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Sabbath School Publications,
Presbyterian Church in Canada

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



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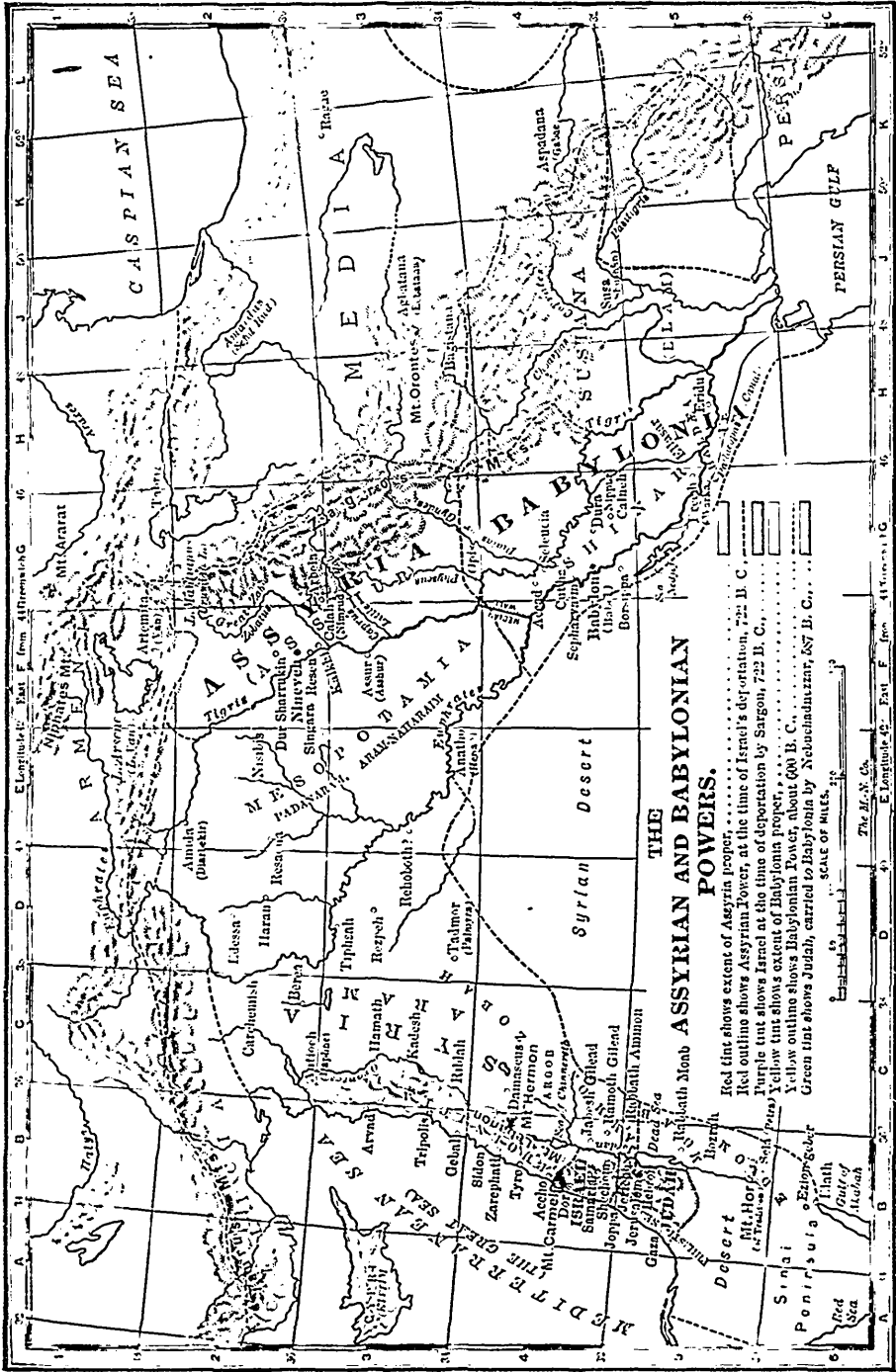
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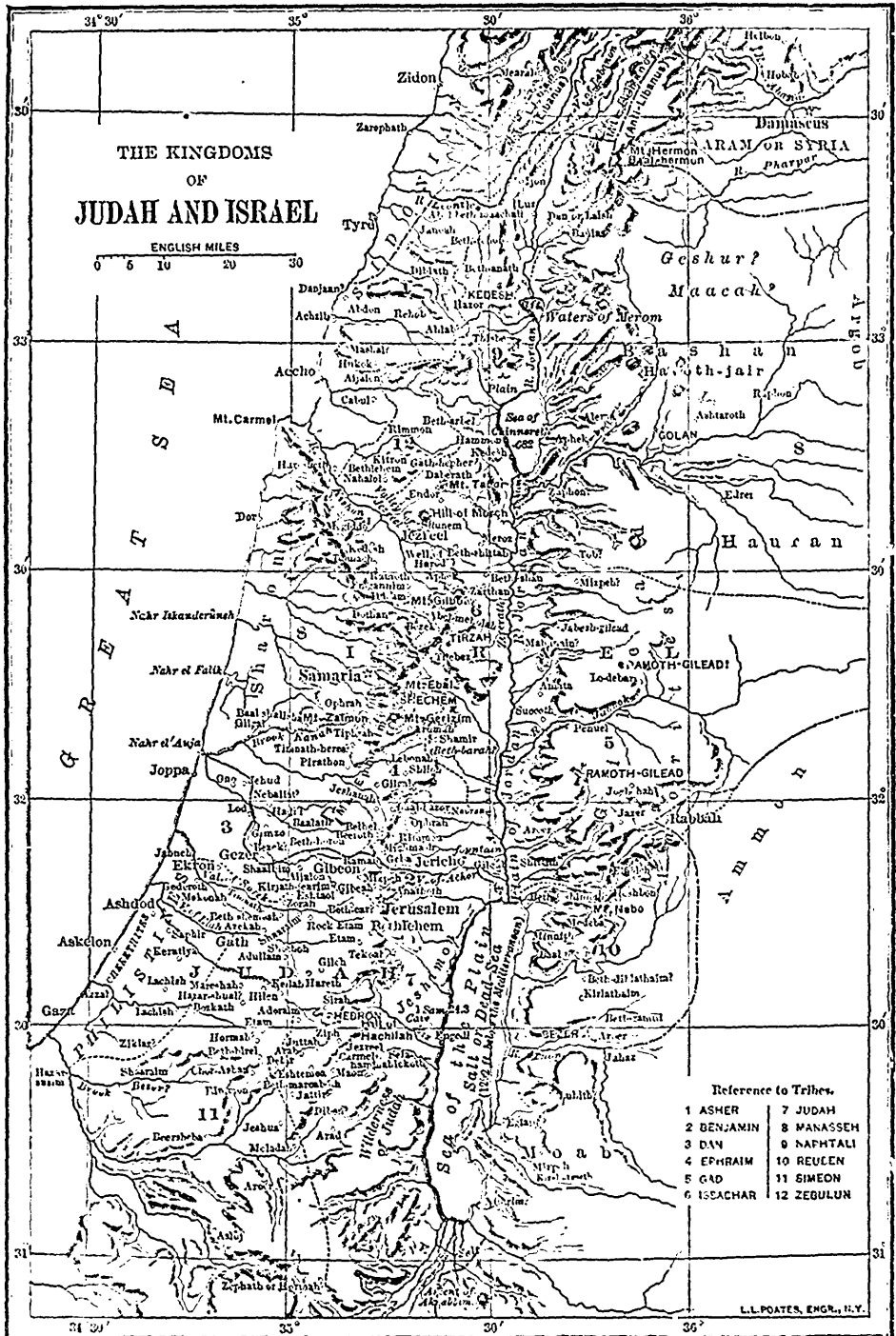
Red tint shows extent of Assyria proper, 722 B. C.
 Red outline shows Assyrian Power, at the time of Israel's deportation, 722 B. C.
 Purple tint shows Israel at the time of deportation by Sargon, 722 B. C.
 Purple tint shows extent of Babylonian power, 600 B. C.
 Yellow outline shows Babylonian Power, about 600 B. C.
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The Home Study Quarterly

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

Vol. XI.

July, August, September, 1905

No. 3

The last Sabbath of September is "Children's Day." It is growing more and more popular. In many places the whole congregation join with the school in the Children's Day service. And old and young are alike interested in the Children's Day Collection, which is of very great importance. Indeed, without it the work of the General Assembly's Sabbath School Committee would come pretty much to a stand still. The collections of Children's Day pay all the expenses of that Committee, which has the oversight of Sabbath School work for the whole church, including, amongst other valuable features, the Teacher Training Course. Some hundreds of dollars go to aiding new and needy schools to obtain lesson helps and illustrated papers, and to assist in publishing *Le Rayon*, our French paper for the French Sunday Schools. Summer schools have also been aided, the balance of the moneys, after all these expenditures, going to the Mission Schemes of the Church. Don't forget Children's Day, or forget the Children's Day collection.

Ret Common Sense

By Logie Macdonnell, M.A.

Boys don't like to be "talked to." They have no objection, however, to a good, serious argument, so long as it is carried on in a common sense way. Every boy is willing to consider such questions, for instance, as these: How am I to get the greatest satisfaction out of life? How am I to be sure that I shall always have something interesting to occupy me?

Now, pick out the most successful people you can think of, according to your ideals,

and see if their lives suggest anything to you.

In the first place, have they looked after their health? It will be something very surprising if they have not. If boys could realize what a valuable asset a strong, physical constitution is, they would not play havoc with their health as they sometimes do. They would resolutely form the habit of regularly doing something healthful in the fresh air, even if there is no interesting game at hand. It is by being temperate in our habits and taking plenty of outdoor exercise and lots of sleep, that we make sure of a never-failing source of happiness and usefulness, a source that we will prize more highly as time goes on. If you can find men whose careers you would like to copy, who have been careless of their health, ask them what they would give to have another chance.

Here is another test to apply to your hero. Indeed, if you apply it to everyone, you can pretty well separate those that are of some use in the world, from those that are no good at all. Has he some duty on which he is set? Is there something he cares about, something he will not give up doing for any pleasure or gain? With some people it is one thing, with some another, but if you can find a person who is careless about everything, who has no duty that he considers of very much importance, you have a person who is no good. If you have no little piece of work that you are always bound to attend to, no matter what comes in the way, you may rest assured that you are of little use, and never will be, until you find some work that you do consider important.

One other thing. Did you ever come across any man or woman, young or old, healthy or

Hamilton, Ont.

unhealthy, who had been steeped in the language and ideas of the Bible, and was sorry for it? Is that good argument? Does it not fairly point to the conclusion, that the boy of common sense will become familiar, while he is young, with the greatest literature mankind has produced? If millions have done so, and not one regrets the time so spent, there must be but one answer to the question.

Queen's University, Kingston

The Hot Weather Sundays

Edwin

The summer Sundays are no problem on the farm. It is holiday time, to be sure, so far as day school is concerned; but the boys and girls are all at home, and, mostly, all busy enough through the week to make Sunday a welcome day of rest. And there is no more delightful way of spending it, they think, than by "hitching up," if need be, for Sunday School and church. The summer is the Sunday School's opportunity in country places. Every one can get there readily, and it is only now and then that there is a day so hot as to make going, or the lesson hour, a burden. It is no more of a hardship for a country boy to tramp a mile or two to Sunday School—all the more delightful if a bit of it is through the woods—than it is to take a late afternoon off from the farm work to go a-fishing.

The town boy has a different proposition. Never do the streets seem hotter, nor the school-room stuffier, nor the fields and streams just outside the town more attractive, than on the summer Sunday. There is a chance, too, that his teacher may be absent; for it is holiday time, and the town Sunday School teachers, like other townspeople, scatter to the four winds, when the oppressive July and August days come.

It is the time when pluck tells. It's a poor sort of a boy out of whom a holiday can melt his determination, or who is not eager to hold his class together, even when the teacher is absent. It's wonderful, too, how the school draws, if the scholar has really taken hold of its work. Those memory verses: they must be said. The Supplemental Lesson—he is right in the midst of the names of the books

of the Bible—the drill must be kept up. To miss his Catechism for a Sunday makes it just a bit harder to work it out in time for the diploma at the Christmas season. Besides, he has half a dozen questions he wants to ask about the Lesson. They have been puzzling him. The surest way, in short, for the scholar who wants to make certain that he will never let himself stay away, is to take right hold of the work of the school. Summer and winter will be all the same to him then.

It's worth while, too, for the boy who goes off for his month's holiday, to put, not only his Bible—of course he'll do that—but his QUARTERLY also, in his grip. Likely he will find a Sunday School within reach. He will get his credit then in the home school for attendance when he returns. If he doesn't, it will keep up the home feeling, to go over the Lesson; and it won't spoil the holiday. Perhaps he has taken his paddle or hoisted his sail to go across the bay in the morning to the little gathering on the rocks or on the verandah of some cottage—and is worship ever more enticing than when so held? He will push out with the rest to the floating song-service, as the sun goes down. But the half-hour's "read" of his QUARTERLY, in the afternoon, with his Bible handy to turn up the references, and a lead pencil to fill in the Questions for Written Answers, will give fresh zest to the whole day.

"Togetherness"

Margaret had accepted the invitation to the big house across the way on the impulse of the moment. Inside its doors, among the soft lights, the long mirrors and the dainty gowns, a sudden realization of her own plain toilet seemed to poison for her every gentle courtesy shown.

She was gathering courage to take an early leave when the little daughter of the home, a sunbeam of some half-dozen summers, with big blue eyes like bits of June sky, came running up to her.

"Oh, I's having such a good time!" she laughed, throwing herself into the guest's lap, as if no longer able to contain her happiness unshared, and wholly unregardful that the

laces and gauzes of her butterfly attire were crushing against the dark serge over the knees she caressed in her ecstasy. "There's such many peoples, and they's all so nice and they all loves me and I loves them—don't you? And I just wish they'd live here always, 'cause I don't think there's anything so nice as togevverness, do you?"

The dull eyes above the child grew suddenly misty. "Togetherness!" What did she know of it? What would she not have given for the clear sight of that little child whose love was too spontaneous and selfless to even see external differences?

To her own genuine surprise, she responded without effort and with real pleasure when her hostess again introduced a friend, and for a moment stood chatting brightly with them both. It was much later than she had supposed when at last she descended the steps of the big house with a smile in her eyes.

She repeated the little happening to the one friend of the earlier years whom her oversensitiveness and mistaken ideas of independence had not estranged.

"Dear," said the older woman, gently, "I've lived half as long again as you have, and do you know I have come to believe that that is about all there is of life—all its beauty, its worth, its happiness—just 'togetherness'—with God and with each other; and all our suffering and sorrow come from the want of it—from the building of walls about ourselves—fences of foolish pride and suspicion of unlovely motives in those about us."

"Oh, but it wasn't that I was envious," interrupted the other. "It was they who could not but see the difference. I feared that they—"

"That is just it," returned the white-haired woman. "It was you who 'feared,' you who felt and emphasized the superficial differences, you who shut off the 'togetherness.' Your sensitiveness is as much a dividing line as another's superciliousness. The beggar can be as self-centred and exclusive as the Croesus. It is sweetness of soul and self-forgetfulness, little woman, that make for that beautiful togetherness, and it is only those who are children in heart if not in age, who ever reach the heaven of their hopes."—*Youth's Companion.*

OUR PUBLICATIONS

We draw special attention to our new publication—*The Bible Catechism*, by Rev. George S. Carson, B.A. Sample pages sent free; the book complete, 88 pages strongly bound, for 10c.

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BIBLE DICTIONARY FOR THIRD QUARTER

A'-haz. An idolatrous king of Judah, father of the good king Hezekiah. He became tributary to the king of Assyria.

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

Ba'-al-im. The plural of Baal, the name of a sun-god. The setting up of his worship in Judah was one of the sins of Manassch.

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

Ba'-ruch. A friend of Jeremiah, who wrote out his prophecies (Jer. 36 : 1-8) and read them before the people (v. 10), and afterwards before the princes, vs. 14 to 20.

Chal'-de-ans, or Chal'-dees. 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 that kingdom.

E'-bed-mel'-ech. The Ethiopian servant of King Jehoiakim, who rescued Jeremiah from the dungeon.

E-li'-sha-ma. A scribe in whose chamber Jeremiah's prophecies were placed for safe-keeping.

En-eg'-la-im. Meaning, "fountain of two calves." A place on the Dead Sea.

En-ge'-di. A fountain and town in the wilderness on the western shore of the Dead Sea. It was in the strongholds of this vicinity that David took refuge from Saul (1 Sam. 23 : 29). In one of the caves where he was hiding he cut off the skirt of Saul's robe, ch. 24 : 1-22.

E'-phra-im. A name given to Israel, the Northern Kingdom, from its chief tribe. Josiah's officers went thither to gather money for repairing the temple.

Ged-al-i'-ah. One of the four princes who sought the life of Jeremiah. The others were Sheph-a-ti'-ah, Ju'-cal and Pash'-ur.

Hez-ek-i'-ah. King of Judah, from 726 to 697 B.C., a devoted servant of God, who began his reign by cleansing and repairing the temple.

Hilk-i'-ah. The high priest who found the book of the law in the reign of Josiah. He greatly aided King Josiah in his reformation of religion in Judah.

Hul'-dah. A prophetess to whom Josiah sent for instruction.

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

Je-hoi'-a-kim. Son of Josiah, who was made king of Judah in 609 B.C. by the king of Egypt in place of his brother Jehoahaz who was dethroned, 2 Kgs. 23 : 31-34.

