two soldiers who were charging up a hill with their regiment in a desperate attempt to capture a battery. Half way up, one turned to the other saying, "Why, you are as white as a sheet. You look like a ghost. I believe you are afraid." "Yes, I am", was the reply; "and if you were half as much afraid as I am, you would have run long ago." The bravest are those who see the danger most clearly and then do their duty in spite of it.

**Prove from Scripture—That persecution is sure to fail.**

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

**The Question on Missions—(CANADIAN PROBLEMS: August, The Indians in Canada.)—6.** How do we educate the Indians? The Indian children between five and eighteen years of age are sent, when their parents are willing, either to day schools upon the Reserves near their homes or to residential schools. They have the same studies as in the Provincial public schools, and in addition learn cooking, sewing, laundering, nursing, farming and simple trades.

**Lesson Hymns—Book of Praise, 97 (Supplemental Lesson); 250; 262; 100 (Ps. Sel.); 576 (from PRIMARY QUARTERLY); 251.**

**FOR WRITTEN ANSWERS**

1. On what ground was Jeremiah accused of prophesying falsely? .....

2. What reasons did the judges give for his acquittal? .....

## Lesson VII, JEHOIAKIM BURNS THE PROPHET'S BOOK August 13, 1911

**BETWEEN THE LESSONS**—To-day's Lesson, like that for last Sabbath, belongs to the reign of Jehoiakim.

**GOLDEN TEXT**—The word of our God shall stand for ever.—Isaiah 49: 8.

Memorize vs. 23, 24. **THE LESSON PASSAGE**—Jeremiah 36: 20-32. Study Jeremiah, ch. 36.

20 And they went in to the king into the court, but the scribe, and <sup>2</sup> told all the words in the ears of the king.

21 So the king sent Jehu'di to fetch the roll: and he took it out of <sup>3</sup> Eli'shama the scribe's chamber. And Jehu'di read it in the ears of the king, and in they <sup>1</sup> laid up the roll in the chamber of Eli'shama the ears of all the princes which stood beside the king.

22 Now the king sat in the winter-house in the ninth month: and there was a fire <sup>4</sup> on the hearth burning before him.

23 And it came to pass, <sup>5</sup> that when Jehu'di had read three or four leaves, <sup>6</sup> he cut it with the penknife, and cast it into the fire that was <sup>4</sup> on the hearth, until all the roll was consumed in the fire that was on the hearth.

24 <sup>7</sup> Yet they were not afraid, nor rent their garments, neither the king, nor any of his servants that heard all these words.

25 <sup>8</sup> Nevertheless Elna'than and Delai'ah and Gemari'ah had made intercession to the king that he would not burn the roll: but he would not hear them.

26 <sup>9</sup> But the king commanded Jerah'meel the <sup>10</sup> son of Ham'melech, and Serai'ah the son of Az'rieh, and Shelem'ah the son of Ab'deel, to take Bar'uch the scribe and Jeremi'ah the prophet: but the Lord hid them.

27 Then the word of the Lord came to Jeremi'ah,

**Revised Version**—<sup>1</sup> had; <sup>2</sup> they; <sup>3</sup> the chamber of Elishama the scribe; <sup>4</sup> in the brasier; <sup>5</sup> Omit that; <sup>6</sup> that the king cut; <sup>7</sup> And they; <sup>8</sup> Moreover; <sup>9</sup> And the; <sup>10</sup> king's son; <sup>11</sup> concerning Jehoiakim; <sup>12</sup> thou shalt say.

**Daily Readings**—(Courtesy, I.B.R.A.)—M.—Jehoiakim burns the prophet's book, Jer. 36: 1-10. T.—Jehoiakim burns the prophet's book, Jer. 36: 11-19. W.—Jehoiakim burns the prophet's book, Jer. 36: 20-32. Th.—Refusing God's Word, Jer. 11: 1-11. F.—Folly of rejectors, Prov. 1: 20-33. S.—Christ's reproof, John 5: 36-47. S.—Power of God's Word, Heb. 4: 1-12.

## THE LESSON EXPLAINED

In the fourth year of Jehoiakim, Jeremi'ah, at God's command, had Baruch, a scribe, write down his warnings and teachings. When the writing was completed, Baruch was sent to read it to the crowds assembled in the temple courts on a fast day. Afterwards, on the same day, he read it also to the princes and nobles. These determined to make the writing known to the king, and bade Jeremiah and Baruch go into hiding.

**I. THE ROLL READ.**—20-22. They; the princes and nobles (see v. 12). To the king into the court; the inner quadrangle of the king's palace, where the royal apartments were. Laid up; for safe keeping. The roll; made of skins, stitched together and fastened at one end or both ends to a wooden roller,—the book of ancient times. The scribe; the secretary who read and wrote for the king. To this day every civil and military official in the East has such a secretary. Sent Jehu'di; one of his officers. To fetch the roll. The king wished to know its contents at first hand, and not merely by hearsay. In the winter house (Rev.



SCRIBE'S INKSTAND AND REED PEN

Ver.); the lower and warmer apartments used at that season; the upper and more airy apartments were the summer house. The ninth month; answering to our December. Fire in the brasier (Rev. Ver.).

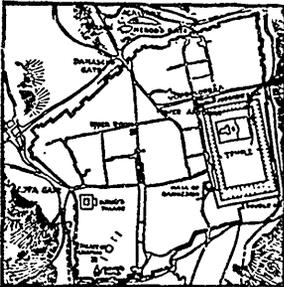
Hearths are unknown in the East. For warming purposes, brasiers or fire-pans containing charcoal are placed in a depression in the middle of a room.

**II. THE ROLL DESTROYED.**—23-26. Three or four leaves; literally, "folding doors", an exact description of the columns of writing on the roll. These were parallel to the rollers (see on v. 21), so that, as the parchment was gradually unrolled from one end to the other, the columns, one after another, could be read. The king (Rev. Ver.) cut it; since the parchment was not easily torn. Penknife; the scribe's knife used for shaping the reed used in writing and for making erasures in the writing. Cast it into the fire. At the end of every three or four columns the king seized the roll violently, cut off the portion read, tossed it angrily into the fire and handed back the remainder to Jehu'di, repeating the process again and again.

Were not afraid ; although the king was throwing away the last chance for himself and his people. His servants ; not the princes, but the king's attendants. Elnathan, etc.; leaders who were on Jeremiah's side. Made intercession ; besought earnestly. To take Baruch and Jeremiah ; as if imprisoning the messengers would prevent the fulfilment of the message. The Lord hid them ; opening up for them some way of escape.

III. THE ROLL REWRITTEN.—27-32. The word of the Lord. The roll was destroyed, but its truths and teachings remained. Another roll ; repeating the former message. The king of Babylon ; Nebuchadnezzar. Shall certainly come. He had already come and made Jehoiakim his vassal. But he should come again utterly to destroy this land because of Jehoiakim's revolt, contrary to the advice of Jeremiah. (See 2 Kgs., ch. 24.) None to sit upon the throne. Jehoiakim's son, Jehoiachin, reigned only three months and was then carried away captive to Babylon, 2 Kgs. 24 : 8. With the rest of v. 30 compare ch. 22 : 19. V. 31 declares that the people of Jerusalem and Judah will be punished with the king, for they had shared his wickedness. V. 32 records the rewriting of the roll with additions.

THE GEOGRAPHY LESSON



On the temple hill, besides the Dome of the Rock, stands the Mosque El Aksa, in which all the public services of the Moslems are held, but which was originally a Christian church. It is by far the largest place of assembly in Jerusalem. To it

every Friday comes the Turkish governor of Palestine. El Aksa means "the Remote", and is applied to Jerusalem because of its great distance from Mecca, the sacred city of Mohammedans. Two special features of the mosque are several pieces of ancient marble worked into curious shapes and a beautifully carved pulpit.

