sound of the music had bowed down

in worship before the golden image,

these three men stood up and were

conspicuous all over the plain. Then

envy found its opportunity and re-

ported these stubborn Jews to the

king. He summoned them before

him, and gave them one more op-

portunity to worship the golden im-

age, and declared, "If ye worship

not, ye shall be cast the same hour

shall deliver you out of my hands?"

God's two ways of Deliverance.

18. But if not. If God should

not see fit to save them from the

furnace. They add this "if not" to

show that they did not presume to

tie God to this deliverance abolute-

ly; for God knows how to deliver,

and sometimes to suffer His saints to

glorify Him by suffering. They

were resolved to venture suffering

rather than sinning. We will not

serve thy gods. They could not do

wrong, come what might. They

THE TEMPTATION. True religion

implies a determined purpose to do

right, whatever may be the conse-

quences. It matters not what fol-

lows, -wealth or poverty; honor

or dishonor; good report or evil re-

port; life or death,-the mind is

firmly fixed on doing right. This is

IV. CAST INTO THE BURNING

FIERY FURNACE. Vers. 19-23. 19.

Then was Nebuchadnezzar full of

fury. Their refusal was in direct

opposition to his will. His feelings

got beyond control. Heat the fur-

20. The burning fiery furnace.

This furnace seems to have been con-

ore. Remains of such furnaces built

by the Romans have been discovered

in soveral places. They resemble a

lime kiln, being banked around with

earth, and having an opening at the

top, through which the material to

21. Bound in their coats, their

hosen, and their hats. These separ-

ate articles, consisting of easily in-

flammable material, are donotless

mentioned with reference to the

miracle that followed, that even these

remained unchanged in the fiery fur-

The flame slew those men that took

up, etc., to the opening of the fur-

nace. When the opening at the

top of the furnace was opened, the

flames rushed out with such violence

V. THE MARTYRS' DELIVERANCE.

-Vers. 24-28. 24. Then (soon

after they were cast into the fur-

and saw a sight at which he was as-

flashes upon him that he has come

25. Four men loose. The Baby-

their captives and prisoners with

chains (Jer. xl. 4; lii. 11), and only

a miracle could burn the chains

while the men were unharmed.

And they have no hurt. The form

of the fourth is like the Son of God.

Only a divine being, the king knew,

could live thus in the fire himself,

or preserve others there. Of course

known Power.

as to kill the executioners.

be melted was introduced (ver. 23).

the religion of principle.

nace one seven times more.

could die, but they would not sin.

(1) By saving from trouble. 17. If

quences with God.

would have done.

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men, both in polity and doctrine." If

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mighty deeds. !

of Israel leads.
In Judges their rebellion oft provokes the Lord to smite. But Ruth records the faith of one pleasing in his sight. In First and Second Samuel of Jesse's sons

Brave Joshua into Canaan's land the host

we read. Ten tribes in First and Second Kings revolted from his seed. The First and Second Chronicles see Judah captive made: But Ezra leads a remnant back by prince-

ly Cyrus' aid. The city walls of Zion Nehemiah builds again; While Esther saves her people from the plots of wicked men. In Job we read how faith will live beneath afflictions rod. And David's Psalms are precious songs to

every child of God. And Proverbs like a goodly string of choicest pearls appear. Ecclesiastes teaches men how vain are all The Song of Solomon exalts sweet Sharon's While Christ, the Saviour and the King,

the "rapt Isaiah" shows. The warning Jeremiah apostate Israel His plaintive Lamentations their awful downfall mourns. Ezekiel tells in wondrous words of dazzl-

ing mysteries; While kings and empires yet to come, Daniel in visions sees. Of judgment and mercy Hosea loves to tell. Joel describes the blessed days when God with men shall dwell. Among Tekoa's herdsmen Amos received his call:

While Obadiah prophesies of Edom's final Jonah enshrines a wondrous type of Christ our risen Lord. Micah pronounces Judah lost-lost but again restored. Nahum declares on Nineveh just judgment

shall be poured. A view from Chaldea's coming doom Habakkuk's visions give. Next Zephaniah warns the Jews to turn, Haggai wrote to those who saw the Temple built again.

umphal reign.