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

Jer-em-i'-ah. A great prophet of Judah, from about 629 to 588 B.C.

Jo-si'-ah. King of Judah, 640 to 609 B.C. He destroyed idolatry in his land and repaired the temple.

Ju'-cal. See Gedaliah.

Ko'-nath-ites. The Levite family whose duty it was to carry the sanctuary and its vessels in the wilderness.

La'-chish. A fortified town, 16 miles east of Gaza. It was besieged by Sennacherib, and it was from the camp in front of it that Assyrian officers were sent to demand the surrender of Jerusalem in the days of Hezekiah, 2 Kgs. 18 : 14, 17.

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

Ma-nas'-seh. King of Judah, 697 to 642 B.C., son and successor of Hezekiah.

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.

Naph'-tal-i. A tribe of Israel, whose territory lay in Northern Palestine. Josiah's religious reform extended thus far.

Neb-u-chad-nez'-zar. The king of Babylon who carried the people of Judah captive to Babylon in 587 B.C.

Pash'-ur. See Gedaliah.

Per'-sia. A country in Western Asia, whose king, Cyrus, conquered Babylonia in 539 B.C.

Sen-nach'-e-rib. King of Babylon from 705 to 680 B.C. 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, Adram-melech and Sharezer, who were, perhaps, excited against him because his favorite in the family was another brother, Esar-haddon, 2 Kgs. 19 : 37 ; 2 Chron. 32 : 21.

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

Sheph-at-i'-ah. See Gedaliah.

Zed-ek-i'-ah. The name given by Nebuchadnezzar to Mattaniah, one of Josiah's sons, when he made him king of Judah in the room of his nephew Jehoiachin, 2 Kings 24 : 17. He reigned from about 598 to 587 B.C., when Jerusalem was destroyed and the people of Judah were carried captive to Babylon. Zedekiah's eyes were put out, and he was taken to Babylon in chains, Jer. 39 : 6, 7.

W. Duncan

*AN ORDER OF SERVICE : Third Quarter

OPENING EXERCISES

I. SILENCE.

II. *Superintendent.* I will lift up mine eyes unto the hills,

School. From whence cometh mine help.

Superintendent. My help cometh from the Lord,

School. Which made heaven and earth.

III. SINGING.

In heavenly love abiding,
No change my heart shall fear,
And safe is such confiding,
For nothing changes here :
The storm may roar without me,
My heart may low be laid,
But God is round about me,
And can I be dismayed ?

—Hymn 193, Book of Praise

IV. THE LORD'S PRAYER. Repeat in concert.

V. RESPONSIVE SENTENCES. Isaiah 12 : 2, 5.

Superintendent. Behold, God is my salvation ;

School. I will trust, and not be afraid :

Superintendent. For the Lord JEHOVAH is my strength and my song ;

School. He also is become my salvation.

Superintendent. Sing unto the Lord ; for He hath done excellent things :

School. This is known in all the earth.

VI. SINGING Ps. Sel. 97, Book of Praise. (It is expected that this Psalm from the Supplemental Lessons will be memorized during the Quarter.)

VII. PRAYER.

VIII. SINGING. Hymn selected.

IX. Bible Drill—from the Supplemental Lessons.

X. READING OF LESSON PASSAGE.

XI. SINGING Psalm or Hymn selected. (This Hymn 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.

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

III. RECITATION. 1. Scripture Memory Passages from the Supplemental Lessons, or Memory Verses in Lesson Helps. 2. Catechism. 3. The Question on Missions from The Supplemental Lessons.

IV. LESSON STUDY.

CLOSING EXERCISES

I. ANNOUNCEMENTS.

II. SINGING. Hymn selected.

III. REVIEW FROM SUPERINTENDENT'S DESK ; which, along with the Blackboard Review, may include one or more of the following items :—Recitation in concert of Verses Memorized, Catechism, Question on Missions, Lesson Title, Golden Text and Heads of Lesson Plan.

(Do not overload the Review : it should be pointed, brief and bright.)

IV. SINGING.

Zion's King shall reign victorious,
All the earth shall own His sway ;
He will make His kingdom glorious,
He shall reign in endless day.
Nations now from God estrangèd,
Then shall see a glorious light ;
Night to day shall then be changèd,
Heaven shall triumph in the sight.

—Hymn 449, Book of Praise

V. RESPONSIVE SENTENCES. Ps. 125 : 1, 2.

Superintendent. They that trust in the Lord shall be as mount Zion,

School. Which cannot be removed, but abideth for ever.

Superintendent. As the mountains are round about Jerusalem,

School. So the Lord is round about His people

Superintendent and School. From henceforth even for ever.

VI. BLESSING OR CLOSING PRAYER.

* Copies of the above ORDER OF SERVICE on separate sheet may be had at 50c. per 100.

Lesson I.

SENNACHERIB'S INVASION

July 2, 1905

2 Chronicles 32: 9-23. Study the chapter. Commit to memory vs. 19-21(a).
Read Isaiah, chs. 36, 37.

GOLDEN TEXT—With us is the Lord our God to help us, and to fight our battles.—2 Chronicles 32: 8.

9 After this did Sennacherib king of Assyria send his servants to Jeru'salem, ¹ (but he himself laid siege against Lachish, and all his power with him,) unto Hezekiah king of Ju'dah, and unto all Ju'dah that were at Jeru'salem, saying,

10 Thus saith Sennacherib king of Assyria, Whereon do ye trust, that ye abide ² in the siege in Jeru'salem?

11 Doth not Hezekiah persuade you to give ³ over yourselves to die by famine and by thirst, saying, The Lord our God shall deliver us out of the hand of the king of Assyria?

12 Hath not the same Hezekiah taken away his high places and his altars, and commanded Ju'dah and Jeru'salem, saying, Ye shall worship before one altar, and burn incense upon it?

13 Know ye not what I and my fathers have done unto all the ⁴ people of other lands? were the gods of the nations of ⁵ those lands any ways able to deliver ⁶ their lands out of mine hand?

14 Who was there among all the gods of those nations that my fathers utterly destroyed, that could deliver his people out of mine hand, that your God should be able to deliver you out of mine hand?

15 Now therefore let not Hezekiah deceive you, nor persuade you on this manner, neither yet believe him: for no god of any nation or kingdom was able to deliver his people out of mine hand, and out of the hand of my fathers: how much less shall your God deliver you out of mine hand?

16 And his servants spake yet more against the Lord God, and against his servant Hezekiah.

Revised Version.—¹ now he was before Lachish; ² Omit in; ³ you over to die; ⁴ peoples of the lands; ⁵ the; ⁶ their land; ⁷ believe ye him; ⁸ which; ⁹ And; ¹⁰ men's hands; ¹¹ Omit for this cause; ¹² because of this; ¹³ precious things; ¹⁴ exalted.

17 He wrote also letters to rail on the Lord ⁸ God of Is'rael, and to speak against him, saying, As the gods of the nations of other lands ⁹ have not delivered their people out of mine hand, so shall not the God of Hezekiah deliver his people out of mine hand.

18 ⁹ Then they cried with a loud voice in the Jews' ¹⁰ speech unto the people of Jeru'salem that were on the wall, to afflict them, and to trouble them; that they might take the city.

19 And they spake ¹¹ against the God of Jeru'salem, as ¹² against the gods of the ¹³ people of the earth, which ¹⁴ were the work of ¹⁵ the hands of man.

20 And ¹⁶ for this cause Hezekiah the king, and the prophet Isaiah the son of A'moz, prayed ¹⁷ and cried to heaven.

21 And the Lord sent an angel, which cut off all the mighty men of valour, and the leaders and captains in the camp of the king of Assyria. So he returned with shame of face to his own land. And when he was come into the house of his god, they that came forth of his own bowels slew him there with the sword.

22 Thus the Lord saved Hezekiah and the inhabitants of Jeru'salem from the hand of Sennacherib the king of Assyria, and from the hand of all other, and guided them on every side.

23 And many brought gifts unto the Lord to Jeru'salem, and ¹⁸ presents to Hezekiah king of Ju'dah: so that he was ¹⁹ magnified in the sight of all nations from thenceforth.

THE LESSON EXPLAINED

Time and Place—Probably 701 B.C.; Jerusalem.

Connection—After six months' study of John's writings we return to the Old Testament. Our last Old Testament Lesson (Dec. 11, 1904, 2 Kgs. 17: 6-18) was about the downfall (722 or 721 B.C.) of Israel, the Northern of the two kingdoms in to which

Sennacherib king of Assyria; successor of Sargon, who captured Samaria, 2 Kgs. 17: 6. Send his servants. 2 Kgs. 18: 17 gives their titles—Tartan, "commander-in-chief"; Rabсарis, "chief of the heads," lieutenant-general; Rabshakeh, "chief of the officers"—he was the principal speaker, Isa. 36: 4. But he himself laid siege against Lachish; a city in south-eastern Palestine. Sennacherib was marching to invade Egypt, and Lachish lay directly in his way. Unto Hezekiah king of Judah; who cleansed the temple. (Lesson X., Dec. 4, 1904.) Ahas, father of Hezekiah, had been a vassal of Assyria, paying a yearly tribute. Hezekiah had asserted his independence, 2 Kgs. 18: 7. But when Sennacherib came to Lachish, Hezekiah sent to him, agreeing to pay the heavy fine he imposed, 2 Kgs. 18: 14. The king of Assyria was not content with this, but demanded a complete surrender.

10-12. Whereon do ye trust? Hezekiah was looking to the king of Egypt for help against Assyria. (See 2 Kgs. 18: 21.) Doth not Hezekiah persuade you? The speaker tries to stir up the people to rebel against their king. The Lord our God shall deliver. "Will He?" say the wily messengers; and they follow with v. 12. Taken away his high places and his altars; places, other than the temple, where sacrifices had been offered to the Lord. In removing these Hezekiah had been honoring the Lord, but the messengers of Assyria tried to persuade

Sennacherib: From a slab in his own Palace at Nineveh

Solomon's kingdom had been divided. The Southern Kingdom, Judah, endured for over a hundred years longer. We are now to follow its history until it, too, falls before the power of Assyria.

I. THE BOASTFUL INVADER.—9. After this. Vs. 1-8 tell how King Hezekiah prepared Jeru'salem for a siege by the dreaded Assyrians. Sen-

* The Scripture Memory Passages of the Supplemental Lessons are recommended as a substitute for those given here Sabbath by Sabbath. They will be found in the Supplemental Lesson Leaflet.

the people that he had been dishonoring Him and that therefore the Lord would not now protect them.

13-19. No god . . . was able to deliver. This is the key to vs. 13-15. How much less shall your God? The God of so small a nation! Spake yet more. See 2 Kgs. 18: 19-35. He (Sennacherib) wrote also letters; to Hezekiah. To rail on the Lord God of Israel; as before in vs. 13-16. Cried . . . unto the people; again blaspheming God. As against the gods. Read the description of these idols in Ps. 135: 15-18 and Isa. 40: 9-31.

II. THE GREAT DELIVERANCE.—20, 21. Hezekiah . . . and . . . Isalah; the great prophet, from whose writings the three following Lessons are taken) . . . prayed. Wise men, they. Prayer was their great weapon, and it did not fail them. Sent an angel; who suddenly, in one night, destroyed 185,000 of the Assyrians, 2 Kgs. 19: 35. Sennacherib, twenty years later, was slain by his own children, v. 21.

III. THE PROSPEROUS KINGDOM.—22, 23. Thus the Lord saved, etc.; now, and on many other occasions not recorded. Guided them on every side; as a shepherd his flock, Ps. 23: 2. Many brought gifts; to replace the ornaments of the temple taken to pay the Assyrian fine, 2 Kgs. 18: 16. Presents to Hezekiah; according to the Eastern manner of doing honor to a king.

DAILY READINGS

(By courtesy of I. B. R. Association)

M.—Hezekiah's preparation, 2 Chron. 32: 1-8. T.—Sennacherib's invasion, 2 Chron. 32: 9-15. W.—Sennacherib's invasion, 2 Chron. 32: 16-23. Th.—Seeking the Lord, Isa. 37: 1-13. F.—Earnest prayer, Isa. 37: 14-26. S.—The answer, Isa. 37: 27-33. S.—Refuge in God, Psalm 27.

Prove from Scripture—*That God is stronger than our foes.*

Shorter Catechism—*Ques. 84. What doth every sin deserve? A. Every sin deserveth God's wrath and curse, both in this life, and that which is to come.*

The Question on Missions—25. When did our Church first enter upon Foreign Mission work? Our Church began its Foreign Mission work in 1844, when the Synod of Nova Scotia appointed a Committee on Foreign Missions. A year later Rev. John Goddie was chosen as its first missionary. He reached his field in 1848.

Lesson Hymns—Book of Praise, Ps. Sel. 97 (from Supplemental Lesson); 273; 263; 34 (Ps. Sel.); 256 (from PRIMARY QUARTERLY); 262.

FOR FURTHER STUDY

Juniors—Into how many kingdoms had Solomon's kingdom been divided? Name them.

9-19 Who was Sennacherib? What city was he besieging? Whom did he send to Jerusalem? What did they try to persuade the people of the city to do? Who did Hezekiah say would deliver His people?

20, 21 What great prophet lived at this time? What did the king and he do? Whom did God send to their help? How many of the Assyrians did the angel destroy? Whither did Sennacherib go? How did he die?

22, 23 Who saved Hezekiah and his people? How did He guide them? Who became great?

Seniors and the Home Department—Give the date of Israel's downfall. How much longer did the kingdom of Judah endure?

9-14 How bad Hezekiah offended Sennacherib? What amends had he made? What did Sennacherib now demand? On what ground did the Assyrian messengers argue that God would not now protect His people?

15-19 How had the Assyrians shown their power? What was their opinion of Judah's God?

20, 21 What apostle was delivered in answer to prayer? (Acts 12: 5.) At what time of peril did an angel appear to Paul? (Acts 27: 23.)

22, 23 Show that God is the Protector of His people. (Ps. 34: 7.)

THE LESSON IN LIFE

1. Wicked men may prosper, as did Sennacherib, for a time. And because this is so, many are puzzled. They cannot understand how God can allow it. But wait. Their very prosperity, as in Sennacherib's case, is apt to rush them into some folly which ends in disaster and shame. It pays to be righteous.

2. "Whereon do ye trust?" A good question to ask ourselves, even if we do get it from the lips of a bad man. We want a solid foundation on which to build both for this world and for the next. There is only one such foundation—Jesus Christ.

3. Two little girls were in danger of being late for school. "Let us kneel and ask God to bring us in time," said one. But the other said, "Let us run with all our might, and pray as we run."

4. "But not in arms be our defence; Give us the strength of innocence. The will to work, the heart to dare For Truth's great battle everywhere."

*Rev. John
10.
Rev. John
water
Dr
Rev. Mrs.*

FOR WRITTEN ANSWERS

1. What was Sennacherib's intention with regard to Jerusalem?

2. How did he try to make the people disloyal?

3. How were his plans frustrated?

Lesson II.

HEZEKIAH'S PRAYER

July 9, 1905

Isaiah 38: 1-8. Study vs. 1-22. Commit to memory vs. 4-7

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

1 In those days was Hezekiah sick unto death. And Isaiah the prophet the son of Amoz came unto him, and said unto him, Thus saith the Lord, Set thine house in order: for thou shalt die, and not live.

2 Then Hezekiah turned his face toward the wall, and prayed unto the Lord,

3 And said, Remember now, O Lord, I beseech thee, how I have walked before thee in truth and with a perfect heart, and have done that which is good in thy sight. And Hezekiah wept sore.

4 Then came the word of the Lord to Isaiah, saying,

5 Go, and say to Hezekiah, Thus saith the Lord,

Revised Version.—1 to; 2 the; 3 cause the shadow on the steps, which; 4 on the dial; 5 with the sun, to return backward ten steps; 6 steps on the dial whereon.

the God of David thy father, I have heard thy prayer. I have seen thy tears: behold, I will add unto thy days fifteen years.

6 And I will deliver thee and this city out of the hand of the king of Assyria: and I will defend this city.

7 And this shall be a sign unto thee from the Lord, that the Lord will do this thing that he hath spoken;

8 Behold, I will bring again the shadow of the degrees, which is gone down in the sun dial of Ahas, ten degrees backward. So the sun returned ten degrees, by which degrees it was gone down.

THE LESSON EXPLAINED

Time and Place—B.C. 701, just before Sennacherib's invasion (see last Lesson); Hezekiah's palace in Jerusalem.

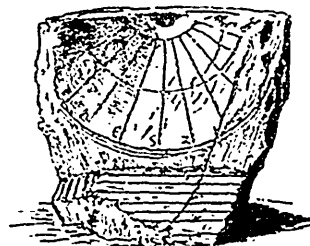
Connection—This and the two following Lessons are from the prophecies of Isaiah, the most famous among the Hebrew prophets of the eighth century, B.C. Isaiah prophesied during the reign of four kings of Judah, ch. 1: 1. The story of Hezekiah's sickness and recovery is told also in 2 Kgs. 20: 1-11, and very briefly in 2 Chron. 32: 24.

I. THE PRAYER.—1. In those days; previous to the wonderful deliverance of Judah from Sennacherib, v. 6. Was Hezekiah sick unto death; apparently with a boil or abscess, like one of the plagues of Egypt (Ex. 9: 9) and the disease of Job (Job 2: 7), so the Hebrew word indicates. Isaiah the prophet; the Lord's servant and mouthpiece and the king's trusted friend and counselor, ch. 37: 2. Came unto him; with a message from the Lord. Set thine house in order; make arrangements about a successor to the throne (he had then no son); and give parting directions to his family. Thou shalt die; the natural result of the sickness, unless God should interfere.