LESSON QUESTIONS

How did Jeremiah's writings become known to the king ?

20-22 Describe the "roll" containing these writings ? Who was the scribe ? Whom did the king send for the roll ? Explain "winter house". How are rooms heated in the East ? For what does Paul say the scriptures are profitable ? (2 Tim. 3 : 16.)

23-26 Who read the roll to the king ? Tell how he destroyed it. Who tried to prevent this ? What order did the king give respecting Jeremiah and Baruch ? How did they escape ? In which Psalm do we read, "He shall hide me in His pavilion" ? (Ps. 27 : 5.)

27-32 What was Jeremiah now commanded to do ? What foreign king would come up against Jehoiakim ? What would he do to the land ? What was predicted regarding Jehoiakim ? Why would his people be punished with him ?

FOR DISCUSSION

1. God's Word indestructible.
2. The spread of the Bible.

A LESSON FOR LIFE

A recent electrical invention makes it possible, by touching a button at one station, to set torches ablaze on poles at regular intervals on the way to the next station. Thus engine-drivers may be warned of any danger lying in their way. God's Word is full of warnings for our daily lives. If we heed these, we shall walk safely.

Prove from Scripture—That God's Word is better than gold.

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

The Question on Missions—7. How do we seek to make the Indians independent ? The Dominion Government has instructors to teach the older Indians farming and to oversee the graduates of the schools at their work. They are encouraged to increase their stock and acreage, improve their homes, avoid debt and save money.

Lesson Hymns—Book of Praise, 97 (Supplemental Lesson) ; 119 ; 563 ; 10 (Ps. Sel.) ; 150 (from PRIMARY QUARTERLY) ; 118.

FOR WRITTEN ANSWERS

1. What was Jeremiah's roll like ? .....
2. How did it come to be read to the king ? .....
3. How was it destroyed ? .....

**LESSON SETTING**—The Lesson belongs to the reign of Zedekiah, the last king of Judah.

**GOLDEN TEXT**—Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.—Matthew 5: 11.

**Memorize v. 15. THE LESSON PASSAGE**—Jeremiah 37: 4-21. Study Jeremiah, ch. 37.

4 Now Jeremi'ah came in and went out among the people; for they had not put him into prison.

5 Then Phar'ah's army was come forth out of E'gypt; and when the Chalde'ans that besieged Jeru'salem heard tidings of them, they departed from Jeru'salem.

6 Then came the word of the Lord unto the prophet Jeremi'ah, saying,

7 Thus saith the Lord, the God of Is'rael: Thus shall ye say to the king of Ju'dah, that sent you unto me to enquire of me; Behold, Phar'ah's army, which is come forth to help you, shall return to E'gypt into their own land.

8 And the Chalde'ans shall come again, and fight against this city, and take it, and burn it with fire.

9 Thus saith the Lord: Deceive not yourselves, saying, The Chalde'ans shall surely depart from us: for they shall not depart.

10 For though ye had smitten the whole army of the Chalde'ans that fight against you, and there remained but wounded men and among them, yet should they rise up every man in his tent, and burn this city with fire.

11 And it came to pass, that when the army of the Chalde'ans was broken up from Jeru'salem for fear of Phar'ah's army,

12 Then Jeremi'ah went forth out of Jeru'salem to go into the land of Ben'jamin, to separate himself thence in the midst of the people.

13 And when he was in the gate of Ben'jamin, a captain of the ward was there, whose name was Iri'jah, the son of Shelem'ah, the son of Hananiah; and he took Jeremi'ah the prophet, saying, Thou fastest away to the Chalde'ans.

**Revised Version**—1 And Pharaoh's; 2 brake up from; 3 they shall take; 4 receive his portion there, in; 5 laid hold on Jeremiah; 6 And the; 7 come into; 8 house; 9 cells; 10 fetched him; 11 He said also, Thou shalt; 12 Wherein have I sinned against; 13 now are; 14 And now hear; 15 and they committed Jeremiah; 16 guard, and they gave him; 17 loaf; 18 was; 19 guard.

**Daily Readings**—(Courtesy, I.B.R.A.)—M.—Jeremiah cast into prison, Jer. 37: 1-10. T.—Jeremiah cast into prison, Jer. 37: 11-21. W.—Zedekiah made king, 2 Kgs. 24: 10-20. Th.—Warning, Jer. 5: 14-25. F.—Bold for the truth, Jer. 38: 1-13, 28. S.—Suffering for Christ, Phil. 1: 12-21. S.—The reward, Matt. 5: 1-11.

### THE LESSON EXPLAINED

When Zedekiah had reigned nine years, he rebelled against Nebuchadnezzar (see 2 Kgs., ch. 24), who then came with an army and besieged Jerusalem. Zedekiah sent to Jeremiah, asking him to pray for the deliverance of the city. Vs. 1-3.

**I. JEREMIAH'S WARNING.**—4-7. Jeremiah came in and went out; enjoying as yet (see Jer. 36: 36), perfect freedom, like ordinary people. Pharaoh's army was come; to the help of Zedekiah, whose ally Pharaoh, the king of Egypt, was Ezek. 17: 15. Chaldeans; or Babylonians. They brake up from Jerusalem (Rev. Ver.); raised the siege, for a time, to go and meet the Egyptian force. Say to the king of Judah. This was to be Jeremiah's answer to the king's request (see vs. 1-3). Pharaoh's army . . . shall return; probably after a defeat at the hands of the Chaldeans.

8-10. The Chaldeans shall come again; returning from their encounter with the Egyptians. This city; Jerusalem. Take it, and burn it. Since God was against the king and people of Judah, no earthly power could save them. Deceive not yourselves; into thinking that the Chaldeans have

14 Then said Jeremi'ah, It is false; I fall not away to the Chalde'ans. But he hearkened not to him: so Iri'jah took Jeremi'ah, and brought him to the princes.

15 Wherefore the princes were wroth with Jeremi'ah, and smote him, and put him in prison in the house of Jon'athan the scribe: for they had made that the prison.

16 When Jeremi'ah was entered into the dungeon, and into the cabins, and Jeremi'ah had remained there many days;

17 Then Zedeki'ah the king sent, and took him out: and the king asked him secretly in his house, and said, Is there any word from the Lord? and Jeremi'ah said, There is: for, said he, thou shalt be delivered into the hand of the king of Bab'ylon.

18 Moreover Jeremi'ah said unto king Zedeki'ah, What have I offended against thee, or against thy servants, or against this people, that ye have put me in prison?

19 Where are now your prophets which prophesied unto you, saying, The king of Bab'ylon shall not come against you, nor against this land?

20 Therefore hear now, I pray thee, O my lord the king: let my supplication, I pray thee, be accepted before thee; that thou cause me not to return to the house of Jon'athan the scribe, lest I die there.

21 Then Zedeki'ah the king commanded that they should commit Jeremi'ah unto the court of the prison, and that they should give him daily a piece of bread out of the bakers' street, until all the bread in the city were spent. Thus Jeremi'ah remained in the court of the prison.

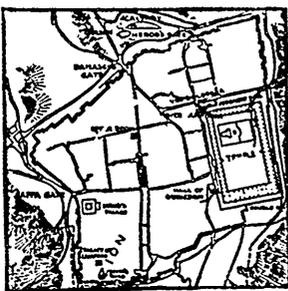
gone for food. Smitten the whole army; with the most crushing defeat. Remained but wounded men. The Hebrew means: Though only a few remained, and these severely wounded (literally, "transfixed"), these would be more than a match for the Jews, so certainly was it God's purpose that Jerusalem should be overthrown.