Malachi was the last who touched the high prophetic chord; Its final notes sublimely show the coming of the Lord.

The Sabbath-School.

INTERNATIONAL LESSONS.

[FROM PELOUBET'S NOTES.]

FIRST QUARTER.-Lesson 6.-Feb. 7. THE FIERY FURNACE.-DAN. iii

GOLDEN TEXT. - Our God whom we serve is able to deliver us from the burning fiery furnace.—Dan. iii. 17.

I. THE GOLDEN IMAGE. - About the middle of his reign, Nebuchadnezzar, for political and religious reasons, erected a lofty statue of gold near the city. (1) Its location was in the plain of Dura, five miles south-east of the city. This plain is so level that, by actual measurement, the "dip of the horizon" is but 53 feet in 12 miles, so that one standing on the ground could see a statue of that height at that long distance. (2) Its size. The image was 60 cubits (= about 90 feet) high, and 6 cubits (=9 feet) broad. It is probable that the height of 90 feet includes the pedestal. (3) Its de scription. It was made of gold. Probably not of solid gold, but of wood or clay covered with plates of gold. Colossal statutes of gold were familiar to the Babylonians. The description given by Diodorus of Sicily, of the three which, till it was plundered by Xerxes, crowned the great temple of Bel in Babylon, displaying to all, far and near, the figures of the three great gods of the city, shows that, with the altars and other accessories before them, they contained a mass of the precious metal equal in value to £17,225,000, \$86,-000,000 of our money. Moreover, in the temple at Borsippa, a fortified suburb of Babylon till the time of Xerxes, there was, according to Herodotus, who visited Babylon soon after, a statue of solid gold 18 feet high. The amount of gold carried off by Nebuchadnezzar, as the spoil of all Western Asia, exceeds imagination, if it were not confirmed by trustworthy documents. (4) The image was doubtless an idol of Bel-Merodach, the chief divinity of

the Babylonians. II. INAUGURATION DAY. The in- nace) the king was astonied. An auguration ceremonies of this huge old and absolete form of the word idol were on a scale magnificent even "astonished." The king looked for Babylon. Runners posted to through the door into the furnace distant regions, commanding the attendance of the satraps and their tonished and terrified. The thought deputies, the shallits or petty sultans, the generals, the treasurers, into conflict with a new and unthe judges, the lawyers, and all the governors of the provinces. In due time an assembly of surpassing lonians were accustomed to bind splendor appeared at Dura to honor the high festival. It was proclaimed that all should prostrate themselves when the outburst of triumphal music announced the proper moment; refusal to do so being threatened with the terrible punishment of being burnt to death in a fiery

THE OBJECT OF THESE CEREMONIES. he knew nothing of the true Son of (1) To worship and honor the gods God which came into the world, but whom he supposed had given him was only an unconscious prophet. his marvellous success. (2) To cen- No doubt in reality it was the Son tralize and consolidate his empire, of God, who, "as the angel of the alities and religions. the Old Testament saints.

III. THE THREE NON-CONFOR-26. Then Nebuchadnezzar came MISTS.—Vers. 16-18. 16. Shadrach. near to the mouth. The king him-Meshach, and Abed-nego. The three self draws near, to see and verify young men who joined with Daniel the strange appearance, and to rein refusing to defile themselves with lease the men. Ye servants of the most high God. This is a recognition the king's meat (Dan. i. 6-7, etc.) They must have been at this time that, in comparison with his own 30 to 35 years old, in the prime of Babylonian deities, the God of young manhood and usefulness. Shadrach is greater than they. They were rulers in the province of Babylon, and therefore prominent men. When all the rest at the

1. These three men, by their faithfulness in their earlier life (chap. 1), were prepared to withstand the greater temptations of a later life, and thus to exert a wider influence for good.