2, 3. Turned his face toward the wall; to hide his feelings, and to be alone with God in prayer. Probably the king's couch was placed in a corner, the place of honor in the East. Remember now, God's promise is of long life to the righteous (Ps. 91: 16), and Hezekiah was only thirty-nine. How I have walked; life, as so often, being thought of as a journey. With a perfect heart; not a heart free from sin (Hezekiah knew he had sinned, v. 17), but one that sincerely aimed at doing right. Wept sore. He had no son to follow him on the throne; besides, to be cut off in the midst of one's days is always bitter; and he had little of the glorious outlook into the world beyond which Christ's resurrection affords.

II. THE ANSWER.—4-6. Then Hezekiah; immediately, when Isaiah had just left him, 2 Kgs. 20: 4, and while the king was still praying. Mark the quickness of God's answer. Came the word of the Lord to Isaiah. A prophet is one who speaks for God. Say to Hezekiah; called in 2 Kgs. 20: 5 "the captain of My people." The Lord spared Hezekiah, partly for His people's sakes, since he was a

good and wise ruler. The God of David thy father. In dealing with the children, God remembers His covenant with the father, Ps. 89: 28, 29. I have heard. . . I have seen. Not so quickly does the lightning flash across the heavens, as do the prayers and tears of His children reach the heart of God.



A Greek Sun Dial

I will add. . . fifteen years. How short a time, after all, and how much need of diligence in the work yet to be done! In 2 Kgs. 20: 5 there is also the promise of a speedy recovery. V. 21 tells the means used to heal the king: an Arabian and Turkish application in like cases to-day. And; v. 6. Something more to be added. There is always an abundance in God's blessings. I will deliver thee, etc. We have seen (Lesson I.) how gloriously this promise was fulfilled.

III. THE SIGN.—7, 8. This shall be a sign; a token that God would fulfil His promise. Isaiah (2 Kgs. 20: 9) offered the king his choice whether the shadow should go forward or backward ten degrees. Hezekiah chose the latter as the greater miracle. I will bring again the shadow of the degrees (Rev. Ver., "steps"). . . In the sun dial of Ahas. Ahas, the father of Hezekiah, who was fond of "foreign novelties and curiosities," had probably copied an Assyrian sun dial, as he had copied a Damascus altar, 2 Kgs. 16: 10. The dial (Chayne calls it a "step-clock") probably consisted of a pyramid of steps with a short pillar standing on the top. In the morning the shadow of the pillar would fall on the lowest step on the western side. Gradually it would ascend, till at noon it reached the

ot of the pillar. Then in the afternoon it would descend the steps on the eastern side. The dial shown in the Illustration is of the sort used by the Greeks, and quite different from the one described here. So the sun returned ten steps (Rev. Ver.). There are well proven conditions of the atmosphere which would bring this about. The miracle therefore, possibly lay in God's suiting this change to the time of the king's need and the prophet's prediction.

DAILY READINGS

(By courtesy of I. B. R. Association.)

M.—Hezekiah's prayer, Isa. 38 : 1-8. T.—Thanksgiving, Isa. 38 : 9-20. W.—Another record, 2 Kgs. 20 : 1-11. Th.—Encouragement to pray, Matt. 7 : 7-12. F.—The Lord heareth, Psalm 34 : 11-22. S.—Prayer of the afflicted, Psalm 102. S.—A present help, Psalm 46.

Prove from Scripture—That God answers prayer.

Shorter Catechism—Ques. 85. *What doth God require of us, that we may escape his wrath and curse due to us for sin?* A. To escape the wrath and curse of God due to us for sin, God requireth of us faith in Jesus Christ, repentance unto life, with the diligent use of all the outward means whereby Christ communicateth to us the benefits of redemption.

The Question on Missions—26. What was our first foreign mission field? Our first foreign mission field was Aneiteum, the most southerly of the New Hebrides, a group of about 30 inhabited islands in the Southern Pacific, some 1,400 miles from Australia.

Lesson Hymns—Book of Praise, Ps. Sel. 97 (Supplemental Lesson); 297; 278; 29 (Ps. Sel.); 513 (from PRIMARY QUARTERLY); 320.

FOR FURTHER STUDY

Juniors—What prophet tells of Hezekiah's sickness and recovery? Where else do we find the story?

1 How sick was Hezekiah? What message was brought to him? Who brought it? Who sent it?

2, 3 How did the king receive the message? To whom did he pray? What does God promise to the righteous? (Ps. 91 : 16.) How old was Hezekiah? What kind of man had he been? Had he a right to ask for a longer life? How did he show his grief?

4-6 How soon was Hezekiah's prayer answered? How many years added to his life? From whom was he promised deliverance? What was the king

of Assyria's name? In what Lesson did we read of him? What happened to his army? To himself?
7, 8 What two signs offered to Hezekiah? Which did he choose? Did the shadow turn back?

Seniors and the Home Department—Give the date and place of the Lesson. In the reigns of what four kings did Isaiah prophesy?

1-3 How did Isaiah say the king's sickness would end? How do you explain this? Why was Hezekiah so sorely grieved? What was Paul's wish in regard to death? (Phil. 1 : 23.) How does John describe the blessedness of the redeemed in heaven? (Rev. 7 : 13-17.)

4-6 Quote from Isaiah an assurance of immediate answer to prayer. (Isa. 65 : 24.) How does Christ teach us to spend our life? (John 9 : 4.)

7, 8 Describe the dial here spoken of. In what did the miracle consist? What sign was given to Gideon that God had called him? (Judg. 6 : 36-40.)

THE LESSON IN LIFE

1. Says a quaint old writer : "Our being ready for death will make it come never the sooner, but much the easier; and those that are fit to die are most fit to live."

2. The best plea to God for a longer life, is that we have made good use of the time already given us.

3. Suppose a sailor should put off learning to manage a ship until the storm came, or a soldier to shoot until the hour of battle. That would be as reasonable as for us to put off learning to pray, until we become sick and weak.

4. "Remember"! Yes, that is just what we can always count upon God doing. How badly off we should be if, for a moment, He should forget us. It would be like the blotting of the sun out of the heavens. All our joys, our very life, would come to an end.

5. The puzzle of the "how" of this miracle, is the puzzle of all God's wonderful ways. It helps us to remember that "He that set that clock (the sun) agoing can set it back when He pleases; for the Father of all lights is also the Director of them."

6. The clouds are constantly pouring their moisture down into the stream, and the stream as constantly gives it back to the clouds. So the blessings God is every moment showering upon us, should call forth as unceasingly our gratitude and praise.

FOR WRITTEN ANSWERS

1. Why was death so terrible to Hezekiah?.....

.....

2. To whom did he turn in his distress? What did he plead?.....

.....

3. Explain Hezekiah's choice of a sign.....

.....

Lesson III.

THE SUFFERING SAVIOUR

July 16, 1905

Isaiah 52: 13 to 53: 12. Commit to memory vs. 4-6. Read chs. 42: 1-12; 49: 1-13; 50: 4-11; 61: 1-3.

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

13 Behold, my servant, shall deal prudently, and shall be exalted and extolled, and be very high.

14 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; the kings shall shut their mouths at him: for that which has not been told them shall they see; and that which they had not heard shall they consider.

Ch. 53. 1 Who hath believed our report? and to whom is the arm of the Lord revealed?

2 For he 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 shall see him, there is no beauty that we should desire him.

3 He is despised and rejected of men; a man of sorrows, and acquainted with grief: and 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

Revised Version.—¹wisely; ²lifted up; ³shall; ⁴Like as; ⁵Omit the; ⁶understand; ⁷hath; ⁸been; ⁹grow; ¹⁰Omit shall; ¹¹was; ¹²as one from whom men hide their face he was despised; ¹³yet he humbled himself and opened not; ¹⁴as a lamb that is led; ¹⁵that; ¹⁶yea, he opened not; ¹⁷By oppression and judgement he was taken away; and as for his generation, who among them considered that he was cut off? ¹⁸they; ¹⁹although; ²⁰and; ²¹Omit hath; ²²Omit he; ²³yet.

THE LESSON EXPLAINED



"Behold the Man"
(Guido)

Time and Place—More than 700 years before Christ; Isaiah prophesied in Jerusalem.

Connection—This Lesson of all Old Testament passages points most clearly to the coming Messiah.

I. THE SAVIOUR EXALTED.—Ch. 52: 13-15. Behold, my servant; the Messiah, described in chs. 41 to 53 as the Servant of the

Lord. Shall deal wisely (Rev. Ver.); always keeping one great end in view, Heb. 12: 2. He shall be exalted, etc. Before telling of the Messiah's sufferings, the prophet here points to the glory that shall follow them. As many were astonished (astonished) at thee. How could men help wondering when they saw the Lord, the world's Deliverer, so lowly and abused? His visage was so marred, etc. It seems as if the prophet were at the foot of the cross beholding the Saviour's sufferings. So shall he sprinkle many nations; that is, purify them from sin. Kings shall shut their mouths; in lowly reverence, as in Job 29: 9; 40: 4. That... not been told them; a fit description of Christ's marvellous works.

II. THE SAVIOUR REJECTED.—Ch. 53: 1-3. Who hath believed? His own people, the

Jews, did not receive Christ when He came, John 1:

11. Our report. The Jews had the witness of the prophets to Christ. The arm of the Lord; God's power. This was shown in the Saviour's miracles. A tender plant. The work of Christ had a small and insignificant beginning. A root out of a dry ground. Everything about the Saviour's origin seemed unfavorable, His family, the place He was brought up in, and the condition of the nation at the time. No beauty. Jesus was a King, but He had no rich robes or splendid court. Despised and rejected of men; that is, the most of men. Jesus at first had only a few followers, and these, poor and humble fishermen.

III. THE SAVIOUR SUFFERING.—4-6. Our griefs... our sorrows. Compare Matt. 8: 16, 17. Stricken; as King Uzziah was smitten with leprosy at the altar on account of his sin, 2 Chron. 26: 19, 20. The people of His time mistakenly looked upon the Saviour's sufferings as a sign of God's anger against Him. Our transgressions. All the while, it was the sin of the world Christ was bearing, John 1: 29. Our peace. By His death Christ won for us peace with God. V. 6 describes the work of the Good Shepherd (see John 10: 11).

7-9. Oppressed. His sufferings were cruelly unjust. Was afflicted; "willingly suffered." Jesus gave His life, out of love to men, John 10: 18. As a lamb. John the Baptist, with this passage in mind, called Jesus the Lamb of God, John 1: 29. He was taken, etc.; by violence cloaked under the forms of law. As for his generation, etc. (Rev. Ver.). No one of His own time understood the

Redeemer's sufferings. He was a lonely sufferer. They made his grave with the wicked (Rev. Ver.); the robbers crucified with Him. The authorities appointed His grave with these. With the rich; in the tomb of Joseph, at whose request the order was changed, John 19:38.

IV. THE SAVIOUR TRIUMPHANT.—10-12. It pleased the Lord; "God so willed." He has joy in the results of the Saviour's sufferings, which could be reached in no other way. When his soul (that is, He Himself) shall make an offering for sin (Rev. Ver., Margin); bear the guilt and penalty of our sin. He shall see his seed; those who have received life from Him, John 10:10. V. 11 describes the Saviour as satisfied with the outcome of the travail (suffering) of his soul, and in v. 12 He appears as a glorious Conqueror.

DAILY READINGS

(By courtesy of I. B. R. Association)

M.—The suffering Saviour, Isa. 52: 13 to 53: 12. T.—Acquainted with grief, Heb. 4: 15 to 5: 9. W.—For the unjust, 1 Pet. 3: 12-18. Th.—A prophecy of Christ, Acts 8: 26-35. F.—The silent Sufferer, Mark 14: 55-65. S.—The rich man's tomb, Matt 27: 54-60. S.—The victory, Heb. 10: 1-13.

Prove from Scripture—That our sins caused Christ's death.

Shorter Catechism—Ques. 86. What is faith in Jesus Christ? A. Faith in Jesus Christ is a saving grace, whereby we receive and rest upon him alone for salvation, as he is offered to us in the gospel.

The Question on Missions—27. What were the people of the New Hebrides like before the missionaries came? They were cannibals, with no knowledge of the true God. Human sacrifices were offered to their gods, infants were slain and widows strangled, and there was constant war amongst the various tribes.

Lesson Hymns—Book of Praise, Ps. Sel. 97 (Supplemental Lesson); 134; 46; 38 (Ps. Sel.); 537 (from PRIMARY QUARTERLY); 126.

FOR FURTHER STUDY

Juniors—From whose writings is the Lesson taken? To whom does it point?

Ch. 52: 13-15 What is the Messiah here called? Where did Christ die? Where is He now? What in Him made men wonder? What is it said that kings will do? Of what is this a sign?

Ch. 53: 1-3 Who would not receive Christ? What is "the arm of the Lord"? What did people think Christ resembled? Their feelings toward Him?

4-9 How did the Saviour treat suffering ones? For whose sin did He die? In what respect are we said to be like sheep? In what respect, Christ?

10-12 Was it any pleasure to God to permit suffering? Why did He permit Christ to suffer? Why will Christ have part with the great? (v. 12.)

Seniors and the Home Department—How long before Christ did Isaiah prophesy?

Ch. 52: 13-15 To what did Christ's sufferings lead? (1 Pet. 1: 11.) What Psalm most fully describes the sufferings of Christ? (Ps. 22.)

Ch. 53: 1-3 Quote a warning against despising small things. (Zech. 4: 10.) What parable describes the growth of Christ's kingdom from small beginnings? (Matt. 13: 31, 32.)

4-9 Show that Christ died for our sins. (2 Cor. 5: 21.) Could Christ have escaped death? (Matt. 26: 53.) Why did He not so do?

10-12 Explain "it pleased the Lord." Mention another passage in Isaiah which depicts the Messiah as a Conqueror. (ch. 65: 1.)

THE LESSON IN LIFE

1. "We have just heard," says Peloubet, "how a young man in charge of a rescue mission, after clothing a tattered sot, blacked his shoes for him. 'I would black any man's shoes,' said he, 'if I could get a chance to talk with him about Jesus.'"

2. An old soldier was charged with being disloyal to his country. His reply was proudly to hold up the stump of the arm he had lost in battle. The scars in the service of Christ are the best "decorations," because the best proof of faithfulness in the day of battle.

3. "You and I do not think of things like that." This was Archbishop Temple's reply to a young clergyman, who expressed his fear that some work asked of him would overtax his strength. Endure hard things for Christ—why shouldn't we, when He has suffered and done so much for us?

4. It is told of Queen Cleopatra, that she once crushed a handful of pearls into a wine cup and drank them down. For every one of those pearls a diver had risked his life. Ah, the Saviour gave His life to save our souls. Can we think lightly of that salvation so dearly purchased?

FOR WRITTEN ANSWERS

1. How is the greatness of the Messiah described?

.....

2. Show that He was to suffer for others.

.....

3. What was to be the reward of His sufferings?

.....

Lesson IV.

THE GRACIOUS INVITATION

July 23, 1905

Isaiah 55 : 1-13. Commit to memory vs. 6-8. Read ch. 54.

GOLDEN TEXT—Seek ye the Lord while he may be found.—Isaiah 55 : 6.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

THE LESSON EXPLAINED

Time and Place—Isaiah prophesied during the last half of the eighth century, B.C.; Jerusalem.

Connection—Last Lesson pictured the coming Messiah. This sets forth the blessings He brings.

I. A GLORIOUS OFFER.—1, 2. **Ho**; a call to earnest attention. Every one that thirsteth. How eager the loving God is to supply His people's need! (Compare John 7: 37.) **Waters**; plural, because the supply is so abundant. The gospel offers enough for all. **He that hath no money . . . buy.** The way to "buy" salvation is to give up everything that comes between us and Christ, Matt. 13: 44-46; Luke 12: 33; Rev. 3: 18. He has bought it for us, and we have but to receive it. **Wine and milk.** As these cheer, strengthen and nourish the body, so does the gospel the soul. **Wherefore, etc.?** The world demands our money and toil, and gives in return nothing that satisfies; Christ asks no price, and fills our souls with gladness. **Hearken . . . unto me, and eat . . . good.** We find joy by doing God's will.

3-5. **An everlasting covenant**; a promise that will never fail. **The sure mercies (loving-kindness) of David.** The lovingkindness (what a beautiful word!) which the Lord promised to David and to His people Israel for ever (Read 2 Sam. 8-16). **Behold . . . him . . . a witness . . . leader . . . commander.** David was a witness, making known God's character and will, and he was a great ruler. He was only a forerunner, however, of the coming Messiah descended from him, who should make God fully known, and be the true King of Israel and of all men. **Behold, etc.**; spoken either to the church, or to Christ Himself, its Leader. In any case, the meaning is that the (Gentile) nations, as well as the Jews, shall be gathered into Christ's kingdom.

II. A SIMPLE REQUIREMENT.—6, 7. **Seek ye the Lord**; as the prodigal sought his father, only to find how lovingly the father had been looking for him, Luke 15: 20. **While he may be**

found. No other time is so good as the present time. 2 Cor. 6: 2. **Call ye upon him**; trusting in His mercy. **While he is near.** "Only a step to Jesus." The way for the sinner to come back to God is very plain. He has just to forsake his way; give up all that is evil in his life, and also in his thoughts—we must go deep into our hearts—and return unto the Lord; resolved to love and obey Him. And what will God do? Oh, His forgiveness is so full and free!