**II. JEREMIAH'S ARREST.**—11-14. Army . . . broken up. See on v. 5. For fear of Pharaoh's army; because of the approach of the Egyptian army. The movement was one of strategy. Jeremi'ah went . . . into the land of Benjamin; to his native city of Anathoth. To separate himself; Rev. Ver., "to receive his portion", that is, to secure his share in the produce of the priestly lands. (See ch. 1: 1.) This was necessary because the siege had made the means of living in Jerusalem scarce and costly. In the midst of the people. There was a rush out of the city to escape the close confinement of the siege and because of the dearth and high price of provisions. In the gate of Benjamin; at the north of the city. A captain of the ward; literally, "a lord of the watch", one responsible for the inspection of all who passed through the gate. Thou

faltest away, etc. Coloi was given to this charge of deserting to the enemy by Jeremiah's advice that the city should be yielded to the Chaldeans (see ch. 21 : 9). Took Jeremiah ; arrested him.

III. JEREMIAH'S IMPRISONMENT.—15, 16. The princes were wroth (angry). The princes who had favored Jeremiah in Jehoiakim's reign (chs. 26 : 16 ; 36 : 19) had probably been taken into captivity with Jehoiachin (see 2 Kgs. 24 : 15), and these, their successors, were the prophet's foes. Smote him ; scourged him. Prison in the house of Jonathan the scribe ; likely the official residence of the secretary of state, so built as to serve for a prison. Dungeon ; literally, "house of a cistern or pit", underground, with little light and less ventilation, and mire on the floor, into which the feet of the prisoner sank, ch. 38 : 6. Cabins ; Rev. Ver., "cells". Many days ; during which the Chaldeans resumed and pressed the siege.

17-21. Zedekiah the king sent ; because the danger was becoming more and more imminent. Asked him secretly ; dreading the interference of the princes. Is there any word.. ? The king was anxious for some intimation as to the future. Thou shalt be delivered ; become a prisoner and an exile. What have I offended.. ? Jeremiah protests his innocence of anything deserving imprisonment. Where are now your prophets.. ? A challenge to the false prophets to come forward and defend their predictions or admit their falsehood. Cause me not to return.. lest I die ; in the horrible dungeon. Court of the guard (Rev. Ver.) ; the quarters of the sentries who watched the royal palace. A piece of bread ; a round cake : three of these were required for the meal of a single person ; one would, therefore, barely sustain life. Out of the



bakers' street. In Jerusalem the bakers carried on their business in one part of the city.

**THE GEOGRAPHY LESSON**

The ROYAL PALACE and a number of connected courts and buildings stood south of the temple. The court of the palace had its chambers or lodges for officials. Part of the palace court was railed off as "the Court of the Ward", in which prisoners were kept.

**LESSON QUESTIONS**

What request did Zedekiah make of Jeremiah ?  
 4-10 What army was besieging Jerusalem ? Who came to the help of the city ? What did this cause the Chaldeans to do ? What was Jeremiah commanded to answer the king ? Who would prove more than a match for the Jews ? Why ? On whom does the defence of a city really depend ? (Ps. 127 : 1.)

11-14 To what place was Jeremiah going ? For what purpose ? Who arrested him ? On what charge ? To whom was he brought ?

15, 16 What did the princes do with Jeremiah ? Describe the dungeon into which he was put. How long did he remain there ? Find in one of the Psalms a picture of deliverance from prison. (Ps. 107 : 10-16.)

17-21 Who sent for Jeremiah ? What did he ask ? What did Jeremiah answer ? What challenge did he offer ? What request did he make ? Where was he now placed ? What provision was made for him ?

**FOR DISCUSSION**

1. The folly of fighting against God.
2. Plain speaking a proof of friendship.

**A LESSON FOR LIFE**

The mouth of the intake pipe in the lake became stopped up by some obstruction, and there was a water famine in a great city. The only Source of true, unending success and joy is God. Sin and rebellion block the channel along which His blessing comes to us. It is when these are removed,—and only then—that genuine and enduring happiness fills our lives.

Prove from Scripture—That Christians can rejoice in suffering.

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

The Question on Missions—8. How do we teach the Indian to be a good citizen ? The Indians are all wards of the Government, and are governed under the Indian Act, a law which seeks to prevent outsiders injuring the Indians, and at the same time leads the Indian to know and to obey our laws and to govern himself.

Lesson Hymns—Book of Praise, 97 (Supplemental Lesson) ; 320 ; 313 ; 65 (Ps. Sel.) ; 533 (from PRIMARY QUARTERLY) ; 293.

**FOR WRITTEN ANSWERS**

1. On what charge was Jeremiah arrested ? .....
2. Wherefore did Zedekiah send for him ? .....

## Lesson IX. JUDAH CARRIED CAPTIVE TO BABYLON August 27, 1911

**BETWEEN THE LESSONS**—The Lesson narrates the close of the siege of Jerusalem referred to in the last Lesson (ch. 37 : 1-21), and the carrying away into captivity of Zedekiah and the leading people of Jerusalem.

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

Memorize vs. 9, 10. **THE LESSON PASSAGE**—Jeremiah 39 : 1-10. Study Jeremiah, ch. 39. Read 2 Kings, ch. 25 ; 2 Chronicles, ch. 36.

1 In the ninth year of Zedekiah, king of Judah, in the tenth month, came Nebuchadrezzar king of Babylon and all his army against Jerusalem, and they besieged it

2 And in the eleventh year of Zedekiah, in the fourth month, the ninth day of the month, the city was broken up.

3 And all the princes of the king of Babylon came in, and sat in the middle gate, even Ner-gal-sharezzer, Sam-gar-ne-bo, Sar-sechim, Rab-saris, Ner-gal-sharezzer, Rab-mag, with all the residue of the princes of the king of Babylon.

4 And it came to pass, that when Zedekiah the king of Judah saw them, and all the men of war, then they fled, and went forth out of the city by night, by the way of the king's garden, by the gate betwixt the two walls : and he went out the way of the plain.

5 But the Chaldeans' army pursued after them, and overtook Zedekiah in the plains of Jericho : and when they had taken him, they brought him up

**Revised Version**—Omit they ; 2 Omit And ; 3 a breach was made in the city ; 4 that all ; 5 rest ; 6 and all the men of war saw them ; 7 Arabah ; 8 army of the Chaldeans ; 9 Nebuchadrezzar ; 10 and he gave judgment ; 11 in fetters ; 12 residue ; 13 the deserters also that fell away to him, and the residue of.

**Daily Readings**—(Courtesy, I.B.R.A.)—M.—Judah carried captive to Babylon, Jer. 39 : 1-8. T.—Judah carried captive to Babylon, Jer. 39 : 9-18. W.—The temple treasures, 2 Kgs. 25 : 11-21. Th.—Sin and consequences, 2 Chron. 36 : 11-21. F.—Ezekiel's prophecy, Ezek. 12 : 8-16. S.—The captive's cry, Lam. 1 : 1-11. S.—A solemn warning, Luke 20 : 9-18.

## THE LESSON EXPLAINED

**I. THE CITY TAKEN.**—1. In the ninth year ; B.C. 588. Zedekiah king of Judah ; the youngest son of Josiah, placed upon the throne as a vassal king by Nebuchadrezzar, king of Babylon. He proved disloyal to his foreign master, and Nebuchadrezzar, with his army, laid siege to Jerusalem. The tenth month ; our December. Nebuchadrezzar ; a great general, who became king of Babylon in B.C. 605 and reigned forty-three years. The siege of Jerusalem was in the eighteenth year of his reign. All his army ; including the fierce and cruel Chaldean (Babylonian) soldiers, and also warriors from many tributary nations, enemies of the Jews (see 2 Kgs. 24 : 2). Besieged it ; building chains of forts to prevent any going out or in at the city gates, beating against the walls with battering rams, erecting "mounts" or high, movable towers, which brought the assailants on a level with the defenders on the city walls, using machines for hurling huge stones and others for shooting arrows, sometimes tipped with fire.

