

this law-book. It is quite clear that it could not have been the so-called Five Books of Moses (see 2 Kgs. 22 : 8-10), for it was read twice in one day and seems to have included chiefly legal prescriptions. The reforms, which Josiah initiated, are in accordance with the injunctions of Deuteronomy. (Read Deut. chs. 12, 13 ; 2 Kgs. 23 : 4-14.)

1. *Spiritual leaders*, vs. 14-18. Two of the leaders in this reform were Hilkiah, a minister of religion, and Shaphan, a layman. Refer to Lesson VII. Trace the history of Shaphan's family. (See 2 Kgs. 22 : 12 ; Jer. 26 : 24 ; 29 : 3 ; 36 : 10, 11, 12 ; 2 Kgs. 25 : 22 ; Jer. 39 : 14 ; 40 : 5, 9, 11 ; 43 : 6.) These men were able to perceive a great good in the new law-book and so were willing to break with the past in order to effect its provisions. How far is loyalty to old views and institutions in religion, a good thing ? What is the test of new views and methods ? Is there any unchangeable element in our religion ? Is the church too conservative ? Shaphan, the layman, seems to have divided the responsibility with Hilkiah in winning the king to the acceptance of the new book. Do all the laymen of your congregation take one half of the responsibility of promoting the spiritual interests of the congregation ?

2. *The reform*, vs. 19-33. Josiah initiated the reform by : (a) putting himself in right relations to God, (b) bringing the community into similar relations with God, (c) ridding the land of those things which would stultify it, (d) leading the people to service. Study these four facts and apply them to our modern conditions.

3. *Every age requires its own reformation*. All the days of Josiah they did not depart from following the Lord, v. 33. The reform of Josiah was a failure in two ways : (a) it did not outlive him, ch. 36. (b) Later, Judaism was patterned after the letter of the laws of Deuteronomy, to the neglect of the spirit of the Book (see Matt. 5 : 17 to 6 : 18). A reform of one age may be the abuse of a later one. Through the influence of Deuteronomy, Judaism dried up into a religion of a Book. Can Christianity be designated a book-religion ? Is the Christian revelation closed ? (Read John 16 : 13 ; Gal. 2 : 2-13.)

For Teachers of the Senior Scholars

Many interesting things are told of lost Bibles. A pioneer Canadian home missionary used to tell of a visit he made once to the home of an Irish Protestant immigrant, who talked in so pious a way that the missionary asked him if he kept up family worship. "I hope you don't think I'm a *halphen* ?" was the answer. The missionary, not quite convinced by this reply, asked him for a Bible that he might read and pray with the family. A search was made, high and low, but no Bible could be found. It was a lost Book in that home. Nearly a hundred years ago, Dr. Davidson of Edinburgh, grandfather of the present Archbishop of Canterbury, presented to one of our Canadian Presbyterian churches a beautiful pulpit Bible. After a good many years, it was laid aside. One day the discovery was made that it had disappeared. An unsuccessful search was made. But after a time it turned up. Our lesson to-day is the story of a lost pulpit Bible.

1. *Finding the Book*, vs. 14-17. Question the class about what this book of the Law contained, and how it got lost, and how it was found ; and impress very earnestly upon the class the supreme place this Book should have in our affections. We never make a greater mistake than when we allow other books to crowd this Book out of our life. A young person who loses his Bible is in great danger of losing his soul.

2. *Reading the Book*, vs. 18, 19, 29, 30. Question the class about the reading of the Book, first to the king, and then to the whole congregation. Show how the sense of guilt was awakened in the heart of the king by the words read. In the light of this newly-found Book he saw more clearly that a good many things which they were doing were not right. Remind the class that the reading of God's Word makes the conscience more tender, makes us realize that some of our social customs, or business practices, or worldly amusements are not right.

3. *Translating the Book into Life*, vs. 31-33. How was this done ? Bring out that this is the way to enjoy the blessings promised in the Bible, and show how the emphasis falls upon doing what we know to be right. (See James 1 : 22-25.)