Eastern Water Skins

Abundantly means like great flowing waves, so plentiful is the supply offered by divine grace.

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

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

12, 13. For ye shall go out with joy, etc. A little more than a hundred years after Isaiah died, the people of Judah were carried captive to Babylon. Here they are told that they should one day be set free ("go out") from captivity; and with what joy! All nature will appear to rejoice with them. This is but a sign of the more wonderful freedom and gladness which come to all whom Christ sets free from sin.

DAILY READINGS

(By courtesy of I. B. R. Association)

M.—The gracious invitation, Isa. 55: 1-13. T.—Look, and be saved, Isa. 45: 18-25. W.—An everlasting covenant, Jer. 32: 36-44. Th.—To-day! Heb. 3: 7-19. F.—Return and forsake! Isa. 1: 10-20. S.—Plenteous redemption, Psalm 130. S.—Christ's invitation, Matt. 11: 25-30.

Prove from Scripture—That gospel blessings are free.

Shorter Catechism—Ques. 87. What is repentance unto life? A. Repentance unto life is a saving grace, whereby a sinner, out of a true sense of his sin, and apprehension of the mercy of God in Christ, doth, with grief and hatred of his sin, turn from it unto God, with full purpose of, and endeavour after, new obedience.

The Question on Missions—28. How long did Dr. Geddie labor in Anciteum, and with what results? Dr. Geddie labored in Anciteum 24 years. The words on his memorial tablet thus describe the results: "WHEN HE LANDED IN 1848 THERE WERE NO CHRISTIANS THERE; AND WHEN HE LEFT IN 1872 THERE WERE NO HEATHEN."

Lesson Hymns—Book of Praise, Ps. Sel. 97 (Supplemental Lesson); 122; 136; 76 (Ps. Sel.); 560 (from PRIMARY QUARTERLY); 148.

FOR FURTHER STUDY

Juniors—Of whom did the last Lesson tell?

1, 2 What does the prophet say to attract attention? What things are offered? How much is asked for them? How may we "buy" salvation?

3-5 What king is mentioned here? What does "sure mercies" mean? To whom does God promise lovingkindness? What greater King was descended from David?

6, 7 Whom should we seek? When? How does the sinner come back to God? How does God receive Him?

8-13 How much different is God from men? What does this make certain? Tell three things God does in nature. What will He do for us? What will bring us the greatest joy?

Seniors and the Home Department—What does the Lesson describe?

1-5 Show that all men need salvation. (Rom. 3: 23.) That there is only one way to be saved. (Acts 4: 12.) That salvation is offered to all? (Rom. 10: 13.) That God desires all to be saved. (1 Tim. 2: 4.) Give God's covenant with David. (2 Sam. 7: 16.)

7, 6 What is repentance? (Shorter Catechism, Ques. 87.) Quote a promise of pardon. (1 John 1: 9.)

8-13 In what way is it shown that God is certain to forgive? Will do for us all that we need? What is the greatest pledge of His willingness to bless us? (Rom. 8: 32.)

THE LESSON IN LIFE

1. The moment the gates of a canal are opened, the water from the higher level rushes down to fill up the lower lock. And so, God's gifts; our faith removes every barrier, and they flow in, an abundant stream, to bless and brighten our lives.

2. "Bread of heaven! on Thee I feed
For Thy flesh is meat indeed.
Ever may my soul be fed
With this true and living Bread."

3. Money, it has been truly said, cannot buy salvation, but it can spread the knowledge of it.

4. Think of all the things we cannot purchase with money—the air and the sunlight, the happiness of home and the love of friends, our civil and religious freedom—why, these are the best things in life, and our debt to God for them can be paid only by a life of loving service.

5. It is a Chinese saying, that a man needs six hands, two to cover his eyes, that he may not see evil, two to cover his ears, that he may not hear evil, and two to cover his lips, that he may not speak evil. But the Bible tells us to open our eyes and see the Saviour, our ears and hear the glad message of salvation, our lips and proclaim it to others.

6. To win battles, soldiers must fight bravely; but there is needed, besides, a skilful leader. It was said of Wellington that he never lost an English gun. We have a Leader, Jesus Christ, under whom defeat is impossible.

FOR WRITTEN ANSWERS

1. In what way are gospel blessings like "water," "wine," "milk" ?

2. How do we obtain pardon ?

3. What deliverance is promised in vs. 12, 13 ?

2 Chronicles 33 : 1-13. Commit to memory vs. 10-13. Read the chapter.

GOLDEN TEXT—Righteousness exalteth a nation: but sin is a reproach to any people.—Proverbs 14: 34.

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

2 ¹But did that which was evil in the sight of the Lord, ²like unto the abominations of the heathen, whom the Lord ³had 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 best of heaven, and served them.

4 ⁴Also he built altars in the house of the Lord, whereof the Lord ⁵had 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 ⁷And he caused his children to pass through the fire in the valley of the son of Hin'nom: ⁸also he observed times, and used enchantments, and ⁹used witchcraft, and dealt with ¹⁰a familiar spirit, and with wizards: he wrought much evil in the sight of the Lord, to provoke him to anger.

7 And he set ¹¹a carved image, the idol which he had made, in the house of God, of which God ¹²had said to David and to Solomon his son, In this house,

Revised Version.—¹And he; ²after the; ³Omit had; ⁴the; ⁵Asheroth; ⁶And he built; ⁷He also made; ⁸and he practised augury; ⁹practised sorcery; ¹⁰them that had familiar spirits; ¹¹the graven image of; ¹²out of; ¹³off the land; ¹⁴if only; ¹⁵observe; ¹⁶even all the law; ¹⁷And; ¹⁸so that they did evil more than did the nations; ¹⁹gave no heed; ²⁰in chains; ²¹distress; ²²he.

and in Jerusalem, which I have chosen ¹²before all the tribes of Israel, will I put my name for ever:

8 Neither will I any more remove the foot of Israel from ¹³out of the land which I have appointed for your fathers: ¹⁴so that they will ¹⁵take heed to do all that I have commanded them, ¹⁶according to the whole law and the statutes and the ordinances by the hand of Moses.

9 ¹⁷So Manasseh made Judah and the inhabitants of Jerusalem to err, ¹⁸and to do worse than the heathen, whom the Lord ¹⁹had destroyed before the children of Israel.

10 And the Lord spake to Manasseh, and to his people: but they ¹⁹would not hearken.

11 Wherefore the Lord brought upon them the captains of the host of the king of Assyria, which took Manasseh ²⁰among the thorns, and bound him with fetters, and carried him to Babylon.

12 And when he was in ²¹affliction, he besought the Lord his God, and humbled himself greatly before the God of his fathers.

13 And ²²prayed 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.

THE LESSON EXPLAINED 1

Time and Place—Manasseh reigned from 697 to 642, B.C.; Judah and Babylon.

Connection—The good King Hezekiah (see Lessons I. and II.) died after reigning over Judah for twenty-nine years, and was succeeded on the throne by his wicked son, Manasseh.

I. MANASSEH'S SIN.—1, 2. Manasseh. The name means "forgetting," and sadly this young king forgot his duty to God and his people. Twelve years old . . . began to reign; although in Judah, as in England, a king was not supposed to be of age till eighteen. Reigned fifty and five years; the longest reign in Judah's history. Did . . . evil. Probably after his father's death he fell under the influence of wicked counsellors. In the sight of the Lord; who is pleased when we do right, and displeased when we do wrong. Like unto . . . the heathen. But he was guiltier than they, because he had clearer knowledge.

3-5. We have here a black list of Manasseh's sins against God and the nation. Built . . . high places; temples for idol worship, usually situated on rising ground. Hezekiah . . . had broken down. See ch. 31: 1 What a disloyal son, undoing his father's work, instead of carrying it on! Altars for Baalim; plural of Baal, the highest god of the Canaanites. He was worshipped under different forms, hence the plural. Made Asheroth (Rev. Ver.); carved

poles used in the worship of the impure goddess Asheroth. Worshipped all the host of heaven; the sun, moon and stars, and the signs of the Zodiac.

6-8. Caused his children to pass through the fire. The cruel god Moloch was worshipped by placing children in the arms of his huge image, whence they rolled into the fire below. Manasseh followed

Ahaz (2 Kgs. 16: 3) in this dreadful practice. In the valley, etc.; the valley of the Kidron lying to the east of Jerusalem. Observed times; sought to distinguish lucky from unlucky days by the movements of birds or clouds, or other appearances in nature. Used enchantments, and . . . witchcraft; sought help from supposed higher powers, other than God? Dealt with them that had familiar spirits (Rev. Ver.); those who pretended to be able to communicate with the spirit world. All these practices are forbidden in Deut. 18: 10, 11.

9, 10. Not only against God did Manasseh sin, but against his people as well. By his ex-

ample and influence, he made them do worse than the heathen. King and people became obstinate, too, in their sin. The Lord spake (in warning) . . . but they would not hearken.

II. MANASSEH'S PUNISHMENT.—11. The king of Assyria . . . took Manasseh among the thorns. The Hebrew words may mean that Manasseh had a hook thrust through his nostrils to



Assyrian Scribes Taking Account of Prisoners, etc.

lead him by. Fetters; on feet and hands. To Babylon; where the lot of a captive was dismal indeed.

III. MANASSEH'S REPENTANCE.—12, 13 (a). In his captivity the king learned to be sorry for his sin and to hate it with all his heart. He brought .. humbled himself .. prayed. How earnestly he sought forgiveness!

IV. MANASSEH'S RESTORATION.—13 (b). He (God) was entreated of him; a proof that God loves to answer prayer. Brought him again to Jerusalem; where he strove to undo the evil he had done.

DAILY READINGS

(By courtesy of I. B. R. Association)

M.—Manasseh's sin and repentance, 2 Chron. 33 : 1-13. T.—Evidences of repentance, 2 Chron. 33 : 14-20. W.—Grievous sins, 2 Kgs. 21 : 9-16. Th.—Consequences of sin, Deut. 29 : 21-29. F.—Promises to the penitent, Deut. 30 : 1-10. S.—A penitent's prayer, Psalm 51. S.—The prodigal's return, Luke 15 : 11-24.

Prove from Scripture—That forgiveness follows repentance.

Shorter Catechism—Ques. 82. What are the outward means whereby Christ communicateth to us the benefits of redemption? A. The outward and ordinary means whereby Christ communicateth to us the benefits of redemption, are his ordinances, especially the word, sacraments, and prayer; all of which are made effectual to the elect for salvation.

The Question on Missions—29. Who were our next missionaries to the New Hebrides? Rev. George N. Gordon and his wife, who were settled on the island of Erromanga in 1857.

Lesson Hymns—Book of Praise, Ps. Sel. 97 (Supplemental Lesson); 168; 161; 23 (Ps. Sel.); 160 (from PRIMARY QUARTERLY); 217.

FOR FURTHER STUDY

Juniors—Who was Manasseh's father? What kind of king was Hezekiah?

1-10 Manasseh's age when he became king? How did he act? How does the Lord regard right doing? Wrong doing? What did Manasseh worship? Who alone should be worshipped? What did Manasseh build in God's house? How was the god Moloch worshipped? Against whom did Manasseh sin, besides God? How did they treat God's warnings?

11 Who took Manasseh captive? In what way may he have been led away? Whither was he taken?

12-13 (a) What did the king learn in his captivity? From whom did he seek forgiveness?

13 (b) Did God answer Manasseh's prayer? In what way? How did Manasseh now act?

Seniors and the Home Department—How long did Hezekiah reign? When did Manasseh become king?

1-10 What does Manasseh's name mean? Why was it suitable? To what is Manasseh's sin likened? Show that knowledge adds to the guilt of wrong doing? (James 4 : 17.) What evil practices in vs. 6-8? Where are they forbidden? What does Paul call covetousness? (Col. 3 : 5.)

11 Describe Manasseh's treatment by the king of Assyria. Is it certain that sin will be punished? (Num. 32 : 23.)

12-13 (a) The effect of Manasseh's sufferings? What is the fruit of "godly sorrow"? (2 Cor. 7 : 10.)

13 (b) How was Manasseh's prayer answered? What is required besides confession? (Prov. 28 : 13.)

THE LESSON IN LIFE

1. Our life, however long, is made up of single days. And it depends upon our use of each day whether our whole life will be well or ill-spent.

2. "Unless sons are better than their fathers," said one, "both father and sons are a failure." We owe it to those who have taught and trained us, to make their work a success. And if father or mother is gone, "he mourns the dead who lives as they desired."

3. A boy was running down hill, his companions following him. At the bottom was a precipice. The leader was able to stop in time, but the others did not see their danger, and were dashed to pieces. What ruin an evil example may cause!

4. What would we think of a captain who should run his ship upon the rocks, although the light was shining brightly to show him the danger? But that is not mere foolish than to go on in sin, despite God's warnings.

5. Our life is like a book. The leaves of the past are written upon and we cannot change the writing. But the pages of the future are white and clean. By God's help we can fill them with noble deeds.

6. One result of the Welsh revival last winter was, that those converted began to pay their debts, and to bring back to God companions whom they had led astray. There is no true repentance unless we strive to repair the harm we have done.

FOR WRITTEN ANSWERS

1. Describe the sin of Manasseh.....

2. In what way was he punished?.....

3. How was his restoration brought about?.....

Lesson VI.

JOSIAH'S GOOD REIGN

August 6, 1905

2 Chronicles 34: 1-13. Commit to memory vs. 1-3.

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

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

2 And he did that which was right in the ²sight of the Lord, and walked in the ways of Da'vid his father, and ³declined neither to the right hand, ⁴nor 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 Da'vid his father: and in the twelfth year he began to purge Ju'dah and Jeru'salem from the high places, and the ⁵groves, and the ⁶carved images, and the molten images.

4 And they brake down the altars of ⁷Ba'alim in his presence; and the ⁸images, that were on high above them, he ⁹cut down; and the ¹⁰groves and the ¹¹carved 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 ¹²cleansed Ju'dah and Jeru'salem.

6 And so did he in the cities of Manas'seh, and E'phraim, and Sim'eon, even unto Naph'tali, ¹³with their mattocks round about.

7 ¹⁴And when he had broken down the altars and the ¹⁵groves and ¹⁶had beaten the graven images into powder, and ¹⁷cut down all the ¹⁸idols throughout all the land of Is'ra'el, ¹⁹he returned to Jeru'salem.

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

THE LESSON EXPLAINED



Baal, the Sun God

Time and Place—640 to 622 B.C.; Jerusalem.

Connecting Links—Manas'seh was succeeded on the throne by his son Amon, whose wicked and

idoltrous reign of two years was ended by his murder at the hands of his servants. Josiah his son then became king. (See ch. 33: 21-25.)

I. FOLLOWING A GOOD EXAMPLE.—1-3

(a). Josiah; "the last good king" of Judah. And he was good, though he had a wicked father and lived in evil times. Perhaps his mother, Jedidah (2 Kgs. 22: 1), was a godly woman and had trained her son well. Eight years old; a boy, with all a boy's temptations. Did...right in the eyes of the Lord (Rev. Ver.). This means that his heart was right, as well as his acts, for God searches the heart, Jer. 17: 10. In the ways of David his father; that is, his ancestor. With the example of many wicked kings, and of a good king like David, before him, he follows the good. Turned not aside, etc. (Rev. Ver.) His life was like a straight path; that is, he lived righteously and in the fear of God. For in the eighth year; when he was sixteen years old. He began to seek after the God of David. At sixteen boys are just starting out in life for them-

8 Now in the eighteenth year of his reign, when he had purged the land, and the house, he sent Sha'phan the son of Azali'ah, and Mausei'ah the governor of the city, and Jo'ah the son of Jo'ahaz the recorder, to repair the house of the Lord his God.

9 And ¹⁰when they came to Hilki'ah the high priest, ¹¹they delivered the money that was brought into the house of God, which the Le'vites ¹²that kept the doors had gathered of the hand of Manas'seh and E'phraim, and of all the remnant of Is'ra'el, and of all Ju'dah and Ben'jamin; and ¹³they returned to Jeru'salem.

10 And ¹⁴they put it in the hand of the workmen that had the oversight of the house of the Lord, and ¹⁵they gave it to the workmen that wrought in the house of the Lord, ¹⁶to repair and amend the house:

11 Even to the ¹⁷artificers and builders gave they it, to buy hewn stone, and timber for the couplings, and to ¹⁸floor the houses which the kings of Ju'dah had destroyed.

12 And the men did the work faithfully; and the overseers of them were Ja'hath and Obadi'ah, the Le'vites, of the sons of Mera'ri; and Zechari'ah and Meshu'l'am, of the sons of the Ko'hathites, to set it forward; and others of the Le'vites, all that could skill of instruments of music.

13 Also they were over the bearers of burdens, and ¹⁴were overseers of all that wrought the work in any manner of service; and of the Le'vites there were scribes, and officers, and porters.

selves. What better thing can they do than seek God for their Guide?

II. DESTROYING FALSE WORSHIP.—3 (b)-5. In the twelfth year; twenty now. To purge; cleanse. Judah and Jerusalem. The king began his reformation at home, in the capital and its neighborhood, gradually extending it until it reached the northern regions, v. 6. High places; idol shrines, often built on the top of hills. Baalim; plural of Baal, referring to the different forms under which he was worshipped. Sun-images (Rev. Ver.); symbols of the sun to which worship was offered. Groves; poles used in the worship of the vile goddess Ashtoreth. The dust of all these idol symbols, the king strowed... upon the graves of their worshippers; treating the graves as guilty of the evil deeds of those lying in them. Burnt the bones (taken from the graves) of the priests upon their altars. This would defile the idolatrous altars, so that they could no longer be used for worship.