2, 3. Eleventh year . . fourth month. The siege therefore lasted a year and a half. At last there was no food in the city, and starvation threatened the people. Lam., ch. 4, vividly describes the horrors of the siege. City was broken up. Its walls were demolished. Princes ; chief officers. Came in ; at midnight, Josephus says. Sat ; to



TAKING A CITY WITH SCALING LADDERS

decide what should be done with prisoners and property taken. . In the middle gate ; the gate between two divisions of the city. Four princes are named, the third being Sar-sechim the Rab-saris, a high Assyrian title, and the fourth, Nergal-sharezzer the Rab-mag, that is, "the chief magician" or "sorcerer".

**II. THE KING CAPTURED.**—4, 5. Zedekiah . . men of war saw them (Rev. Ver.) ; learned that the enemy had entered the city. Fled . . by . . the king's garden ; in the broad space formed by the junction of the Kidron and Hinnom valleys, at the southeast corner of the city. Gate betwixt the two walls ; the wall on Mount Zion to the right and Mount Moriah to the left. Plains of Jericho.

See Geography Lesson. Nebuchadrezzar . . to Eiblah ; an ancient city on the Orontes river, between the Lebanon and Anti-Lebanon mountains, about 200 miles northeast of Jerusalem. Land of Hamath ; the region about Hamath, 50 miles northeast of Riblah. These places were on the regular route to Babylon. Nebuchadrezzar was at Riblah as a convenient centre, while he conducted military operations against Tyre as well as Jerusalem.

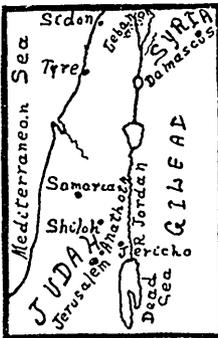
6, 7. Slew . . sons . . before his eyes : also . . nobles ; the last sight Zedekiah's eyes ever saw. Put out Zedekiah's eyes ; at all times a common

Oriental punishment. **Bound him with chains**; Margin, "two brazen chains" or fetters. The Assyrians' captives are usually represented as bound with two chains, one securing the hands and the other the feet. **To carry him to Babylon**; where he was kept in prison till his death, ch. 52 : 11.

III. THE CITY DESTROYED.—8-10. **Burned the king's house..houses of the people..brake down the walls**; a picture of complete desolation (see also 2 Kgs. 25 : 13-17). **Captain of the guard**; literally, "chief of the executioners", that is of the king's bodyguard, to whom the duty of executing prisoners fell. **Carried away captive**, etc.; 832 persons (ch. 52 : 29),—all the leading people who might stir up rebellion against Babylon. **Left of the poor**; who were supposed to be unable to revolt. **Gave them vineyards and fields**; which they might, in the meantime, cultivate as their own, but which might at any time be resumed by the conqueror.

The remainder of the chapter describes the provision made by Nebuchadnezzar for Jeremiah's safety, and contains a message from Jeremiah to Ebedmelech, who had rescued the prophet from a dungeon (see ch. 38 : 7-13). Vs. 11-18.

THE GEOGRAPHY LESSON



Imagine a dusty highway descending a hillside in broad, irregular zig-zags, which make the slope somewhat easier to travel. At the foot of the steep incline the road crosses a broad, level space of nearly bare ground. It was down this hill that Zedekiah and his followers fled. On part of that bare, level ground stood the city of Jericho. A little further on was the Jordan, and beyond that upon the hills of Moab. The deep gorge containing the Jordan and the Dead Sea is known as the Arabah. Near Jericho Zedekiah was captured, and was taken 200 miles northward to Riblah on the Orontes where Nebuchadnezzar was encamped.

LESSON QUESTIONS

1 Whose son was Zedekiah? By whom was he made king? What led to Nebuchadnezzar's besieging Jerusalem? Describe the siege.

2, 3 How long did the siege last? Which Book of the Bible tells of its horrors? What happened at the end of the year and a half?

4, 5 By what route did Zedekiah flee from the city? Where was he captured? Whither was he taken? Why had Nebuchadnezzar fixed his quarters here?

6, 7 Who were slain before Zedekiah's sight? What was done to himself? Whither was he then taken? Find in Jeremiah a prophecy regarding Zedekiah's capture. (Jer. 32 : 3-5.) Where does Ezekiel predict the same event? (Ezek. 12 : 10-13.)

8-10 Describe the destruction of Jerusalem. Who of its people were taken captive to Babylon? Who were left? What was given to these? Where did Jesus foretell the destruction of the temple? (Mark 13 : 2.)

Give the contents of remaining verses of the chapter.

FOR DISCUSSION

1. The connection of sin and punishment.
2. Can God be turned from His people?

A LESSON FOR LIFE

Sin first blinds, and then binds. It deceives us by holding out the false promise of happiness. But soon, if we follow its leading, the chains of evil habit become stronger and wrap themselves more closely about us, until, at last, it is all but impossible for us to break loose from their power. We are safe only when we turn our hearts and eyes away from it, and resolutely follow after truth and goodness.

**Prove from Scripture**—That sin is slavery.

**Shorter Catechism**—Review Questions 98-100.

**The Question on Missions**—9. How do we lead the Indians to become Christians? We send missionaries to proclaim the gospel and bring Christian influences into the homes on the Reserves; teachers to instruct them in the Bible; nurses to care for their sick; and gifts of clothing and other necessaries to reveal the charity which is in Christ.

**Lesson Hymns**—Book of Praise, 97 (Supplemental Lesson); 161; 151; 103 (Ps. Sel.); 579 (from PRIMARY QUARTERLY); 152.

FOR WRITTEN ANSWERS

1. Why did Nebuchadnezzar besiege Jerusalem?.....

.....

2. What was the result of the siege?.....

.....

3. Describe the fate of Zedekiah.....

.....

Lesson X.

## REVIEW

September 3, 1911

**TO MAKE READY FOR THE REVIEW**—Read over each Lesson carefully, and see that you know by heart the Lesson Title, Golden Text, and Lesson Plan, as given below.

**GOLDEN TEXT**—Depart from evil, and do good; seek peace, and pursue it.—Psalm 34: 14.

**Daily Readings**—(Courtesy, I.B.R.A.)—M.—The suffering servant, Isa. 52: 1-15. T.—Manasseh's sin and penitence, 2 Chron. 33: 1-13. W.—Josiah's devotion to God, 2 Chron. 34: 1-7. Th.—Finding the book of the law, 2 Chron. 34: 14-24, 29-33. F.—Jehoiakim burns the book, Jer. 36: 1-7, 20-24. S.—Jeremiah cast into prison, Jer. 37: 6-15. S.—Captivity of Judah, Jer. 39: 1-10.

**Prove from Scripture**—*Th.: we should shun all evil.*

**Shorter Catechism**—Review Questions 94-100.

**The Question on Missions**—(CANADIAN PROBLEMS: September, Rome in Canada.)—10. What does "Rome in Canada" mean? It means the Roman Catholic Church in Canada, with the pope as its head claiming to be God's representative on earth, and therefore that his words are God's words, to be obeyed by individuals, nations and governments.