2. The trial of our faith. The trial of faith strengthens faith, and ennobles character. The trial of faith manifests it to others. "The Christian's afflictions are like a bell, to call the attention of the world to God's power in saving men."

into the midst of a burning fiery 3. The religion of principle. furnace; and who is that God that It is founded on intelligent convictions of truth, so fixed in the heart as They answered promptly, showing to be beyond the reach of argument. that they had carefully considered the (2) It is founded on obedience to the subject, and that with them it was a sense of duty without regard to conmatter of principle. They did it in sequences. (3) It is the only type a respectful manner. They calmly of religious character which comlooked at their own duty, and remands the confidence of the world. solved to do it, leaving the conse-(4) It is the only kind that is certainly genuine.

A BLEAK HOME.

it be so. If it be wise and best. Our God whom we serve is able to On the map of Iceland may be seen a speck of an island called deliver us. If God did not deliver them it was not because He was not Grimsey! It is the most northern able, nor because He did not love and consequently the coldest, of the Iceland Group. Eightly-eight people, them, but because it was not best no more, live on it. They have for them, and for the cause they tried to keep a few cows, but the loved. And He will deliver us out of thine hand, in the way that seems winters are too hard for them. Two horses and a few sheep, with very coarse fleeces, are the only animals (2) By making the sufferings work of the kind on the island. out more good than the deliverance

A minister whose name is Peter Goodmansen, lives in the remote place. He is a poet and an astronomer, and is employed to take observations for the Meteorological Institute, at Copenhagen. Once or twice a year some of the islanders visit the mainland; but the stormy seas, covered with icebergs, make the passage always dangerous.

On one side of the island," which is a high precipice, countless birds build their nests, and the collecting of eggs is one chief means of living for the little settlement. Men are let down over the face of the rock by ropes. They wear suits thickly wadded by feathers, to save themselves from being hurt on the sharp rocks. Each man carries a pole to help himself with, and a ladle for scooping up nests he can not reach with his hands. There is in his frock a great pocket, in which he can put one hundred and fitty eggs. There he works with the sea roaring beneath him.

HOW TO TREAT CHILDREN.

Four good rules are given by Gertrude R. Lewis in The Interior: 1. Do not promise punishment

for a certain offence without giving structed for the purpose of smelting it, if need be, and do not delay it; fear as well as hope deferred maketh the heart sick and the temper sour. Do not refer to it again, and never send a child hungry to bed for any offence. It is a crime against the child's health and welfare.

2. Do not "fib" if you don't want your child to do so. I saw a and a door on one side, beneath, out of which the ashes and slag were | child punished on the second day of raked. The victims were cast into April for telling the "white lie" her elders had told the day before. the furnace through the opening in the top, while they were seen by the | Many a mother would be horrified king through the door on the side, at being thought untruthful who and through this also they came doesn't hesitate to tell a falsehood to get something away from a child or pacify it when papa leaves. Do you suppose the child does not soon see through your subterfuges?

3. Let the meum and teum in the household be strongly defined, and do not force generosity. Let exact justice come first, and insist stock of only upon that, always giving the child due appreciation for all its little sacrifices. A very good rule of division was that adopted by two sisters. One divided, and the other took her choice. You can rest assured there was never a candy more in one pile than the other, and much distress of mind was saved thereby.

4. If you want your little boy to cordially detest the little fellow next door, throw the latter's virtues at him on every occasion.

girl has heard of Old Hundred, but not every one knows how old it is. An English clergyman has written a history recently of this ancient tune. It is pretty certainly established that it was written as early as 1546 by William Franc, a German. Since this time it has undergone many alterations, and many forms of it are in existence. One curious fact about it, and one which makes us regret that the original form has been changed, is that it was of a much more lively nature at first than it is now.

In all charity believe that your brother desires to hold only Christ's truth; but do make sure that you hold it yourself, whether he holds it or not. which was made up of many nation- Lord" at various times appeared to This is the best undenominationalism in the world, -Spurgeon.

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