6, 7. The places mentioned in v. 6 were in the Northern Kingdom, whose inhabitants had been carried away as captives into Assyria about a hundred years before. It seems that Josiah claimed authority over this kingdom, as well as over Judah, and was resolved to clear it also of idolatry.

III. REPAIRING GOD'S HOUSE.—8-10. In the eighteenth year. Josiah was now twenty-six. When he had purged the land, and the house; God's house, the temple. The evil had been destroyed, and now the good is put in its place.

Doubtless in cleansing Jerusalem from idolatry (v. 3), the king had destroyed all signs of idolatry in the sacred building. Now he sets about repairing it, as King Joash had done two centuries before, 2 Kgs. 12: 4-16. Certain officers of the king were sent to Hilkiah the high priest to give him the money . . . gathered for this purpose. And they returned to Jerusalem. The meaning is "they had returned to Jerusalem," that is, "the Levites" who had gathered the "money" all over the land.

11-13. These verses mention those in charge of repairing the temple and restoring its services. And the men did the work faithfully; as in the times of Hezekiah and Joash, ch. 31: 12; 2 Kgs. 12: 15. Scribes; among whose duties was the copying of the Scriptures. Officers; corresponding to our magistrates. Porters; the keepers by night and day of the temple doors. From each of these classes men were drawn to take part in the repairing of the temple.

DAILY READINGS

(By courtesy of I. B. R. Association)

M.—Josiah's good reign, 2 Chron. 34: 1-13. T.—Prophecy of Josiah, 1 Kgs. 13: 1-6. W.—Moses destroying the idol, Deut. 9: 13-21. Th.—Young Samuel's call, 1 Sam. 1: 1-10. F.—"Come, ye children," Psalm 34: 1-11. S.—Christ's call, Mark 10: 13-21. S.—In the days of youth, Eccles. 12: 1-7.

Prove from Scripture—That our work will be tested.

Shorter Catechism—Ques 89. How is the word made effectual to salvation? A. The Spirit of God maketh the reading, but especially the preaching of the word, an effectual means of convincing and converting sinners, and of building them up in holiness and comfort, through faith, unto salvation.

The Question on Missions—30. Why is Erromanga called the "Martyr Isle"? Erromanga is called the "Martyr Isle" because John Williams, the first missionary who visited the island, his companion, Harris, and our own missionaries, Rev. George N. Gordon and his wife, and his brother, Rev. James Gordon, were all cruelly murdered by the natives.

Lesson Hymns—Book of Praise, Ps. Sel. 97 (Supplemental Lesson); 358; 403; 122 (Ps. Sel.); 387 (from PRIMARY QUARTERLY); 389.

FOR FURTHER STUDY

Juniors—Who became king of Judah after Manasseh? How long did he reign?

1-3 (a) What kind of father had Josiah? How old was he when he became king? Whom did he please? Whose example did he follow?

3 (b)-7 What did many of Josiah's people worship? How did the king treat the idols? At what age did he begin to do this?

8-14 What building did Josiah repair? Had there been any things in the temple used for idol worship? What had the king done with these things? Where had money been gathered for repairing the temple? To whom was it given?

Seniors and the Home Department—When did Josiah reign? Describe the character and fate of Amon?

1-3 (a) Who was Josiah's mother? What wise choice did he make? When should we make the same choice? (Josh. 24: 15.) What is told us of Jesus' boyhood? (Luk. 2: 52.)

3 (b)-7 What reformation did Josiah make? From what should we seek cleansing? (Isa. 1: 16.) What cleansing fountain does Zechariah speak of? (Zech. 13: 1.)

8-14 What other youthful king had repaired the temple? How long before Josiah's time? Whose temple are our bodies? (1 Cor. 6: 19.)

THE LESSON IN LIFE

1. Too young at eight "to seek the Lord?" So was not King Josiah. And he found Him. Too young at twelve to do battle against the wicked things that may be about you? So was not this boy king; and a brave fight he carried on.

2. Josiah would have made a good farmer. When he saw a weed he pulled it up by the root, and was careful to plant good seed in its place.

3. There is plenty of rubbish to clear away in our lives. All sorts of meanness and wickedness must be got rid of. Then we shall get down to the solid rock, and be able to build up a true manhood.

4. Strangers used to ask a policeman on Sabbath mornings the way to the church of a great preacher. "Cross the ferry, turn to the right, and follow the crowd," was the reply. But if we turn to the right in good earnest, as Josiah did, by and by we shall get the crowd to follow us.

5. An arrow, if it is to reach the mark, must not only be aimed straight; it must have force enough behind it to drive it forward in spite of the wind. And no one ever did much good in the world without a strong and steadfast will.

FOR WRITTEN ANSWERS

1. What made it hard for Josiah to do right?

.....

2. How do we know that he was sincere?

.....

3. What did he put away? What did he restore?

.....

Lesson VII.

JOSIAH AND THE BOOK OF THE LAW

August 13, 1905

2 Chronicles 34: 14-28. Commit to memory v. 21. Read chs. 34, 35, and 2 Kings, ch. 22.

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

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

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

16 And Sha'phan carried the book to the king, and ² brought the king word ³ back again, saying, All that was committed to thy servants, they do ⁴.

17 And they have ⁵ gathered together the money that was found in the house of the Lord, and have delivered it into the hand of the overseers, and ⁶ to the hand of the workmen.

18 ⁷ Then Sha'phan the scribe told the king, saying, Hilki'ah the priest hath ⁸ given me a book. And Sha'phan read ⁹ 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 Ahik'am the son of Sha'phan, and Ab'don the son of Mirc'ah, and Sha'phan the scribe, and Asai'ah ⁹ a servant of the king's, saying,

21 Go, ¹⁰ enquire of the Lord for me, and for them that are left in Is'rael and in Ju'dah, concerning the words of the book that is found: for great ¹¹ is the wrath of the Lord that is poured out upon us, because our fathers have not kept the word of the Lord, to do ¹¹ after all that is written in this book.

Revised Version.—¹ the; ² moreover; ³ Omitt therein; ⁴ the king's servant; ⁵ ye, inquire; ⁶ Tokhath; ⁷ second quarter; ⁸ said unto; ⁹ is my wrath poured out; ¹⁰ it; ¹¹ But unto; ¹² thus; ¹³ As touching; ¹⁴ hast humbled; ¹⁵ hast rent; ¹⁶ wept; ¹⁷ I also have heard thee, saith; ¹⁸ thereof.

22 ¹² And Hilki'ah, and they ¹³ that the king had ¹⁴ appointed, went to Hul'dah the prophetess, the wife of Shal'tum the son of ¹⁵ Tik'vath, the son of Has'rah, keeper of the wardrobe; (now she dwelt in Jeru'salem in the ¹⁶ college;) and they spake to her to that effect.

23 And she ¹⁷ answered them, Thus saith the Lord ¹⁸ God of Is'rael, Tell ye the man that sent you to me,

24 Thus saith the Lord, Behold, I will bring evil upon this place, and upon the inhabitants thereof, even all the curses that are written in the book which they have read before the king of Ju'dah:

25 Because they have forsaken me, and have burned incense unto other gods, that they might provoke me to anger with all the works of their hands; therefore ¹⁹ my wrath shall be poured out upon this place, and ²⁰ shall not be quenched.

26 ²¹ And as for the king of Ju'dah, who sent you to enquire of the Lord, ²² so shall ye say unto him, Thus saith the Lord ¹ God of Is'rael ²² concerning the words which thou hast heard:

27 Because thine heart was tender, and thou didst humble thyself before God, when thou hearest his words against this place, and against the inhabitants thereof, and ²³ humbledst thyself before me, and ²⁴ didst rend thy clothes, and ²⁵ weep before me; ²⁶ I have even heard thee also, saith the Lord.

28 Behold, I will gather thee to thy fathers, and thou shalt ²⁷ be gathered to thy grave in peace, neither shall thine eyes see all the evil that I will bring upon this place, and upon the inhabitants ²⁷ of the same. So they brought the king word again.

back; ⁴ emptied out; ⁵ into; ⁶ And; ⁷ delivered; ¹¹ according unto; ¹² So; ¹³ whom; ¹⁴ commanded; ¹⁵ Tokhath; ¹⁶ second quarter; ¹⁷ said unto; ¹⁸ is my wrath poured out; ¹⁹ it; ²⁰ But unto; ²¹ thus; ²² As touching; ²³ hast humbled; ²⁴ hast rent; ²⁵ wept; ²⁶ I also have heard thee, saith; ²⁷ thereof.

THE LESSON EXPLAINED

Time and Place—622 B. C.; the temple and king's palace at Jerusalem.

Connection—While the temple was being repaired Hilki'ah, the high priest, found a copy of Moses' writings and brought it to King Josiah.

I. A GREAT DISCOVERY.—14, 15. And when they; those employed by Josiah to oversee the repairing of the temple (see Lesson VI.). Brought out the money;

to pay the workmen, v. 10. Hilki'ah the high priest had perhaps stored the money in some secret place for safe keeping. Found the book; in the form of a roll. Of the law of the Lord; the Pentateuch, or Five Books of Moses, in whole or in part. By Moses; written by him, Deut. 31: 24. Hilki'ah answered; answered the unspoken thoughts and surmises. Shaphan the scribe; the king's secretary. He would tell his master. I have found, etc.; a far greater "find" than gold or silver.

16-18. Shaphan brings the book to the king, and at the same time tells him about the use of the money gathered for repairing the temple. They have emptied out the money (Rev. Ver.); from the chest in which it had been kept. Delivered it; to those in charge of the work. Then the book was shewn to the king, and Shaphan read it; portions here and there.

II. A DEEP IMPRESSION.—19-22. When the king had heard the words of the law. From 2 Kgs. 22: 19, it seems that Shaphan must have read some such passage as Deut., ch. 28 with its curses against those who disobeyed God. He rent his clothes; a sign of grief, common in the East, on account of the wickedness of His people. Go, enquire of the Lord. The king sends the persons named in v. 20, to find out, through some prophet of the Lord, what the Lord would have him and his people do. For great is the wrath of the Lord. Josiah felt that the wickedness described in Deuteronomy existed in his kingdom, and that therefore the Lord must be angry. Because our fathers (ancestors) have not kept the word. Sin, practised for generations, had become a habit of the people. Went to Hul'dah the prophetess. The prophet's office was sometimes, though rarely, held by a woman. (Compare Miriam, Ex. 15: 20; Num. 12: 2; and Deborah, Judg. 4: 4.) Wife of Shal'tum. . . keeper of the wardrobe; either that of the king or that of the priests in the temple. Dwelt. . . in the second quarter (Rev. Ver.); probably that part of Jerusalem west of the temple mount.



A High Priest]

III. A DIVINE REVELATION.—23-25. Thus saith the Lord. Speaking in God's name, Huldah declares that a terrible punishment is coming upon Judah. Her word was fulfilled within 36 years, when the people of this kingdom, like those of Israel, a hundred years before, were carried captive into Assyria.

26-28. And as for the king of Judah. There is a message of comfort for Josiah. Because his heart was tender, and he did humble himself, the doom of his people should not come until after his death. Thou shalt be gathered to thy grave in peace. It is true that Josiah was slain in battle (ch. 35 : 20-24) ; but, since he did not witness the dreadful fate of his kingdom, it could be said that he died in peace.

DAILY READINGS

(By courtesy of I. B. R. Association)

M.—Josiah and the Book of the Law, 2 Chron. 34 : 14-21. T.—Josiah and the Book of the Law, 2 Chron. 34 : 22-28. W.—Heeding the message, 2 Chron. 34 : 29-33. Th.—The great Passover, 2 Chron. 35 : 1-6, 16-19. F.—Remember and do ! Deut. 6 : 1-12. S.—The king's duty, Deut. 17 : 14-20. S.—God's Word remembered, Psalm 119 : 1-16.

Prove from Scripture—*That God's law is our guide.*

Shorter Catechism—*Ques. 90. How is the word to be read and heard, that it may become effectual to salvation ? A. That the word may become effectual to salvation, we must attend thereunto with diligence, preparation, and prayer ; receive it with faith and love, lay it up in our hearts, and practise it in our lives.*

The Question on Missions—31. What of Erromanga to-day ? Erromanga is now almost entirely Christian. The children of those who were cruel, brutal savages, murderers and cannibals, are now worthy, humble members, and some of them office-bearers, of our church.

Lesson Hymns—Book of Praise, Ps. Sel. 97 (Supplemental Lesson) ; 119 : 105 ; 91 (Ps. Sel.) ; 559 (from PRIMARY QUARTERLY) ; 161.

FOR FURTHER STUDY

Juniors—What building was being repaired ? Who found a book ? What was it ?

14-18 What was the book like that Hilkiah found ? By whom had it been written ? To whom did Hil-

kiah give it ? To whom did Shaphan bring the book ? Did he read it to the king ?

19-22 How did the reading of the book make Josiah feel ? How did he show his grief ? What did he wish to know ? To whom did he send ?

23-25 For whom did Huldah speak ? What did she say would happen to the people of Judah ?

26-28 What promise was made to Josiah ?

Seniors and the Home Department—Give the date of the Lesson. What discovery did Hilkiah make ?

14-18 By whom was the Pentateuch written ? What does John say was given by Moses ? (John 1 : 17.) What by Jesus Christ ? How does Christ sum up the law ? (Matt. 22 : 37-40.)

19-22 What part probably was read to Josiah ? Should God's delay to fulfil His threatenings lead us to despise them ? (2 Pet. 3 : 9, 10.)

23-28 Through whom did God reveal His will to Josiah ? By whom has He spoken to us ? (Heb. 1 : 1, 2.) How should this influence us ? (Heb. 2 : 1.)

THE LESSON IN LIFE

1. Said the great artist and writer, John Ruskin :—
"Whatever I have done in my life has simply been due to the fact that when I was a child my other daily read me a part of the Bible, and daily made me learn a part of it by heart."

2. The greatest in the land are proud of being the messengers of an earthly king. It is a far greater honor to carry the messages of the King of heaven. And this honor we all may have.

3. The great Gladstone tells again and again in his diary, how in times of difficulty, he found strength and comfort in the Bible, especially in the Psalms. Their promises were to him like a rock shielding him from his enemies.

4. As well may we be angry at the friend who rouses us to tell us our house is on fire, as at the one who warns us that some sin in our life will destroy us unless we give it up.

5. When the destroying angel passed through Egypt, the houses sprinkled with blood were safe. Just as safe from God's wrath against sin are those who trust in Jesus' blood.

6. The darkness brings its opportunity to the lamp, which is useless so long as the sun is shining. And wherever there is a place in the world darkened by sin it is the business of Christians to carry the light.

FOR WRITTEN ANSWERS

1. What was the book found by Hilkiah ?

2. How did its reading affect the king ?

3. What did Huldah predict as to the people ? As to the king ?

Lesson VIII. **Jehoiakim Burns the Word of God** August 20, 1905

Jeremiah 36: 21-32. Study the chapter. Commit to memory vs. 22-24. Read ch. 26.

GOLDEN TEXT—Amend your ways and your doings, and obey the voice of the Lord your God.—Jeremiah 26: 13.

21 So the king sent Jehu'di to fetch the roll, and he took it out of Elishama the scribe's chamber. And Jehu'di read it in the ears of the king, and in 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 on the hearth burning before him.

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

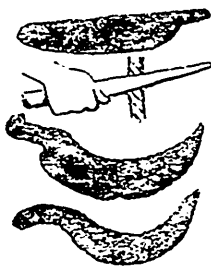
24 Yet they were not afraid, nor rent their garments, neither the king, nor any of his servants that heard all these words.

25 Nevertheless Elnathan 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 But the king commanded Jerahmeel the son of Hammelech, and Seraiah the son of Azriel, and Shelemiah the son of Abdeel to take Baruch the scribe and Jeremiah the prophet: but the Lord hid them.

27 Then the word of the Lord came to Jeremiah, after that the king had burned the roll, and the words

Revised Version.—In the chamber of Elishama the scribe; in the brasier; Omitt that: that the king; An. they; Moreover; And; king's son; concerning Jehoiakim king of Judah thou shalt say; concerning.

THE LESSON EXPLAINED

Ancient Assyrian Knives

Time and Place—605 B.C. The temple and the King Jehoiakim's palace, Jerusalem.

Connection—When King Josiah was slain in 609 B.C., Jehoahaz, his son, was made king. Within three months, however, he was de-throned, and taken captive by the king of Egypt. His brother, Eliakim, whose name was changed to Jehoiakim, was made

king in his place. (See 2 Chron. 36: 1-4.) Jehoiakim was a wicked king, and Jeremiah, who had been prophesying since the reign of Josiah (Jer. 1: 1-3), warned him of the punishment that would come upon him and his people.

I. PROPHECIES DESTROYED.—21, 22. So the king; Jehoiakim. Sent Jehu'di; one of the king's officers. To fetch the roll. Jeremiah had prophesied against Judah's king and people, warning them that God would punish them for their sins, v. 2. At the Lord's bidding, he caused Baruch to write down his prophecies, v. 4. These were read, first to the people (v. 9), and then to the princes, v. 15. Jeremiah hoped his hearers would heed his words and so escape punishment. The king heard of this, and sent for the "roll" to have it read to him. The roll was of skin cut into sheets. There were sewn together, with a piece of wood at one end, or both ends, on which to roll them up. It was thus that books were made among the Jews. Elishama the scribe; the king's secretary. The roll had been put in his

care. In the winter house; the portion of the palace used in winter, a different part being used in summer. In the ninth month; our December. The Hebrew year began two weeks before the Pass-over, our Easter. A fire in the hearth; a sort of fire pan placed in the centre of the room for burning charcoal. Eastern houses had no chimneys.