**Lesson Hymns**—Book of Praise, 97 (Supplemental Lesson); 100; 111; 86 (Ps. Sel.); 526 (from PRIMARY QUARTERLY); 122.

## REVIEW CHART—THIRD QUARTER

THE EXILE AND RESTORATION	LESSON TITLE	GOLDEN TEXT	LESSON PLAN
I.—Isa. 37: 21-36.	Isaiah's Prophecy Concerning Sennacherib.	God is our refuge and strength.—Ps. 46: 1.	1. Sennacherib's pride. 2. Hezekiah's sign. 3. Jerusalem's safety.
II.—Isa. 52: 13 to 53: 12.	The Suffering Servant of Jehovah.	The Lord hath laid on him the iniquity.—Isa. 53: 6.	1. Jehovah's Servant. 2. His sufferings. 3. His triumph.
III.—2 Chron. 33: 1-13.	Manasseh's Wickedness and Penitence.	Cease to do evil.—Isa. 1: 16, 17.	1. Manasseh's sin. 2. Manasseh's punishment. 3. Manasseh's repentance.
IV.—2 Chron. 34: 1-13.	Josiah's Devotion to God.	Remember now thy Creator.—Ecc. 12: 1.	1. Sought God. 2. Destroyed idols. 3. Repaired the temple.
V.—2 Chron. 34: 14-24, 29-33.	The Finding of the Book of the Law.	Thy word have I hid.—Ps. 119: 11.	1. The scriptures found. 2. The scriptures read. 3. The scriptures obeyed.
VI.—Jer. 26: 7-19.	Jeremiah Tried and Acquitted.	The Lord is my light.—Ps. 27: 1.	1. The accusation. 2. The defence. 3. The acquittal.
VII.—Jer. 36: 20-32.	Jehoiakim Burns the Prophet's Book.	The word of our God.—Isa. 40: 8.	1. The roll read. 2. The roll destroyed. 3. The roll re-written.
VIII.—Jer. 37: 4-21.	Jeremiah Cast Into Prison.	Blessed are ye, when men shall revile you.—Matt. 5: 11.	1. Jeremiah's warning. 2. Jeremiah's arrest. 3. Jeremiah's imprisonment.
IX.—Jer. 39: 1-10.	Judah Carried Captive to Babylon.	Be sure your sin will find you out.—Num. 32: 23.	1. The city taken. 2. The king captured. 3. The city destroyed.

## Five Kings

The main points in the nine Lessons for review may be grouped under the names of the last five kings of Judah.

I. HEZEKIAH.—Lesson I. Name of a foreign king who invaded Judah. A prophet who sent a message to Hezekiah. What the message was. The fate of a foreign army. Lesson II. A prophet who described a great Person. What this Person was called. Why He was to suffer. What was to be His reward. The One in whom the description was long afterwards fulfilled.

II. MANASSER.—Lesson III. How this king sinned against God. The punishment inflicted upon him. The effect of this punishment. The result of the king's repentance.

III. JOSIAH.—Lesson IV. The name of a young king. How he dealt with idolatry. How he showed his love for God's house. Lesson V. A priest who found a book. Where he found it. What the book was. The effect on the king on hearing it read. A covenant which the king and his people made.

IV. JEHOIAKIM.—Lesson VI. A prophet who was threatened with death. Why. By whom. How he was saved. Lesson VII. A book that was burned. Who burned it. Why. By whom it was written. The prophesy it contained. How it was restored.

V. ZEDERIAH.—Lesson VIII. A prophet who was in Jerusalem during a siege. The besiegers. Why the siege was raised for a time. Why the prophet tried to leave the city. How he was prevented. Why. Where he was put. Why the king sent for him. What he told the king. How he was afterwards treated. Lesson IX. When the final siege of Jerusalem began. When the city was taken. How the king tried to escape. Where he was captured. To whom he was brought. At what place. What was done to his sons. What to himself. Who were carried captive from Judah. Who were left in the land.

FOR WRITTEN ANSWERS

[This leaf may be detached, if so desired, by Members of the HOME DEPARTMENT, after the Lesson for September 10 has been studied.]

- Lesson I. What was the fate of Sennacherib's army ?
- Lesson II. What does Isaiah teach as to the reason of the Saviour's sufferings ?
- Lesson III. How was Manasseh punished for his wickedness ?
- Lesson IV. Describe the reformation wrought by Josiah.
- Lesson V. What were the results of Josiah's hearing "the book of the law" read ?
- Lesson VI. Why did some of the priests and prophets in Jerusalem become Jeremiah's enemies ?
- Lesson VII. How did Jehoiakim destroy Jeremiah's book, and why ?
- Lesson VIII. On what charge was Jeremiah cast into prison ?
- Lesson IX. What was the fate of Zedekiah ?

## Lesson XI.

DANIEL AND HIS COMPANIONS— September 10, 1911  
TEMPERANCE LESSON

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

**GOLDEN TEXT**—It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth. Romans 14: 21.

Memorize vs. 8, 9. **THE LESSON PASSAGE**—Daniel 1: 8-20. Read Daniel, ch. 1.

8 But Dan'iel purposed in his heart that he would not defile himself with <sup>1</sup>the portion of the king's meat, nor with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself.

9 Now God <sup>2</sup>had brought Dan'iel into favour and tender love with the prince of the eunuchs.

10 And the prince of the eunuchs said unto Dan'iel, I fear my lord the king, who hath appointed your meat and your drink: for why should he see your faces worse liking than the <sup>3</sup>children which are of your <sup>4</sup>sort? then shall ye make me endanger my head <sup>5</sup>to the king.

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

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

13 Then let our countenances be looked upon before thee, and the countenance of the <sup>8</sup>children that eat of <sup>9</sup>the portion of the king's meat: and as thou seest, deal with thy servants.

14 So he <sup>10</sup>consented to them in this matter, and proved them ten days.

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

**Daily Readings**—(Courtesy, I.B.R.A.)—M.—In captivity, Dan. 1: 1-7. T.—Daniel and his companions, Dan. 1: 8-20. W.—The Rechabites tried, Jer. 35: 1-11. Th.—Commended by God, Jer. 35: 12-19. F.—Keeping under the body, 1 Cor. 9: 19-27. S.—Be sober! 1 Pet. 4: 1-7. S.—The safe way, Rom. 14: 14-21.

## THE LESSON EXPLAINED

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

I. A RESOLUTE PURPOSE.—8. But Daniel; whose Hebrew name had been changed to the Babylonian Belteshazzar, to indicate his change of country, v. 7. Purposed in his heart; literally, "laid it on his heart", which, though he was now in a strange land and called by a new name, was still loyal to the God of his fathers. Would not defile himself; refused to do what his conscience condemned. King's meat. . . wine; food and drink provided from the king's table. According to Jewish law only certain kinds of animals were "clean", that is, permitted to be used for food (Lev. 11: 4-7, 10-12, 13-20), and there were special regulations about the killing of animals, Deut. 12: 23, 24. Besides, in heathen nations, food was commonly presented to idols before being used. Hence, for Daniel and his friends to partake of the king's food and drink would have been to break the law of their own religion and to countenance idolatry. Requested; with true sagacity going directly to the head of the department, and calmly and politely explaining his position. Prince of the eunuchs; Ashpenaz (v. 3): this official had charge of the education of the king's sons.

15 And at the end of ten days their countenances appeared fairer and <sup>9</sup>fatter in flesh than all the <sup>3</sup>children which did eat <sup>10</sup>the portion of the king's meat.

16 <sup>11</sup>Thus Mel'zar took away <sup>1</sup>the portion of their meat, and the wine that they should drink; and gave them pulse.

17 <sup>12</sup>As for these four <sup>8</sup>children, God gave them knowledge and skill in all learning and wisdom; and Dan'iel had understanding in all visions and dreams.

