

The Sunday School

BIBLE LESSON.

Abridged from Peloubet's Notes.

Third Quarter, 1905.

JULY TO SEPTEMBER.

Lesson VII—August 13—Josiah and the Book of the Law.—2 Chronicles 34: 14-28.

GOLDEN TEXT.

I will not forget thy word.—Psa. 119: 16.

EXPLANATORY.

I. THE BIBLE LOST AND FOUND.—Vs. 14-18. As men go on faithfully in the course of the duty they know. God is sure to show the way to more duty and broader living. It was so with Josiah. As, half blindly, with a very imperfect understanding of the true religion, he was purifying the temple from idolatry, there was discovered a book which would interpret the temple to him, and guide him in the worship of Jehovah.

14. AND WHEN THEY, Josiah's commissioners (v. 8), sent to supervise the repairing of the temple. BROUGHT OUT THE MONEY, the levy for the purpose, collected from the people, and probably stored in some chamber of the temple. HILKIAH THE PRIEST. The high priest (v. 9). Perhaps he had placed the money in some secure hiding place known only to himself. FOUND A (R. V., "the") BOOK (in the form of a roll) OF THE LAW OF THE LORD GIVEN BY MOSES. Given by Moses is literally, "by the hand of Moses." In removing anything from a dark and half forgotten corner, it is most natural to keep on and see what else is there. Doubtless in some such curious exploration Hilkiah found the priceless document.

What was this Book of the Law? There are two views. (1) "Critics are agreed that the law on which the reformation was based was the Deuteronomic Code, but how much of our present book of Deuteronomy was discovered by Hilkiah is a question on which they are divided." "This 'book of the law' seems to have consisted (roughly reckoned) of Deut. 5 to 26, with 28." (2) On the other hand, some scholars believe that "the main contents of the Book of the Law read in the hearing of the people must have concerned the whole fundamental relation between Israel and Jehovah. Hence it must have contained, besides the book of Deuteronomy, at any rate those portions of the Pentateuch which related to the same all-important subject."

15. AND HILKIAH ANSWERED. Perhaps Shaphan, seeing the high priest deeply inter-

B. B. B.

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"Everyone in my house now eats Grape-Nuts regularly, even my little two-year-old girl likes it with her Postum Coffee (another thing we are never without) and prefers it to any other cereal. It pulled her through a difficult period of teething during the hot weather—she never refused Grape-Nuts when other food could not tempt her to eat. It is the first food I intend to give to my baby boy when I wean him."

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ested in the manuscript, had asked him what it was; but this use of "answered" when no question has been asked is common in Hebrew. Compare 2 Chron. 29: 31; Job 2: 2 (R. V.). AND SAID TO SHAPHAN THE SCRIBE. The head of the king's commission, and the king's secretary, who would naturally make known the discovery to the king.

16. AND SHAPHAN CARRIED THE BOOK, etc. "Shaphan, bearing the book with him, comes and gives a calm account of the business on which he had been sent at first, viz., the inquiry and arrangement about the money which had been gathered. When that part of the business is dispatched he tells the king concerning the book that has been discovered."

17. THEY HAVE GATHERED TOGETHER THE MONEY. Rather, as in the R. V., "they have emptied out the money" from the collection chests in which it had previously been gathered.

18. AND SHAPHAN READ IT BEFORE THE KING R. V., "read therein," here and there; it was so long to read at a sitting.

II. THE POWER OF THE BIBLE.—Vs. 19-28, and to the end of the chapter.

1. The Bible Arouses Conscience. 19. WHEN THE KING HAD HEARD THE WORDS OF THE LAW. "From what is said in 2 Kings 22: 19 we can see that the portions which affected the king were such passages as Deut. 28." HE RENT HIS CLOTHES. The common Oriental form of great grief. Thus Ezra, when he learned of the iniquity of his people (Ezra 9: 3).

2. The Bible Awakens Desire for More Knowledge of Higher Things. 20. AND THE KING COMMANDED HILKIAH, etc. Hilkiah, the high priest, the discoverer of the book of law, and Shaphan, the king's secretary of state and personal representative, would be most suitable members of this commission of inquiry. HILKAM THE SON OF SHAPHAN was the protector of Jeremiah, and his son became in later years governor of Judah under the Babylonian rule (Jer. 26: 24, 40: 5). OF ANDON (called in 2 Kings 22: 12 "Achbor the son of Micaiah"), and of ASATAH A SERVANT (i. e., OF THE KING'S, nothing is known).

21. GO, ENQUIRE OF THE LORD. The phrase means, interpreted by the custom of the time, inquire through some prophet. FOR THEM THAT ARE LEFT IN ISRAEL, the remnant of the Northern Kingdom, preserved from exile. "The intention is to show that the king regarded the Ten Tribes as being under his care, no less than the Two (see 2 Chron. 34: 6)." FOR GREAT IS THE WRATH OF THE LORD. Josiah recognized the picture in Deuteronomy of the iniquitous nation as true of his own kingdom, and therefore realized that God's curse, the one foretold, rested upon it.

22. AND THEY . . . WENT TO HULDAH. Of Huldah we know only what is here told us. Miriam, Deborah, and Huldah are the three great women prophets of the Old Testament. Her husband, Shallum, was the keeper of the wardrobe, "either the royal wardrobe or that of the priests of the temple. In either case he was a person of consideration." SHE DWELT IN JERUSALEM IN THE COLLEGE. R. V., "in the second quarter."