23-26. Jehu'di . . . read three or four leaves. The Hebrew word for "leaves" means "folding-doors," which the writing arranged on the roll in columns closely resembled. Cut it with the penknife; like those with which scribes sharpened the reeds used as pens. Cast it into the fire. The king was very angry at what he had heard. Yet they were not afraid. How different from Josiah, 2 Chron. 34: 19-21. Destroying the roll could no more ward off the punishment it threatened, than shutting the eyes can save from death by lightning.

Vs. 25, 26 tell how some of the princes tried to persuade the king not to injure the roll further, and how the king sent officers to take Baruch and Jeremiah prisoners, perhaps to kill them. But the Lord hid them. God ever keeps watch over his servants.

II. PROPHECIES RE-WRITTEN.—27-29. The word of the Lord . . . to Jeremiah. With God's word at our back, we need fear no foe. Take thee again another roll, etc. Wicked men have often attempted to destroy the Bible, but they have always failed. The king of Babylon (Nebuchadnezzar) shall certainly come and destroy this land. He had already come and forced Judah to become tributary to him. (2 Kgs. 24: 1), but he shall come again and make the land utterly desolate. This prediction was soon after fulfilled in the reign of Zedekiah, 2 Kgs. 25: 1-10.

III. PROPHECIES FULFILLED.—30-32. He

shall have none to sit, etc. It was true that he was succeeded by his son Jehoiachin, but this king was immediately besieged by Nebuchadnezzar, and at the end of three months carried to Babylon. His dead body shall be cast out. 2 Chron. 36 : 10 says that Nebuchadnezzar put Jehoiakim in chains to take him to Babylon. Probably he died soon after, either of pestilence or a broken heart, and his body was dragged away without any marks of respect. The inhabitants of Jerusalem. They would not have suffered for the sin of the king, had they not only too readily followed him in it.

DAILY READINGS

(By courtesy of I. B. R. Association)

M.—Jehoiakim made king, 2 Chron. 35 : 25 to 36 : 8. T.—God's message, Jer. 36 : 1-10. W.—Effect of the message, Jer. 36 : 11-19. Th.—Jehoiakim burns the Word of God, Jer. 36 : 20-32. F.—Rejecting God's Word, Jer. 11 : 1-11. S.—Despising the Word, Isa. 30 : 8-17. S.—Refusing to receive, Acts 13 : 38-48.

Prove from Scripture—*That the Lord's word will be fulfilled.*

Shorter Catechism—*Ques. 91. How do the sacraments become effectual means of salvation? A. The sacraments become effectual means of salvation, not from any virtue in them, or in him that doth administer them; but only by the blessing of Christ, and the working of His Spirit in them that by faith receive them.*

The Question on Missions—32. Who are our present missionaries in the New Hebrides, and on what islands? Rev. Dr. and Mrs. McKenzie, on Efate; Rev. Dr. and Mrs. Robertson, on Erromanga, appointed 33 years ago; and Rev. Dr. and Mrs. Annand, on Santo, appointed one year later.

Lesson Hymns—Book of Praise, Ps. Sel. 97 (Supplemental Lesson); 168; 136; 90 (Ps. Sel.); 582 (from PRIMARY QUARTERLY); 162.

FOR FURTHER STUDY

Juniors—What king is spoken of in the Lesson? What prophet?

21, 22 Whom did the king send on an errand? What was it? Of what was the "roll" made? Whose prophecies were written on it? By whom? Where was the king sitting? In what month was it? What time in our year would this be?

23-26 Who read to the king? What did the king

do? For whom did he send? Wherefore? Who protected Jeremiah?

27-29 What was Jeremiah now told to do? What foreign king had come against Judah? Was he to come again? What would he do?

30-32 What does the Lord say He will do to Jehoiakim? Were any others to be punished besides the king? Why?

Seniors and the Home Department—When was King Josiah slain? Who succeeded him? How long did this king reign? Who dethroned him? Whither was he taken? Who then became king? What great prophet lived at this time?

21-26 Describe the "roll." What had God promised Jeremiah concerning His Word? (ch. 1 : 12.) What does Peter say of the Word of God? (1 Pet. 1 : 23-25.) How was the king affected by hearing the prophet's message? Recall a king otherwise affected by God's law. What two effects has hearing the gospel upon men? (2 Cor. 2 : 15, 16.)

27-29 Was Jeremiah naturally a bold man? (ch. 1 : 6.) Who made him bold? (ch. 1 : 18, 19.)

30-32 How was Jeremiah's prophecy fulfilled? Are God's words always effectual? (Isa. 55 : 11.)

THE LESSON IN LIFE

1. Jeremiah on the one side and King Jehoiakim on the other; just as Elijah had stood alone on Mount Carmel against the false prophets of Baal. But the man who is on God's side always wins out, however great are the odds against him.

2. A ship's captain may destroy his chart, but that does not do away with the rocks that lie in his course. Since there are dangers in life, the wise person will want to know where they are, and this knowledge the Bible gives.

3. A man pouring water on a fire to put it out, while another, on the other side of the wall kept the flames alive by pouring on oil—this picture that Bunyan saw in his dream, illustrates how the power of God's word has grown in spite of all attempts to destroy it.

4. Alongside every promise in the Bible, there is a duty. We cut the Bible with a penknife when we try to enjoy the promise while we shirk the duty.

5. "Never say die," but "keep everlastingly at it," should be our motto in doing good. The plucky player pounds away, when everything is going against his side. He knows that it is often in the very last minute that the game is won.

FOR WRITTEN ANSWERS

1. What did the "roll" brought to the king contain?.....

.....

2. How did he treat it?.....

.....

3. Describe his fate.....

.....

Lesson IX.

JEREMIAH IN THE DUNGEON

August 27, 1905

Jeremiah 38: 1-13. Commit to memory vs. 8-10. Read chs. 37 to 39.

GOLDEN TEXT—Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.—Matthew 5: 10.

1 ¹ Then Shephatiah the son of Mat'tan, and Gedaliah the son of ² Pash'ur, and Ju'al the son of Shelemiah, and ³ Pash'ur the son of Malci'ah, heard the words that Jeremi'ah ⁴ had spoken unto all the people, saying,

2 Thus saith the Lord, He that ⁴ remaineth in this city shall die by the sword, by the famine, and by the pestilence: but he that goeth forth to the Chalde'ans shall live; ⁵ for he shall have his life for a prey, and ⁶ shall live.

3 Thus saith the Lord, This city shall surely be given into the hand of the ⁷ king of Bab'ylon's army, which shall take it.

4 ⁸ Therefore the princes said unto the king, ⁹ We beseech thee, let this man be put to death: ¹⁰ for thus he weakeneth the hands of the men of war that remain in this city, and the hands of all the people, in speaking such words unto them: for this man seeketh not the welfare of this people, but the hurt.

5 ¹¹ Then Zedekiah the king said, Behold, he is in your hand: for the king is not *he that can do any thing against you.*

6 Then took they Jeremi'ah, and cast him into the dungeon of Malci'ah the ¹² son of Ham'melech, that was in the court of the ¹³ prison: and they let down Jeremi'ah with cords. And in the dungeon *there was no water, but mire: ¹⁴ so Jeremi'ah sunk in the mire.*

Revised Version—¹ And Shephatiah: ² Pashhur; for; ⁶ he: ⁷ army of the king of Babylon, and he ¹⁰ forasmuch as; ¹¹ and Zedekiah; ¹² king's son; ¹³ guard; ¹⁴ and Jeremiah sank; ¹⁵ an eunuch; ¹⁶ Omit for hunger; ¹⁷ because of the famine: for: ¹⁸ the.

7 Now when E'bed-mel'ech the Ethio'pian, ¹⁵ one of the eunuchs which was in the king's house, heard that they had put Jeremi'ah in the dungeon; the king then sitting in the gate of Ben'jamin;

8 E'bed-mel'ech went forth out of the king's house, and spake to the king, saying,

9 My lord the king, these men have done evil in all that they have done to Jeremi'ah the prophet, whom they have cast into the dungeon; and he is like to die ¹⁶ for hunger in the place where he is: ¹⁷ for *there is no more bread in the city.*

10 Then the king commanded E'bed-mel'ech the Ethio'pian, saying, Take from hence thirty men with thee, and take up Jeremi'ah the prophet out of the dungeon, before he die.

11 So E'bed-mel'ech took the men with him, and went into the house of the king under the treasury, and took thence old cast cloths and old rotten rags, and let them down by cords into the dungeon to Jeremi'ah.

12 And E'bed-mel'ech the Ethio'pian said unto Jeremi'ah, Put now *these* old cast cloths and rotten rags under thine armholes under the cords. And Jeremi'ah did so.

13 So they drew up Jeremi'ah with ¹⁸ cords, and took him up out of the dungeon: and Jeremi'ah remained in the court of the ¹⁹ prison.

THE LESSON EXPLAINED

Time and Place—Shortly before 587 B.C.; Jerusalem.

Connection—Jehoiachin, son of Jehoiakim, had reigned only three months over Judah when he was dethroned by Nebuchadnezzar and taken captive to Babylon, 2 Kgs. 24: 8-16. Nebuchadnezzar placed Zedekiah on the throne of Judah (2 Kgs. 24: 17-20) in 598. In 587, the Babylonians captured Jerusalem, after a siege of a year and a half. It was during the siege that the events of the Lesson occurred.

I. JEREMIAH ACCUSED.—1. Shephatiah . . . Gedaliah . . . Ju'al . . . Pashur; four princes, who were among the closest counselors of King Zedekiah. They were enemies to Jeremiah, because he had advised the king and people to surrender to the Chaldeans or Babylonians, who were besieging Jerusalem. For this the prophet had been put in a dungeon before (ch. 37: 15, 16), but the king had ordered him to be taken out "into the court of the prison" (ch. 37: 21) that is, the place where the sentries stood who guarded the king's palace. This was a public place, and he would have an opportunity of speaking unto all the people.

2, 3. Thus saith the Lord. Jeremiah did not speak as he did, because he had no love for his country, but because the Lord had commanded him. He that remaineth in the city, etc. God had determined to give it into the hands of the Chaldeans,

for the sins of its rulers and people. He that goeth forth . . . shall have his life for a prey; as if it were something suddenly snatched from great danger.

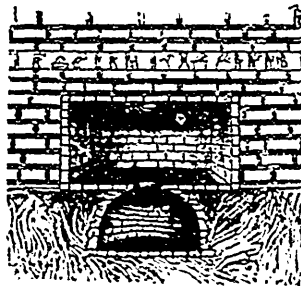
4. Let this man be put to death. Jeremiah was a brave man, and would speak God's word as long as he lived. This his enemies knew. For . . . he weakeneth the hands, etc. It is true that Jeremiah's words would make the soldiers less ready to fight, while the princes were all for war. But the prophet was on God's side.

II. JEREMIAH CONDEMNED.

—5, 6. Then Zedekiah the king. This poor, weak king yielded to the persuasion of the princes; as Ahab did to Jezebel (1 Kgs. 16: 31), and Herod to Herodias, Matt. 14: 3. Behold, he is in your hand; to put to death if they wished. For the king, etc. He had only the shadow of power, not the reality. Then they took Jeremiah; towards, every one of them, with

a heart to kill the prophet, but not bold enough to strike the blow. They would let hunger and cold do it for them. Cast him into the dungeon; an underground cistern, in which there was no water, but mire. The long siege had exhausted the water supply.

III. JEREMIAH RESCUED.—7-10. Ebed-melech the Ethio'pian; a negro attendant belonging to the court. The king then sitting in the



A Dungeon below a Dungeon

gate of Benjamin; a gate in the north wall of the city. Zedekiah showed some courage, for this was the place most exposed to the besiegers. Spake to the king. The case is very urgent. The prophet is at the very point of starvation. For there is no more bread in the city. All the provisions belonging to private individuals were consumed. Unless Jeremiah received the rations formerly allowed to him (ch. 37: 21), he would surely die of hunger. Take thirty men, etc.; lest the princes should interfere.

11-13. Ebed-melech went with the men to a room under the treasury (store chamber) of the palace. Took . . . old cast clouts, etc.; a thoughtful provision, that with these the prophet might wrap the ropes and so prevent their chafing his armpits and sides. Drew up Jeremiah; into the light and fresh air.

DAILY READINGS

(By courtesy of I. B. R. Association)

M.—Jeremiah imprisoned, Jer. 37: 11-21. T.—Jeremiah in the dungeon, Jer. 38: 1-13. W.—Jeremiah's prophecy, Jer. 21: 1-10. Th.—Jeremiah accused, Jer. 26: 8-16. F.—Reward of the Ethiopian, Jer. 39: 11-18. S.—Boldness for the truth, Acts 5: 17-32. S.—Persecution and comfort, Matt. 10: 11-28.

Prove from Scripture—*That suffering for the right brings blessing.*

Shorter Catechism—*Ques. 92. What is a sacrament?* A. A sacrament is an holy ordinance, instituted by Christ; wherein, by sensible signs, Christ, and the benefits of the new covenant, are represented, sealed, and applied to believers.

The Question on Missions—33. What have the children of our church specially done to help mission work in the New Hebrides? The children of our church have assisted in raising funds to provide native teachers, and to build a vessel for the use of the mission. This vessel, "The Dayspring," sailed from Nova Scotia, October, 1863, carrying three ordained missionaries. A steamer now plies between Australia and the islands.

Lesson Hymns—Book of Praise, Ps. Sel. 97 (Supplemental Lesson); 250; 246; 34 (Ps. Sel.); 255 (from PRIMARY QUARTERLY); 251.

FOR FURTHER STUDY

Juniors—What foreign king besieged Jerusalem? Who was now the king of Judah?

1 How many enemies of Jeremiah are mentioned? What were they? What had been done to Jeremiah before? Where had the king ordered him to be kept?

2-4 For whom did Jeremiah speak? To whom had the Lord determined to give Jerusalem? What did Jeremiah's enemies ask?

5, 6 Did Zedekiah give Jeremiah to his enemies? What did they do to him? What did they wish to happen to him?

7-13 Who was Jeremiah's friend? To whom did he speak? What did he say? Was he allowed to help Jeremiah? How did he draw him up?

Seniors and the Home Department—Give a brief account of Zedekiah's reign. How long did the siege of Jerusalem last? Its result?

1-4 What charge was brought against Jeremiah? To whom do we owe supreme obedience? (Acts 5: 29.) The Christian's armor? (Eph. 6: 11-18.)

5, 6 What other rulers did Zedekiah resemble? To whom should rulers be "a terror"? (Rom. 13: 3.) Describe Jeremiah's dungeon. Into what did his brethren cast Joseph? (Gen. 37: 24, 28.)

7-13 What proof of courage did Zedekiah give? How did Ebed-melech show his friendship? What did Christ do for His friends? (John 15: 13, 14.)

THE LESSON IN LIFE

1. If the heart is in any good work, the place does not very much matter. Jeremiah in the Old Testament and Paul in the New, found pulpits in their prisons from which to declare their message from God.

2. What a noble contrast to these petty princelings, hounding to death the man who dared to tell them the truth we have in young Gareth, who told his mother he must—

"Follow the Christ the King,

Live pure, speak true, right wrong, follow the King,
Else, wherefore born?"

3. The true king is the man who "can," the man with power to rule. It is a coward who shirks when difficulty arises, whether he sits on a throne with the rule of many lives, or has only his own poor, petty life to govern.

4. One end of a rope round the man in the dungeon, the other end grasped by friendly hands above! A picture of the way we are saved. Our faith is the rope uniting us to Christ, that His strong hand may deliver us.

FOR WRITTEN ANSWERS

1. What counsel had Jeremiah given?

.....

2. How did he suffer for this?

.....

3. Tell the story of his deliverance.

.....

2 Chronicles 36: 11-21. Commit to memory vs. 19-21.

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

11 Zedekiah was one and twenty years old when he began to reign, and reigned eleven years in Jerusalem.

12 And he did that which was evil in the sight of the Lord his God; and humbled not himself before Jeremiah the prophet speaking from the mouth of the Lord.

13 And he also rebelled against king Nebuchadnezzar, who had made him swear by God: but he stiffened his neck, and hardened his heart from turning unto the Lord God of Israel.

14 Moreover all the chief of the priests, and the people, transgressed very much after all the abominations of the heathen; and polluted the house of the Lord which he had hallowed in Jerusalem.

15 And the Lord God of their fathers sent to them by his messengers, rising up betimes, and sending; because he had compassion on his people, and on his dwelling place:

16 But they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the Lord arose against his people, till there was no remedy.