18 <sup>13</sup>Now at the end of the days <sup>14</sup>that the king had <sup>15</sup>said he should bring them in, then the prince of the eunuchs brought them in before Nebuchadnezzar. *(18, 19)*

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

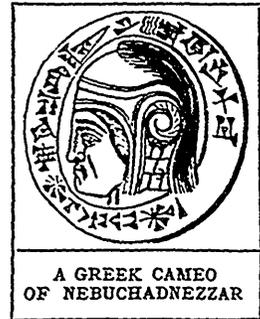
20 And in <sup>16</sup>all matters of wisdom and understanding, <sup>17</sup>that the king enquired of them, he found them ten times better than all the magicians and <sup>18</sup>astrologers that were in all his realm.

Daniel to find favour and compassion in the sight of the prince; youths; own age? so should ye endanger; with; the steward; appointed over; hearkened unto them; they were fatter; Omit the portion; So the steward took; Now as; And at; which; appointed for bringing them in, the prince; every matter; concerning which the; enchanters.

In captivity, Dan. 1: 1-7. T.—Daniel and his companions, Dan. 1: 8-20. W.—The Rechabites tried, Jer. 35: 1-11. Th.—Commended by God, Jer. 35: 12-19. F.—Keeping under the body, 1 Cor. 9: 19-27. S.—Be sober! 1 Pet. 4: 1-7. S.—The safe way, Rom. 14: 14-21.

9, 10 God; whose Spirit can influence the hearts of men. Made Daniel to find favour and compassion (Rev. Ver.); so that Ashpenaz listened with attention and sympathy to the young Jew's request. (Compare Gen. 39: 21). I fear. . . the king. He dared not grant the petition, lest his own life should be forfeited. Why should he see your faces worse liking ("looking")? Eastern monarchs took pride in the beauty of their attendants.

II. A FAIR TEST.—11-14. Then said Daniel; probably gathering from Ashpenaz' reply, that he was favorable to his request, but feared to take the responsibility of granting it. To the steward (Rev. Ver.); the official who actually supplied the food. Prove thy servants. Daniel's three companions joined him in his purpose. Ten days; a round period, sufficiently long to test the effects of the diet proposed. Pulse to eat. "Pulse" includ-



ed various kinds of vegetable food. **Water to drink**; instead of wine. **Then . . . as thou seest, deal with thy servants.** True temperance in food and drink consists in using what benefits and abstaining from what injures us. **So he consented.** Perhaps his chief had privately counseled him to stretch a point to meet Daniel's wishes. **Proved them ten days**; gave Daniel's plan a full and fair trial.

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

**17-20. God gave them**; by blessing their efforts to learn. **Knowledge and skill**; such as they could not have won but for their life of temperance. **In all learning**; astronomy, literature and philosophy, in which Babylon, at that time, led the world. **And wisdom**; power to use the knowledge they had gained. **Daniel had understanding in all visions and dreams**; so that he could explain their meaning. This power was given to Daniel alone of the four. (See ch. 2.) **At the end of the days**; the three years (v. 5) appointed for their training. **Brought them in**; that they might enter on the king's service. **Communed**; conversed. **None like Daniel, etc.** This commendation was the sufficient reward of their self-denial. **Stood they before the king**; became his personal attendants, a position of honor and influence. **Ten times better**; better counselors, better informed. **Than . . . the magicians**; men who pretended to interpret dreams, work magic, etc. **Astrologers**; Rev. Ver., "enchanters", a name given to charmers of serpents. "Babylon was the land of magic. Demons or evil spirits were supposed to be active on earth, bringing to mankind diseases, misfortunes, and every kind of ill; the heavens were supposed to exercise an influence over the destinies of men and nations."

Daniel continued to enjoy his high reputation in Babylon till the days of Cyrus, that is, for nearly seventy years. According to Dan. 10: 1 he was still living in the third year of Cyrus.

**LESSON QUESTIONS**

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

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

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

**15-20** What was the appearance of the four young Hebrews at the end of the ten days' test? What progress did Daniel and his companions make in their studies? Into whose service did they enter? How did they compare with others? Of whom is it said that he shall stand before kings? (Prov. 22: 29.)

How long did Daniel's high reputation in Babylon continue?

**FOR DISCUSSION**

1. Reasons against the treating custom.
2. The rewards of temperance.

**A LESSON FOR LIFE**

A man went to a railway freight shed and asked if anything had come for him. A demijohn of whisky was handed out to him. "Anything more?" he asked. "Yes", was the reply, "here's a grave-stone. There's no name on it, but it ought to go with that liquor." Strong drink sends multitudes every year to an untimely grave, and in many others it kills all that is strong and true and beautiful.

**Prove from Scripture—That self-denial is required of us.**

**Shorter Catechism—Review Questions 1-20.**

**The Question on Missions—11.** How does Rome exercise its influence in civil affairs? In the Province of Quebec it largely controls the French newspapers; keeps a strong hold on the government by dictating to Roman Catholics how they should vote at elections; and practically controls the education in the public schools.

**Lesson Hymns—Book of Praise, 97 Supplemental Lesson); 262; 266; 92 (Ps. Sel.); 583 (from PRIMARY QUARTERLY); 251.**

**FOR WRITTEN ANSWERS**

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

.....

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

.....

3. To what position did the four young Jews attain? . . . . .

.....

## Lesson XII. DANIEL'S COMPANIONS IN THE FIERY FURNACE September 17, 1911

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

**GOLDEN TEXT**—The Lord is my helper, and I will not fear what man shall do unto me.—Hebrews 13: 6. Memorize vs. 17, 18. **THE LESSON PASSAGE**—Daniel 3: 13-28. Study Daniel, ch. 3.

13 Then Nebuchadnezzar in his rage and fury commanded to bring Sha'drach, Me'shach, and Abed-nego. Then they brought these men before the king.

14 Nebuchadnezzar spake and said unto them, Is it true, O Sha'drach, Me'shach, and Abed-nego, do not ye serve my gods, nor worship the golden image which I have set up?

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

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

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

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

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

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

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

**Revised Version**—answered; <sup>2</sup> of purpose; <sup>3</sup> that ye serve not my god; <sup>4</sup> music; <sup>5</sup> god; <sup>6</sup> have no need to; <sup>7</sup> Omit one; <sup>8</sup> certain mighty men; <sup>9</sup> hosen; <sup>10</sup> tunics; <sup>11</sup> mantles; <sup>12</sup> he spake; <sup>13</sup> aspect; <sup>14</sup> a son of the gods; <sup>15</sup> Most High; <sup>16</sup> out of; <sup>17</sup> satraps, the deputies and the governors; <sup>18</sup> that the fire had no power upon their bodies, nor was the hair; <sup>19</sup> had the smell of fire passed; <sup>20</sup> Omit Then; <sup>21</sup> have yielded.

**Daily Readings**—(Courtesy, I.B.R.A.)—M.—Daniel's companions in the fiery furnace, Dan. 3: 1-7. T.—Daniel's companions in the fiery furnace, Dan. 3: 8-18. W.—Daniel's companions in the fiery furnace, Dan. 3: 19-30. Th.—God's presence, Isa. 43: 1-7. F.—Fear not! Isa. 41: 8-16. S.—God's angel, Acts 12: 1-11. S.—Christ's exhortation, Matt. 10: 16-28.

### THE LESSON EXPLAINED

Daniel's three companions refused to obey Nebuchadnezzar's command to worship the golden image set up in the plain of Dura, and their refusal was reported to the king. These things happened about twenty years after last Lesson. Vs. 1-12.

**I. A CRUEL THREAT.**—13, 14. Nebuchadnezzar in his rage and fury; at the defiance of his authority by the three Hebrews. Shadrach, Meshach, and Abed-nego. Seech. 1: 6, 7. Before the king; accused of being disloyal and ungrateful. Is it of purpose. . . (Rev. Ver.)? "Did you really mean to disobey my command? Are you such insolent fools?"