23. The Bible Discloses the Fate of the Wicked. 23. AND SHE ANSWERED THEM. R. V., "She said unto them."

24. THUS SAITH THE LORD. Note in this reception how careful is the prophetess that the message shall be ascribed not to her, but to Jehovah. BEHOLD I WILL BRING EVIL UPON THIS PLACE. "Her answer was an uncompromising menace." The nation had gone so far in sin, was so thoroughly imbued with idolatry, that nothing could persuade them, as a whole, to repent and be saved. This threat was accomplished within 36 years. WHICH THEY HAVE READ. "The plural is used vaguely for the singular (see v. 18), as we use the passive, 'which was read.'"

4. The Bible Discloses Salvation for the Penitent. 26. AND AS FOR (R. V., "But unto") THE KING OF JUDAH. Even the terrible curses in Deuteronomy had a bright side. If the people should repent in their exile and captivity, God would pardon and restore them (Deut. 30: 1-10). In the spirit of this promise, Josiah, sincerely desiring to obey God though the mass of the people did not, was to be expected from the doom in which they were involved.

26. BECAUSE THINE HEART WAS TENDER. He did not harden his heart, as did Pharaoh, but was susceptible to the truth of God. AND HUMBLEST THYSELF. "For grace shown to such humiliation even in a worse case, compare the story of Ahab and Naboth, 1 Kings 21: 29." HEARD THERE ALSO. "As thou hast heard me, I also have heard thee (R. V.)."

28. THOU SHALT BE GATHERED TO THY GRAVE IN PEACE. "Another reading is 'in Jerusalem, which gets over an historic difficulty.' For Josiah died in battle, at Megiddo on the plain of Esdraelon daringly confronting Pharaoh Necho II as that monarch, with a Egyptian army, was on his way to attack Assyria. This, however, was thirteen years after Huldah's prophecy, and had no connection with the evils of idolatry of which she was speaking. So far as they were concerned, Josiah died in peace."

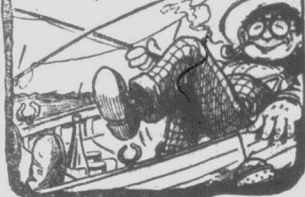
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SUNLIGHT CHRISTIANS.

Being lighted is never the end of the Christian's life—not even being lighted from above. Being lights—that is the end. The moon is bright when it happens to be in a bright place; when the earth comes between it and the sun it turns dark. There are moonlight Christians, who are bright enough when lighted by God's manifest favor, but if the darkness of earth—a sorrow or burden—rises between them and God, they are black and dark. Christ enjoined upon his disciples that their whole body should be full of light. Their oneness with the brightness of God was to be such that they should become lights, not merely lighted. No earth-shadow then could ever come between them and their light. Christ would have us so dwell in the light that we may become children of the light, in whom there is no darkness at all.—Sunday-school Times.

Let the soul be turned as strenuously toward good as it usually is toward evil, and you will find that the simple love of goodness will give incredible resources to the spirit in the search after truth. Love with little intellect will perform miracles.—Fennelon.

God is on my side. He makes himself responsible for my being. If I will only trust myself to him with the cordial return of trustful love, then all that he has ever breathed into my heart of human possibility he will realize and bring to perfection.—Charles Gore.



SYNOPSIS OF CANADIAN NORTH-WEST

HOMESTEAD REGULATIONS.

ANY even numbered section of Dominion Lands in Manitoba or the North-west Provinces, excepting 8 and 26, not reserved, may be homesteaded upon by any person who is the sole head of the family, or any member of a family, or any male over 18 years of age, to the extent of one-quarter section, of 160 acres, more or less.

Entry may be made personally at the local land office for the district in which the land to be taken is situated, or if the homesteader desires he may, on application to the Minister of the Interior, Ottawa, the Commissioner of Immigration, Winnipeg, or the local agent for the district in which the land is situated, receive authority for some one to make entry for him.

HOMESTEAD DUTIES: A settler who has been granted an entry for a homestead is required to perform the conditions connected therewith under one of the following plans:

(1) At least six months' residence upon and cultivation of the land in each year during the term of three years.

(2) If the father (or mother, if the father is deceased) of any person who is eligible to make a homestead entry under the provisions of this Act, resides upon a farm in the vicinity of the land entered for by such person as a homestead, the requirements of this Act as to residence prior to obtaining patent may be satisfied by such person residing with the father or mother.

(3) If the settler has his permanent residence upon farming land owned by him in the vicinity of his homestead, the requirements of this Act as to residence may be satisfied by residence upon the said land.

APPLICATION FOR PATENT should be made at the end of three years, before the Local Agent, sub-Agent or the Homestead Inspector.

Before making application for patent the settler must give six months' notice in writing to the Commissioner of Dominion Lands at Ottawa, of his intention to do so.

W. W. CORY,
Deputy of the Minister of Interior.

WANTED

For the Schools at Wolfville.

1. A man and his wife for Steward and Matron of "College Residence," the boarding house of College students.

2. A head cook for Acadia Seminary.

3. Two women to have the care of rooms in College Residence and the Academy Home.

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5. One man servant for the Seminary, to have charge of fires and do all sorts of general work.

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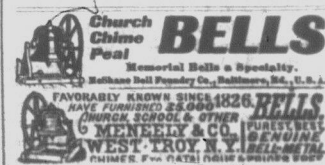
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