Revised Version—¹he; ²he humbled not; ³the; ⁴scuffed at; ⁵Chaldeans; ⁶old man or ancient; ⁷he; ⁸he; ⁹he; ¹⁰he; ¹¹he; ¹²he; ¹³he; ¹⁴he; ¹⁵he; ¹⁶he; ¹⁷he; ¹⁸he; ¹⁹he; ²⁰he; ²¹he; ²²he; ²³he; ²⁴he; ²⁵he; ²⁶he; ²⁷he; ²⁸he; ²⁹he; ³⁰he; ³¹he; ³²he; ³³he; ³⁴he; ³⁵he; ³⁶he; ³⁷he; ³⁸he; ³⁹he; ⁴⁰he; ⁴¹he; ⁴²he; ⁴³he; ⁴⁴he; ⁴⁵he; ⁴⁶he; ⁴⁷he; ⁴⁸he; ⁴⁹he; ⁵⁰he; ⁵¹he; ⁵²he; ⁵³he; ⁵⁴he; ⁵⁵he; ⁵⁶he; ⁵⁷he; ⁵⁸he; ⁵⁹he; ⁶⁰he; ⁶¹he; ⁶²he; ⁶³he; ⁶⁴he; ⁶⁵he; ⁶⁶he; ⁶⁷he; ⁶⁸he; ⁶⁹he; ⁷⁰he; ⁷¹he; ⁷²he; ⁷³he; ⁷⁴he; ⁷⁵he; ⁷⁶he; ⁷⁷he; ⁷⁸he; ⁷⁹he; ⁸⁰he; ⁸¹he; ⁸²he; ⁸³he; ⁸⁴he; ⁸⁵he; ⁸⁶he; ⁸⁷he; ⁸⁸he; ⁸⁹he; ⁹⁰he; ⁹¹he; ⁹²he; ⁹³he; ⁹⁴he; ⁹⁵he; ⁹⁶he; ⁹⁷he; ⁹⁸he; ⁹⁹he; ¹⁰⁰he; ¹⁰¹he; ¹⁰²he; ¹⁰³he; ¹⁰⁴he; ¹⁰⁵he; ¹⁰⁶he; ¹⁰⁷he; ¹⁰⁸he; ¹⁰⁹he; ¹¹⁰he; ¹¹¹he; ¹¹²he; ¹¹³he; ¹¹⁴he; ¹¹⁵he; ¹¹⁶he; ¹¹⁷he; ¹¹⁸he; ¹¹⁹he; ¹²⁰he; ¹²¹he; ¹²²he; ¹²³he; ¹²⁴he; ¹²⁵he; ¹²⁶he; ¹²⁷he; ¹²⁸he; ¹²⁹he; ¹³⁰he; ¹³¹he; ¹³²he; ¹³³he; ¹³⁴he; ¹³⁵he; ¹³⁶he; ¹³⁷he; ¹³⁸he; ¹³⁹he; ¹⁴⁰he; ¹⁴¹he; ¹⁴²he; ¹⁴³he; ¹⁴⁴he; ¹⁴⁵he; ¹⁴⁶he; ¹⁴⁷he; ¹⁴⁸he; ¹⁴⁹he; ¹⁵⁰he; 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called Chaldeans and Babylonians. Slew . . with the sword. Ezekiel (ch. 9 : 6, 7) describes the awful slaughter at the capture of the city. All the vessels, etc.; described in 2 Kgs. 25 : 14, 15.

19-21. The people who had not been slain were taken as prisoners to Babylon. For Zedekiah's fate, see Jer. 39 : 5-7. Until the reign of the kingdom of Persia; until Cyrus, king of Persia, conquered Babylon in 539 B.C. To fulfil, etc. Jeremiah had prophesied a captivity of seventy years, Jer. 25 : 11 ; 29 : 10. Until the land had enjoyed her sabbaths. Leviticus 25 : 1-7 required that every seventh year the land should lie idle. From David's to Zedekiah's time, seventy times seven (490) years, this law had been disregarded. Now, to make up for this, the land would have rest for 70 years.

DAILY READINGS

(By courtesy of I. B. R. Association)

M.—The captivity of Judah, 2 Chron. 36 : 11-21. T.—Zedekiah's fate, Jer. 39 : 1-10. W.—Judgment foretold, Jer. 5 : 10-19. Th.—Great sin, Jer. 32 : 26-35. F.—Rebellious people, Isa. 1 : 1-9. S.—Mourning in captivity, Lam. 1 : 1-9. S.—Rebellion punished, Luke 20 : 9-18.

Prove from Scripture—*That God will punish sin.* Shorter Catechism—*Ques. 93. Which are the sacraments of the New Testament?* A. The sacraments of the New Testament are, Baptism, and the Lord's supper.

The Question on Missions—34. Have other churches undertaken mission work in the New Hebrides? Yes. At present eight branches of the Presbyterian Church are working heartily to evangelize the group. There are now about 3,000 communicants.

Lesson Hymns—Book of Praise, 97 Ps. Sel. (Supplemental Lesson); 129; 127; 100 (Ps. Sel.); 136 (from PRIMARY QUARTERLY); 150.

FOR FURTHER STUDY

Juniors—By whom was Jerusalem captured? Whither did he take the king and people?

11, 12 Who was Zedekiah's father? His mother? How old was he when he became king? What prophet gave him counsel? Did the king do what he advised? Who sent Jeremiah?

13, 14 Against whom did Zedekiah rebel? What oath had been taken? Who said he would be punished for breaking it? What was God's house in Jerusalem called? Who tells us that heathen practices were carried on in it?

15, 16 Did God desire to save his people? Whom did he send to them? How did they treat His messengers?

17-21 What happened to many people when Jerusalem was captured? What was done with the rest? How was Zedekiah treated?

Seniors and the Home Department—Give the date of Nebuchadnezzar's capture of Jerusalem. Describe the fate of its inhabitants.

11-14 How many kings of Judah were there? What was the character of Zedekiah? How should we act when tempted to evil? (Prov. 1 : 10.) What crime did Zedekiah commit against Nebuchadnezzar? How should we regard our promises? (Ps. 15 : 4.)

15, 16 What is God called in v. 15? What is the purpose of God's goodness? (Rom. 2 : 4.) How did the people of Judah treat the prophets? Which of our Lord's parables refers to this treatment? (Matt. 21 : 33-44.)

17-21 How long was the captivity of Judah to last? What psalm refers to the period of the captivity? (Ps. 137.)

THE LESSON IN LIFE

1. We live in deeds, not years: in thoughts, not breaths;

In feelings, not in figures on a dial.

We should count time by heart-throbs. He most lives,

Who thinks most, feels the noblest, acts the best."

2. Suppose some one should show us a splendid farm, or a rich gold mine, or a great factory, and say to us, "That is all yours." How delighted we should be, and what plans we should at once begin to make. But the poorest of us can call something ours that is far greater. The Lord is our God, and that means that all His love and care and all that is best in earth and heaven, are ours.

3. It is easy to stop a stone when it is just starting down a descent. But, with every foot, it gains momentum until it carries everything before it. Many a ruined life might have been saved at the beginning.

4. There is always a "therefore," in God's dealings with men. He never punishes without some reason, and if we search for the reason, we shall be able to avoid the suffering.

5. "Though the mills of God grind slowly, yet they grind exceeding small;

Though with patience He stands waiting, with exactness grinds He all."

FOR WRITTEN ANSWERS

1. Of what sins were Zedekiah and his people guilty?

.....

2. Why were they without excuse?

.....

3. How were they punished?

.....

Ezekiel 47: 1-12. Commit to memory vs. 3-5.

GOLDEN TEXT—Whoever will let him take the water of life freely.—Revelation 22: 17.

1 Afterward he brought me again unto the door of the house; and, behold, water issued out from under the threshold of the house eastward: for the forefront of the house stood toward the east, and the waters came down from under from the right side of the house, at the south side of the altar.

2 Then brought he me out of the way of the gate northward, and led me about the way without unto the utter gate by the way that looketh eastward; and, behold, there ran out waters on the right side.

3 And when the man that had the line in his hand went forth eastward, he measured a thousand cubits, and he brought me through the waters; the waters were to the ankles.

4 Again he measured a thousand, and brought me through the waters; the waters were to the knees. Again he measured a thousand, and brought me through; the waters were to the loins.

5 Afterward he measured a thousand; and it was a river that I could not pass over: for the waters were risen, waters to swim in, a river that could not be passed over.

6 And he said unto me, Son of man, hast thou seen this? Then he brought me, and caused me to return to the brink of the river.

7 Now when I had returned, behold, at the bank

Revised Version—1 And he; 2 back unto; 3 was; 4 on the south of the altar; 5 by; 6 round by; 7 outer; 8 of the gate; 9 toward the east; 10 Omit And; 11 went forth eastward with the line in his hand; 12 caused me to pass; 13 waters that were to; 14 the waters, waters that were to; 15 through; 16 bank; 17 upon; 18 forth; 19 eastern region; 20 shall; 21 Arabah; 22 they shall go toward; 23 into the sea shall the waters go which are made to issue forth; and the waters; 24 living creature; 25 swarmeth, in every place whither; 26 Omit shall; 27 for; 28 are; 29 and the waters of the sea; 30 whithersoever; 31 Omit the; 32 they shall be a place for the spreading of nets; 33 after; 34 up to; 35 every tree; 36 wither; 37 fail; 38 every month; 39 the waters thereof issue; 40 healing.

of the river were very many trees on the one side and on the other.

8 Then said he unto me, These waters issue toward the east country, and go down into the desert, and go into the sea: which being brought forth into the sea, the waters shall be healed.

9 And it shall come to pass, that every thing that liveth, which moveth, whithersoever the rivers shall come, shall live: and there shall be a very great multitude of fish, because these waters shall come thither: for they shall be healed; and everything shall live whither the river cometh.

10 And it shall come to pass, that the fishers shall stand upon it from En-ge'di even unto Eng-laim; they shall be a place to spread forth nets; their fish shall be according to their kinds, as the fish of the great sea, exceeding many.

11 But the miry places thereof and the marshes thereof shall not be healed; they shall be given to salt.

12 And by the river upon the bank thereof, on this side and on that side, shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed: it shall bring forth new fruit according to his months, because their waters they issued out of the sanctuary: and the fruit thereof shall be for meat, and the leaf thereof for medicine.

THE LESSON EXPLAINED

Time and Place—572 B.C.; Tel-Abib on the river Chebar, near Babylon.

Connection—In 598 King Jehoiachin, with the best part of Jerusalem's population, was carried captive to the neighborhood of Babylon, 2 Kgs. 24: 10-16. Among the captives was Ezekiel, a priest. He became a prophet to his companions and those who were afterwards brought to that strange land (see Lesson X.). He assures them that the Lord will bring them back to their own land, and the Lesson is a picture of the prosperity they will then enjoy.

I. THE UNFAILING SOURCE.—1, 2. Afterward. The "man" of ch. 40: 3 (perhaps an angel) had just shown Ezekiel in a vision the pattern of a new temple to take the place of the one destroyed by Nebuchadnezzar. (See Lesson X.) He brought me again (in vision) to the door of the house. Picture this door of the temple looking eastward, with a square court in front, having in the centre an altar. Behold waters; flowing from God's house. This is the first lesson for us: all our blessings come from God. These waters flowed round the altar. The court had four gates opening into an outer court, north, east, south and west. The east gate was kept closed on working days because the Lord had entered through it, ch. 44: 2; 46: 1. Hence the prophet was taken out by the gate northward into the outer court and round to the gate looking eastward. Here he saw the waters again.

II. THE BROADENING STREAM.—3-5. Three times "the man" measured a thousand cubits,

that is, about a third of a mile, a cubit being about a foot and a half. At the end of the first thousand cubits, the stream reached to the ankles; at the end of the second to the knees; at the end of the third, it was a broad, deep river. How this pictures the progress of Christ's kingdom.

III. THE LIFE GIVING EFFECTS.

—6-8. The prophet's attention is now turned to the banks of the stream. Here he sees many trees on either side. So, on the barren tracts found in some parts of the West, trees soon grow up when they are irrigated. We think of the "tree of life" growing on each bank of the river in John's vision of heaven, Rev. 22: 1, 2. Go . . . into the desert . . . into the sea; the Dead Sea, in which nothing lives. The waters shall be healed;



Ezekiel: From an Engraving

made healthful instead of hurtful. As this river of God would freshen even the bitter waters, so the gospel blesses the world.

9-11. **Everything shall live whither the river cometh.** How wonderful it would be to behold the Dead Sea, in which no fish can live, swarming with fish! But the gospel, wherever it goes, makes even more wonderful changes in hearts and homes. **Fishers . . . from En-ge-di** (at the middle of the west shore of the Dead Sea) unto **En-eglaim**; at its northern extremity. As the fish of the great sea (the Mediterranean); so abundant. **The miry places . . . and the marshes** (marshes) shall be left as beds for digging salt.

12. **Trees for meat** (food). This turns our thoughts to the Garden of Eden (Gen. 2: 9), with its trees producing food for man. **Whose leaf shall not fade**; an emblem, these unfading leaves, of gospel joys. **Bring forth new fruit.** Our Heavenly Father has a fresh blessing each day for His children. **Because . . . out of the sanctuary**; from God's presence, therefore good. **Leaf . . . for medicine.** Jesus, the Great Physician, has healing for body and soul.

DAILY READINGS

(By courtesy of I. B. R. Association)

M.—The life-giving stream, Ezek. 47: 1-12. T.—Opening of the vision, Ezek. 40: 1-5. W.—Living waters, Zech. 14: 4-11. Th.—Ever fruitful, Jer. 17: 1-8. F.—A sign of blessing, Psalm 1. S.—Water of Life, John 4: 5-15. S.—John's vision, Rev. 22: 1-7

Prove from Scripture—That Jesus gives the living water.

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—35. What is the present missionary force in the New Hebrides? There are 27 ordained missionaries at work, with four assistants and about 300 native teachers. There is also an institution for training teachers, and a medical mission hospital.

Lesson Hymns—Book of Praise, Ps. Sel. 97 (Supplemental Lesson); 443; 136; 44 (Ps. Sel.); 445 (from PRIMARY QUARTERLY); 418.

FOR FURTHER STUDY

Juniors—What prophet saw the vision of the Lesson? Where was he? For whose comfort did he tell it?

1, 2 What is the "house" of v. 1? Where was the prophet standing? What did he see? Whence did the stream flow? Who gives all our blessings?

3-5 Who was with Ezekiel? With what did the man measure the stream? How big was it at first? To what size did it grow?

6-8 What grew on the banks of the stream? What tree did John see in heaven?

9-12 What is got from the trees of v. 12? Who gives us food? Who is the Great Physician?

Seniors and the Home Department—How did Ezekiel come to Babylon? What did he do there?

1, 2 Explain "afterward" in v. 1. Where did Ezekiel first see "the waters"? Where, for the second time? How did he get from the one place to the other?

3-5 What prophet emphasizes the importance of "small things"? (Zech. 4: 10.) How does Paul speak concerning this? (1 Cor. 1: 26-28.) What parable pictures the growth of Christ's kingdom from a small commencement? (Matt. 13: 31, 32.)

6-12 Who gives eternal life? (John 5: 40.) What must we do to receive it? (John 3: 16.)

THE LESSON IN LIFE

1. God is the source of gladness. The sunshine that brightens our days, the streams that bring beauty and fertility, the scent of the flowers and the songs of the birds—all are His gifts. And He has deeper happiness in store for our souls. He wants to come into our hearts and banish all gloom.

2. Past the altar—the place of sacrifice—ran the life-giving waters. So our best blessings have come through the great sacrifice of Jesus Christ on Calvary. Life is too short to show all the gratitude we owe Him.

3. The number of church members from among the heathen now reaches nearly a million and a half. So mighty has the stream grown, which a hundred years ago was but a tiny rivulet.

4. This is the test of our religion—Is it healing our lives? Does it make us truthful, honest and faithful? Then it is genuine, and all those who see it will respect it.

5. The blessings of salvation are to reach the whole world by reaching individuals, one by one. The great question for each is, "Have I received it?"

FOR WRITTEN ANSWERS

1. Trace the course of the stream seen by Ezekiel?

.....

2. Describe its growth in size.

.....

3. What effects did it produce?

.....

A Temperance Lesson

Daniel 1: 8-20. Study the chapter. Commit to memory vs. 16, 17. Read ch. 2.

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

8 But Dan¹iel purposed in his heart that he would not defile himself with ¹the 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 ²had brought Dan¹iel into favour and tender love with the prince of the eunuchs.

10 And the prince of the eunuchs said unto Dan¹iel, 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 ³children which are of your ⁴sort? then shall ye make me endanger my head ⁵to the king.

11 Then said Dan¹iel ⁶to Mel⁷zar, whom the prince of the eunuchs had ⁸set over Dan¹iel, Hanani⁹ah, Mi¹⁰shael, and Azari¹¹ah,

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 countenances of the ³children that eat of ¹the portion of the king's meat: and as thou seest, deal with thy servants.

Revised Version.—1 Omit the portion of; ²made youths; ³own age; so should ye endanger; ⁴with; unto; ⁵they were ⁶Omit the portion; ⁷So the at; ⁸appointed; ⁹bringing; ¹⁰every matter; ¹¹concerning which the king inquired; ¹²enchanters.

14 So he ⁵consented to them in this matter, and proved them ten days.

15 And at the end of ten days their countenances appeared fairer and ²fatter in flesh than all the ³children which did eat ¹⁰the portion of the king's meat.

16 ¹¹Thus Mel⁷zar took away the portion of their meat, and the wine that they should drink; and gave them pulse.

17 ¹²As for these four ³children, God gave them knowledge and skill in all learning and wisdom: and Dan¹iel had understanding in all visions and dreams.

18 ¹³Now at the end of the days that the king had ¹⁴said he should bring them in, then the prince of the eunuchs brought them in before Nebuchadnezzar.

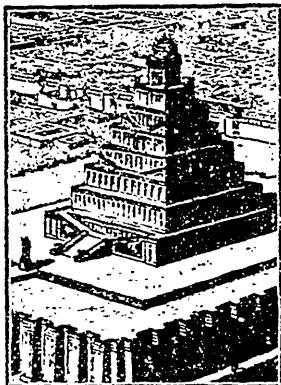
19 And the king communed with them; and among them all was found none like Dan¹iel, Hanani⁹ah, Mi¹⁰shael, and Azari¹¹ah: therefore stood they before the king.