15. If ye be ready; to obey the royal order. Ye hear; as a signal. Cornet; a horn, straight or curved, used for giving signals, like our bugle. Flute; either the long flute, like our clarinet, played by blowing into one end, or the flute played by blowing into a hole in one side, like a modern flute. Harp; a stringed instrument, of which there were many kinds. Sackbut; either a large and power-

ful harp.

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

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

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

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

26 Then Nebuchadnezzar came near to the mouth of the burning fiery furnace, and said, Sha'drach, Me'shach, and Abed-nego, ye servants of the most high God, come forth, and come hither. Then Sha'drach, Me'shach, and Abed-nego, came forth of the midst of the fire.

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

28 Then Nebuchadnezzar spake, and said, Blessed be the God of Sha'drach, Me'shach, and Abed-nego, who hath sent his angel, and delivered his servants that trusted in him, and have changed the king's word, and yielded their bodies, that they might not serve nor worship any god, except their own God.

ful harp with a rich quality of tone, or a small triangular instrument with four strings, making a sharp sound. Psaltery; a sort of harp with a sounding-board, played with a plectrum or small rod. Dulcimer; an instrument like a bagpipe. Worship not. . . burning fiery furnace; a cruel punishment in vogue amongst the Babylonians (see Jer. 29: 22).

**II. A HEROIC REPLY.**—16-18. Answered; without finching or hesitation: they had fully considered the matter, and their minds were made up. We have no need to answer thee (Rev. Ver.). For their worshiping they were accountable to God, not to the king. If it be so; if we are cast into the fiery furnace. God. . . is able, etc. He can save from the flames or from any other punishment the king can devise. If not, etc. Even though God permit them to perish in the flames, they will not worship false gods.

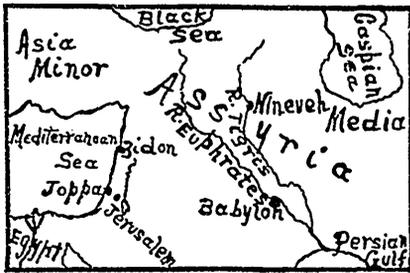
**III. A GREAT DELIVERANCE.**—19-23. Form of his visage was changed. His features were dis-

torted by passion. **Heat the furnace one seven times more**; as if to make escape more impossible. **Mighty men**; from whom there could be no escape. **Bound**; perhaps bound hand and foot with their own clothes, so as to be perfectly helpless. **Coats**; mantles. **Tunics** (Rev. Ver.); inner garments. **Hats**; head coverings. **King's commandment**.. urgent; admitting of no delay. **Furnace exceeding hot**; and therefore dangerous to approach. **Slew those men**; by the flames streaming out.

24-28. **Nebuchadnezzar**.. was astonished; an old form of "astonished". The king, looking in through the door of the furnace, was amazed and terrified. **Counsellors**; the ministers of the king's court. **Four men**; instead of three. **Walking**.. no hurt; so harmless had the flames proved. **Like a son of the gods** (Rev. Ver.). Only a divine being, the king was sure, could walk unhurt in the midst of flames and keep others alive. The appearance of this being foreshadowed the coming of the Messiah, the great Deliverer of God's people. **Servants of the Most High God** (Rev. Ver.); the God who is supreme in earth and heaven. **Come forth, and come hither**; to prove that it was a reality and no vision the king saw. **Came forth**; as men delivered from a dreadful death. **Princes**.. saw these men. The deliverance was public, unmistakable and testified to by many witnesses. **Blessed be the God, etc.** The king now recognized the power of the only true God. **Yielded their bodies**. Men so faithful to their God could not be unfaithful to their king.

Shadrach, Meshach and Abed-nego were restored to their places, where they enjoyed more honor and exercised more influence than ever. *Vs. 29, 30.*

**THE GEOGRAPHY LESSON**



The ruins of **BABYLON** are of wonderful grandeur, and point to the past greatness of the city. They consist of vast mounds of earth and brick situated in an extensive plain on both sides of the river Eu-

phrates, about 200 miles above its junction with the Tigris and 300 miles above the Persian Gulf. Excavations of these mounds in modern times have revealed a city of indescribable magnificence.

**LESSON QUESTIONS**

13-15 At what was Nebuchadnezzar angry? What did he threaten if the three Jews did not obey his command?

16-18 What did they tell the king that God was able to do? What did they refuse to do, even though they should perish for disobedience? Where does Habakkuk declare that he will rejoice in the Lord, even though all he had should be taken from him? (*Hab. 3 : 17, 18.*)

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

24-28 Tell what the king saw when he looked into the furnace. Who were witnesses of the great deliverance? What command did Nebuchadnezzar give concerning the true God?

How were the three young men now treated?

**FOR DISCUSSION**

1. Should earthly rulers ever be disobeyed?
2. "God.. is able."

**A LESSON FOR LIFE**

The story of William Tell, the Swiss patriot, relates how Gessler, the Austrian governor, had the ducal hat of Austria suspended on a pole in the marketplace at Altdorf, in Switzerland, and issued the order that every passer-by should bow to it. Tell refused to yield the token of reverence to the authority of the foreign nation that was oppressing his people. If men have refused, at the risk of life itself, to show disloyalty to their country's cause, how much more should we avoid even the appearance of disloyalty to the cause of Jesus our Lord and Master!

Prove from Scripture—*That God is the Ruler of nature.*

Shorter Catechism—Review Questions 21-38.

The Question on Missions—12. What work is our church doing amongst Roman Catholics? The work of French Evangelization, carried on mainly in the Province of Quebec, seeks, by means of preaching, the work of colporteurs, and teaching in mission schools, to carry the simple gospel to French Roman Catholics.

Lesson Hymns—Book of Praise, 97 (Supplemental Lesson); 80; 256; 97 (Ps. Sel.); 95 (from PRIMARY QUARTERLY); 250.

**FOR WRITTEN ANSWERS**

1. Why were the three Hebrews cast into the fiery furnace? .....

.....

2. Describe their deliverance. ....

.....

**TO MAKE READY FOR THE REVIEW**—Revise your Supplemental Bible Work, Scripture Memory Passages, Shorter Catechism (Special) The Ten Commandments, and the Question on Missions for the Quarter.

### DANIEL IN THE LIONS' DEN

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

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

Memorize vs. 21-23. **THE LESSON PASSAGE**—Daniel 6: 10-23. Study Daniel, ch. 6.

10<sup>1</sup> Now when Dan'iel knew that the writing was signed, he went into his house; <sup>2</sup> and his windows being open in his chamber toward Jerusalem, <sup>3</sup> he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime.

11 Then these men assembled <sup>4</sup>, and found Dan'iel <sup>5</sup> praying and making supplication before his God.

12 Then they came near, and spake before the king concerning the king's <sup>6</sup> decree; Hast thou not signed <sup>7</sup> a decree, that every man that shall <sup>8</sup> ask a petition of any God or man within thirty days, save <sup>9</sup> of thee, O king, shall be cast into the den of lions? The king answered and said, The thing is true, according to the law of the Medes and Persians, which altereth not.

13 Then answered they and said before the king, That Dan'iel, which is of the children of the captivity of Ju'dah, regardeth not thee, O king, nor the <sup>6</sup> decree that thou hast signed, but maketh his petition three times a day.

14 Then the king, when he heard these words, was sore displeased <sup>10</sup> with himself, and set his heart on Dan'iel to deliver him: and he laboured till the going down of the sun to <sup>11</sup> deliver him.

15 Then these men assembled <sup>4</sup> unto the king, and said unto the king, Know, O king, that <sup>12</sup> the law of the Medes and Persians <sup>13</sup> is, That no decree nor statute which the king establisheth may be changed.

16 Then the king commanded, and they brought

**Revised Version**—<sup>1</sup> And when; <sup>2</sup> now his windows were open; <sup>3</sup> and he; <sup>4</sup> together; <sup>5</sup> making petition and supplication; <sup>6</sup> interdict; <sup>7</sup> an interdict; <sup>8</sup> make petition unto any god or; <sup>9</sup> unto thee; <sup>10</sup> Omit with himself; <sup>11</sup> rescue; <sup>12</sup> it is a law; <sup>13</sup> that no interdict nor; <sup>14</sup> nothing might be; <sup>15</sup> music; <sup>16</sup> fled; <sup>17</sup> near unto the den to Daniel, he; <sup>18</sup> Omit three words; <sup>19</sup> and they; <sup>20</sup> Omit for him; <sup>21</sup> had trusted.

**Daily Readings**—(Courtesay, I.B.R.A.)—M.—Daniel in the lions' den, Dan. 6: 1-9. T.—Daniel in the lions' den, Dan. 6: 10-18. W.—Daniel in the lions' den, Dan. 6: 19-28. Th.—God rather than men, Acts 5: 25-33. F.—Safety of the upright, Isa. 33: 13-22. S.—God's heroes, Heb. 11: 32-40. S.—God a Saviour, Ps. 37: 27-40.

### THE LESSON EXPLAINED

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

**I. ACCUSED.**—10. When Daniel knew; even though he was fully aware of his danger. The writing was signed; the decree forbidding any petition to God or man, save to the king, vs. 7, 8. Went into his house; which was built, after the Eastern custom, with a flat roof. Windows were open in his chamber (Rev. Ver.); roof chamber, a room raised above the roof at one corner, or upon a tower-like annex. Open; without lattices, or with the lattices open. Toward Jerusalem. It was a Jewish custom, based, doubtless, on 1 Kgs. 8: 35,

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

17 And a stone was brought, and laid upon the mouth of the den; and the king sealed it with his own signet, and with the signet of his lords; that <sup>14</sup> the purpose might not be changed concerning Dan'iel.

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

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

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

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

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

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

24 Then the king commanded, that his decree should be open; <sup>2</sup> and he; <sup>4</sup> together; <sup>5</sup> making petition unto any god or; <sup>9</sup> unto thee; <sup>10</sup> Omit with himself; <sup>11</sup> rescue; <sup>12</sup> it is a law; <sup>13</sup> that no interdict nor; <sup>14</sup> nothing might be; <sup>15</sup> music; <sup>16</sup> fled; <sup>17</sup> near unto the den to Daniel, he; <sup>18</sup> Omit three words; <sup>19</sup> and they; <sup>20</sup> Omit for him; <sup>21</sup> had trusted.

25 Then the king commanded, that his decree should be open; <sup>2</sup> and he; <sup>4</sup> together; <sup>5</sup> making petition unto any god or; <sup>9</sup> unto thee; <sup>10</sup> Omit with himself; <sup>11</sup> rescue; <sup>12</sup> it is a law; <sup>13</sup> that no interdict nor; <sup>14</sup> nothing might be; <sup>15</sup> music; <sup>16</sup> fled; <sup>17</sup> near unto the den to Daniel, he; <sup>18</sup> Omit three words; <sup>19</sup> and they; <sup>20</sup> Omit for him; <sup>21</sup> had trusted.

38, 44, 48, to pray turning towards the temple. Three times a day; like the psalmist, Ps. 55: 17. Prayed; asked blessing of God. Gave thanks; for blessings received. As he did aforetime. There was no "showing off" his courage or defying the king. He simply continued to do as he had always done.

11-15. Assembled; flocking tumultuously round Daniel's house. Law of the Medes and Persians . . . altereth not; because for the king to change his laws would have been to admit that he could make mistakes, which would be too humiliating for a proud Eastern despot. Sore displeased; at his own folly which had made him the dupe of his courtiers. Laboured, etc.; striving all day to find some way of undoing his mistake. Assembled; demanding that sentence be passed and executed.

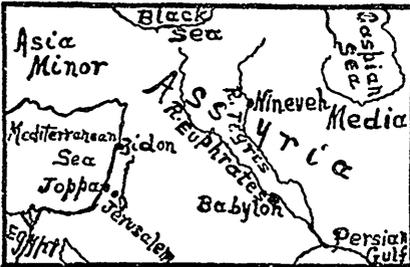
II. SENTENCED.—16-18. Then; the evening of the same day, according to Oriental custom.

Cast him into the den of lions ; a cave open to the sky and enclosed by high walls. **Thy God . . will deliver thee.** Darius was anxious that Daniel should be saved, and hoped that in some way the wrong he had done would be undone. **Stone . . laid upon the mouth.** Doorways in the East, like tombs, are still commonly closed by great stones. **Sealed it with his own signet.** Perhaps a bar was stretched across the stone and secured to either side of the doorway with thongs, the knotting of which was sealed with wax stamped with a signet. **Signet of his lords ;** for the sake of double security, so that not even the king could tamper with the fastening. **King . . passed the night fasting ;** for grief at Daniel's fate and his own weakness and sin which had brought it about. **Neither . . instruments of music.** He had no heart for his usual enjoyments.

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

Vs. 24-28 complete the story.

THE GEOGRAPHY LESSON



BABYLON, from B.C. 2,300, was the capital of the country known as Babylonia. How much older Babylon was than the date mentioned, we do not know. The city reached its greatest glory between B.C. 1,800 and B.C. 538. During this period rulers

vied with one another in beautifying the city with buildings and in strengthening its walls. There were 50 streets in all, each 15 miles long and 151 feet broad, running down to the river Euphrates on either side. Amongst the wonders of the city mentioned by historians, were a tunnel under the Euphrates, underground banqueting rooms of brass and hanging gardens.

LESSON QUESTIONS

10 What "writing" is here referred to ? Where was Daniel accustomed to pray ? How many times a day ? In what attitude ? Towards what place did he turn ? What effect had the king's decree upon his practice ? Where does Jesus teach us to pray continually ? (Luke 18 : 1.)

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

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

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

What was the fate of Daniel's enemies ?

FOR DISCUSSION

1. How much time each day should be spent in prayer ?
2. Faith in God stronger than our fears.

A LESSON FOR LIFE

Palissy, the famous French inventor of enameled pottery, was thrown into prison because he was a Protestant. The king of France visited him, and expressed regret at being forced to leave him in his enemies' hands. "Forced, sire", exclaimed Palissy, "this is not to speak like a king ; but they who force you cannot force me. I can die." Those whom no power can force to do wrong are true kings and queens, however lowly their lot.

**Prove from Scripture**—That we are safe in God's keeping.

**Lesson Hymns**—Book of Praise, 97 (Supplemental Lesson) ; 297 ; 320 ; 100 (Ps. Sel.) ; 80 (from PRIMARY QUARTERLY) ; 293.

FOR WRITTEN ANSWERS

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

.....

2. How was he delivered ? .....

.....

**SCHOLAR'S REGISTER**

JULY-SEPTEMBER, 1911

[This Record, with Questions for Written Answers on page 89, may be detached for Quarterly Report by members of the HOME DEPARTMENT.]

Name.....		Address.....						Class.....	
DATE	S.S.Att'dance	Mem. Verses	Catechism	Time Spent Lesson Study	Contributions	Church Attendance	PREACHER	TEXT	
1911									
July 2.....									
July 9.....									
July 16.....									
July 23.....									
July 30.....									
Aug. 6.....									
Aug. 13.....									
Aug. 20.....									
Aug. 27.....									
Sept. 3.....									
Sept. 10.....									
Sept. 17.....									
Sept. 24.....									
Totals.....									



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2518

Headmaster