20 And in ¹⁵all matters of wisdom and understanding ¹⁶that the king enquired of them, he found them ten times better than all the magicians and ¹⁷astrologers that were in all his realm.

THE LESSON EXPLAINED

Time and Place—Soon after 606 B.C.; Babylon on the Euphrates, 500 miles east of Jerusalem.

Connection—In the third year of Jehoiakim, King of Judah (606 B.C.), Nebuchadnezzar laid siege to Jerusalem, and carried away several Jewish



A Chaldean Temple

prisoners, vs. 1, 2. Among these were the four youths of noble family mentioned in the Lesson, whom Nebuchadnezzar resolved to have trained for service in the royal court.

I. A NOBLE RESOLVE.—8. But Daniel. His name had been changed in Babylon, to Belteshazzar (v. 7), but his heart was not changed.

It was still loyal and true to the God of his fathers. Purposed in his heart; made up his mind, after thinking the matter out. Would not defile himself with the king's meat, nor with the wine. Food was sent to the four Jewish youths and those being trained with them, from the king's own table. This was a high honor. But the Jews had special laws about the killing of animals used for food (Deut. 12: 23, 24), and some animals they were not allowed to use at all, Lev. 11: 4-7, 10-12, 13-20. In eating the meat sent to him Daniel may have feared he

might break some of these laws. Then, too, both food and wine, before being sent might have been presented to some Babylonian god, and to use them would have been to show approval of idolatry. Requested of the prince of the eunuchs; Ashpenaz (v. 3), the king's officer in charge of the youths in training for the royal service.

3, 10. Daniel into favor and tender love; as Joseph found favor with the keeper of the prison in Egypt, Gen. 39: 21. I fear . . . the king. Well might he fear a ruler who had caused the children of Zedekiah to be slain before their father's eyes (Jer. 39: 6), and who in his rage threatened with death the wise men of Babylon, ch. 2: 5, 12; and who might order his head to be cut off, if he displeased him. Why should the king see your faces worse liking ("looking")? Eastern monarchs took pride in the beauty of their attendants.

II. A FAIR PROPOSAL.—11-14. Then said Daniel to the steward (Rev. Ver.) "Melsar" is a title, not a proper name. The "steward" was the one who actually supplied the food. Ashpenaz was not unwilling to grant Daniel's request, but did not wish to take the responsibility of doing so. Prove thy servants . . . ten days; long enough to give the new diet a fair chance. Give us pulse . . . and water. "Pulse" means various kinds of vegetable food. Daniel and his companions showed true temperance in refusing what they thought it wrong to eat and drink. It is certain that strong drink does harm to our bodies; therefore we should not use it.

III. AN UNEXPECTED RESULT.—15-17. Fairer and fatter in flesh. This is the first result of temperance—a strong, healthy body. We can stand cold and heat, and do hard work, better without, than with, strong drink. Proved them ten days; a good fair test. God gave them know-

ledge and skill ; intelligence and strength of mind, a second result of temperance. If we want to have clear heads, we must leave drink alone. Daniel had understanding in all visions and dreams ; was able to explain their meaning. In this wonderful gift from God Daniel stood alone (Read ch. 2).

18-20. Now at the end of the days ; the three years appointed for their training, v. 5. Brought them (all the youths mentioned in vs. 3, 4) . . before Nebuchadnezzar ; for his inspection. None like Daniel, etc. Now their self-denial found its reward in the king's praise. Therefore stood they before the king ; became his personal attendants, the third result of their temperance: they reached a position of honor and influence. Better than the magicians and astrologers. The king found them better counsellors than the other wise men in all his realm.

DAILY READINGS

(By courtesy of I. B. R. Association)

M.—The captivity, Dan. 1 : 1-7. T.—Daniel in Babylon, Dan. 1 : 8-20. W.—The Rechabites, Jer. 35 : 1-11. Th.—Commendation, Jer. 35 : 12-19. F.—For the sake of others, 1 Cor. ch 8. S.—Walking wisely, Eph. 5 : 6-21. S.—God giveth wisdom, Prov. 2 : 1-9.

Prove from Scripture—*That we should have self-control.*

Shorter Catechism—*Ques. 95. To whom is baptism to be administered ?* A. Baptism in 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—36. How is our mission work in the New Hebrides directed ? Our mission work in the New Hebrides is directed by the General Assembly's Foreign Mission Committee (Eastern Division). Our missionaries are united with the other Presbyterian missionaries in the group, in the "New Hebrides Mission Synod."

Lesson Hymns—Book of Praise, Ps. Sel. 97 (Supplementary Lesson) : 255 ; 246 ; 19 (Ps. Sel.) ; 581 (from PRIMARY QUARTERLY) ; 530.

FOR FURTHER STUDY

Juniors—How far was Babylon from Jerusalem ? By whom was Daniel taken thither ?
8-10 Whence was food sent to Daniel and his

companions ? What would he not do ? What did he ask ? Was his request granted ?

11-14 What was "pulse" ? How long, at first, were the four Jewish youths to live upon it ? Will strong drink harm us ? What then should we not do ?

15-17 At the end of the ten days, how did Daniel and his companions look ? What did God give them besides healthy bodies ? What special gift had Daniel ?

18-20 How long did the training of these four youths last ? Before whom were they then taken ? What did the king think of them ? What honor did he bestow on them.

Seniors and the Home Department—For what did Nebuchadnezzar resolve to train Daniel and his companions ?

8-10 Why would eating the "king's meat" have defiled the Jewish youths ? What did Paul teach the Corinthians to do about food offered to idols ? (1 Cor. 8 : 10-13.) How does this teaching apply to us in relation to strong drink ?

11-14 The result of Daniel's plan ? Show that godliness is good for this life. (1 Tim. 4 : 8.)

15-20 Give some reasons for not using strong drink. What proverb was fulfilled in the case of Daniel and his companions ? (Prov. 22 : 29.)

THE LESSON IN LIFE

1. A Protestant is one who "protests." And we should all protest against being made the slave of any appetite. It will take strength and persistence to overcome. But we can overcome, if we will.

2. Daniel's conduct suggests two "P's" that go to make up true manliness. The one is Purpose and the other is Politeness. Once convinced that a certain course is right, nothing should turn us from it. If it brings us in opposition to others, they should find in us the utmost courtesy.

3. O madness ! to think use of strongest wines
And strongest drinks our chief support of health,
When God, with these forbidden, made choice
to rear

His mighty champion, strong beyond compare,
Whose drink was only from the liquid brook !

—Milton on Samson

4. The free man is the one whom no power can compel to step over the boundaries of right and wrong.

"Where'er you feel your honor grip,
Let that eye be your border."

FOR WRITTEN ANSWERS

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

2. What test did he propose to the steward ?

3. What benefits of temperance does the Lesson illustrate ?

Lesson XIII.

REVIEW

September 24, 1905

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

GOLDEN TEXT—Psalm 121 : 5. The Lord is thy keeper.

DAILY READINGS

- M.—Hezekiah's prayer, Isa. 38 : 1-8.
 T.—The gracious invitation, Isa. 55 : 1-13.
 W.—Manasseh's sin and repentance, 2 Chron. 33: 1-13.
 Th.—Josiah's good reign, 2 Chron. 34 : 1-13.
 F.—Josiah and the Book of the Law, 2 Chron. 34 : 14-28.
 S.—Jehoiakim burns the Word of God, Jer. 36 : 20-32.
 S.—The life-giving stream, Ezek. 47 : 1-12.

Prove from Scripture—That the Lord cares for His people.

Catechism—Review Questions 84-95.

The Question on Missions—Review Questions 25-36.

Lesson Hymns—Book of Praise, 97 Ps. Sel. (Supplemental Lesson) ; 297 ; 272 ; 109 (Ps. Sel.) ; Ps. Sel. 14 (from PRIMARY QUARTERLY) ; 263.

REVIEW CHART—Third Quarter

FROM ISAIAH TO MALACHI	LESSON TITLE	GOLDEN TEXT	LESSON PLAN
I.—2 Chron. 32 : 9-23.	Sennacherib's Invasion	With us is the Lord our God.—2 Chron. 32 : 8.	1. The boastful invader. 2. The great deliverance. 3. The prosperous kingdom.
II.—Isa. 38 : 1-8.	Hezekiah's Prayer.	God is our refuge and strength.—Ps. 46 : 1.	1. The prayer. 2. The answer. 3. The sign.
III.—Isa. 52 : 13 to 53 : 12.	The Suffering Saviour.	The Lord hath laid on him.—Isa. 53 : 6.	1. The Saviour exalted. 2. The Saviour rejected. 3. The Saviour suffering. 4. The Saviour triumphant.
IV.—Isa. 55 : 1-13.	The Gracious Invitation.	Seek ye the Lord.—Isa. 55 : 6.	1. A glorious offer. 2. A simple requirement. 3. A blessed certainty.
V.—2 Chron. 33 : 1-13.	Manasseh's Sin and Repentance.	Righteousness exalteth a nation.—Prov. 14 : 34.	1. Manasseh's sin. 2. Manasseh's punishment. 3. Manasseh's repentance. 4. Manasseh's restoration.
VI.—2 Chron. 34 : 1-13.	Josiah's Good Reign.	Remember now thy Creator.—Ecl. 12 : 1.	1. Following a good example. 2. Destroying false worship. 3. Repairing God's house.
VII.—2 Chron. 34 : 14-28.	Josiah and the Book of the Law.	I will not forget.—Ps. 119 : 16.	1. A great discovery. 2. A deep impression. 3. A divine revelation.
VIII.—Jer. 36 : 21-32.	Jehoiakim Burns the Word of God.	Amend your ways and your doings.—Jer. 26 : 13.	1. Prophecies destroyed. 2. Prophecies re-written. 3. Prophecies fulfilled.
IX.—Jer. 38 : 1-13.	Jeremiah in the Dungeon.	Blessed are they.—Matt. 5 : 10.	1. Jeremiah accused. 2. Jeremiah condemned. 3. Jeremiah rescued.
X.—2 Chron. 36 : 11-21.	The Captivity of Judah.	Be sure your sin.—Num. 32 : 23.	1. The wicked nation. 2. The despised warnings. 3. The deserved punishment.
XI.—Ezek. 47 : 1-12.	The Life-Giving Stream	Whosoever will, let him take.—Rev. 22 : 17.	1. The unfailing source. 2. The broadening stream. 3. The life-giving effects.
XII.—Dan. 1 : 8-20.	Daniel in Babylon.	Daniel purposed in his heart.—Dan. 1 : 8.	1. A noble resolve. 2. A fair proposal. 3. An unexpected result.

God, the Keeper of His People

There is abundant variety in the Lessons of the Quarter. One story of thrilling interest follows close upon another. We have had Lessons about :—

TWO SIEGES (Lessons I. and II.), in both cases Jerusalem. What a wonderful deliverance was wrought when Sennacherib came against the city in Hezekiah's time, and how sad the captivity that followed Nebuchadnezzar's siege in the days of Zedekiah.

THREE PRISONS (Lessons II., V., IX.). What were these? Hezekiah's sick chamber; Manasseh's dungeon in Babylon; and Jeremiah's in Jerusalem. And in each case, as we have seen, there was deliverance.

THE BIBLE (Lessons VII., VIII.). How differently Josiah and Jehoiakim treated the Word of God, one giving heed to its warnings, the other seeking in vain to destroy it.

TWO YOUNG MEN (Lessons VI., XII.). They were in very different positions. Josiah was king in Jerusalem, Daniel a captive in Babylon. But they were both faithful to the God they served. And that is the main thing in life for us all.

THE MESSIAH (Lessons III., IV., XI.). Of all the Lessons in the Quarter, we should have missed these the most, had they been left out. For we have in them, first, the wonderful story of the Messiah's suffering for us, then the loving invitations of the gospel, and, lastly, a picture of the living water which He so freely gives.

How clearly we see the hand of God in all these Lessons! He stands among His people, protecting, delivering, warning, persuading; punishing, when their sins compel Him to do so; but oh! so eager always to bless them and do them good. Well is He called "the Keeper of His people." And He is our Keeper. We have but to trust and obey Him, and no harm can befall us.

FOR WRITTEN ANSWERS

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

Lesson I. Show that God rules over the nations of the earth.

Lesson II. What encouragement have we to pray when we are sick ?

Lesson III. Wherefore did Christ suffer ?

Lesson IV. What blessings alone will satisfy our souls ?

Lesson V. What is required of us, in order to be forgiven ?

Lesson VI. Why should we give ourselves to God's service in youth ?

Lesson VII. What benefits come from studying God's Word ?

Lesson VIII. Tell the story of Jehoiakim's penknife.

Lesson IX. Why was Jeremiah cast into the dungeon ? How did he get out ?

Lesson X. What is the result of despising God's warnings ?

Lesson XI. How does the stream of Ezekiel's vision illustrate the progress of the gospel ?

Lesson XII. What are the results of temperance (a) physically, (b) mentally, (c) as regards our success in life ?

SCHOLAR'S REGISTER

JULY-SEPTEMBER, 1905

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

Name Address Class

DATE	H.S. ATTENDANCE	MEMORY VERSES	CATECHISM	TIME SPENT IN LESSON STUDY	CONTRIBUTIONS	CHURCH ATTENDANCE	PREACHER	TEXT
1905								
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 ...								

Are you a Candidate?

"I've been a member of the Academy Club only a year, and now I'm a candidate for president," announced Roy to his family, with an air meant to be imposing.

"Are you a candidate, a real candidate, my son?" asked his father.

"Why, my name's been proposed for the office, and that makes me one, doesn't it, father?" asked Roy in turn.

"I wondered if you knew what the word candidate once meant," said Mr. Grayson. "It comes from the same root as 'candid,' which means 'glowing white,' and a candidate ought to be a person in every way honest, clear as light. In old Roman times a candidate was known as a man in white. He was obliged to wear a white toga if he sought office, and this was supposed to stand for his character."

"I guess candidates now-a-days are not all of them men in white," said Richard, laughing.

"They ought to be," returned Mr. Grayson with spirit. "So, boys, look out for yourselves. Whenever you wish any good position, or have any special place in view, remember what the word means and ask yourselves, each of you, 'Am I a candidate—a man in white?'"—Boys and Girls.

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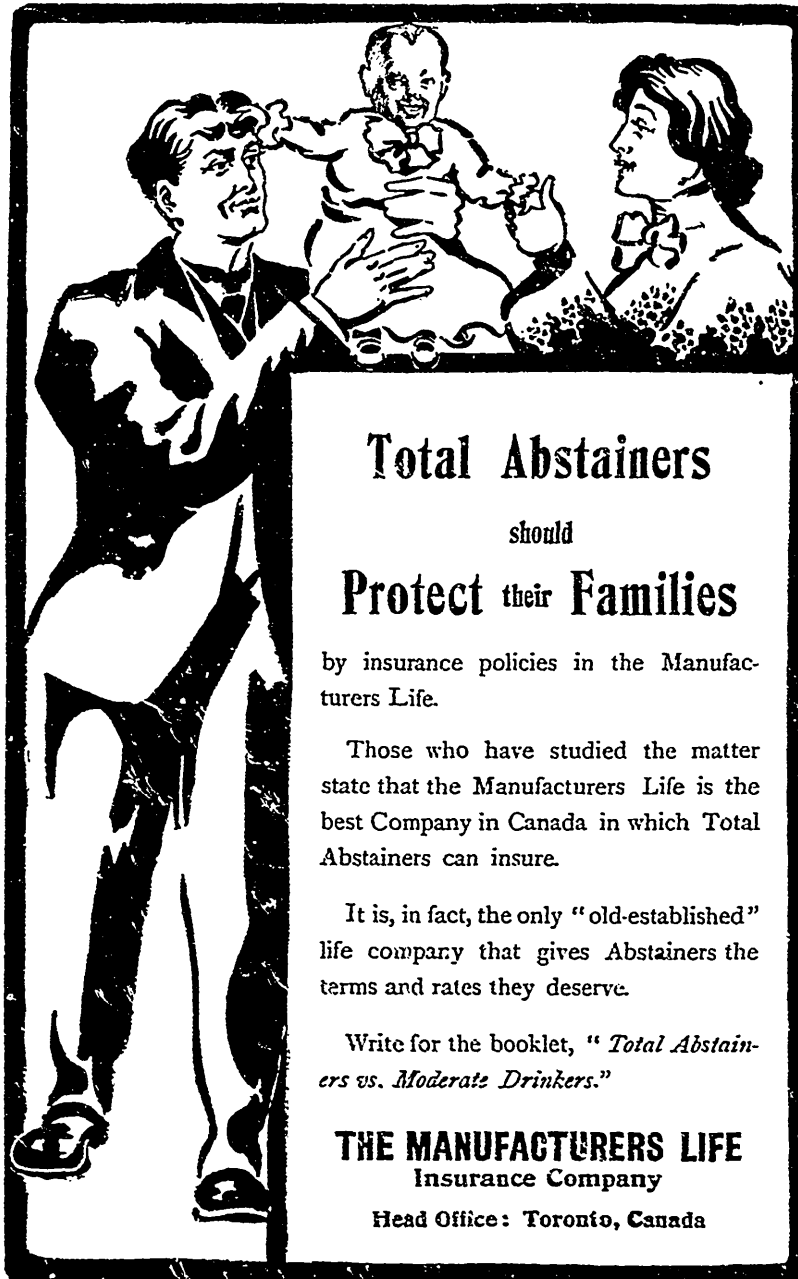
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