

Review Service for the First Quarter.

Superintendent. How long a period of time is embraced in the lessons of the past quarter?

School. About two hundred years, from the reign of Josiah, the last of the good kings of Judah, to the preaching of Malachi, 450 years before Christ.

Superintendent. To what three periods in Jewish history do these lessons belong?

Bible Classes. The first four lessons relate to the decline and fall of the kingdom of Judah, and show its condition about 600 years before Christ.

Girls' Classes. The lessons from the fifth to the seventh relate to the period of the captivity, while the Jews were exiles in Babylon.

Boys' Classes. The last five lessons belong to the period of the restoration, after the Jews were brought back to their own land.

SINGING BY THE SCHOOL.

[During the singing of the last verse three scholars come forward and stand facing the school.]

Superintendent. What can you tell us about the three lands referred to.

First Scholar. Most of our lessons belong to the land of Palestine and the city of Jerusalem. It is a small land, not larger than the States of Massachusetts and Connecticut, yet it has filled the earth with its fame, for out of it came the Gospel for all the world. In the days of David, its empire extended from the Euphrates to the Nile, but at the period of our lessons its scepter was shortened, and finally swept away. For fifty years Zion was a desolation, and ever afterward the land of Judah was subject to foreign rule. At Jerusalem, in our lessons, Josiah reigned and reformed his kingdom, Jeremiah wept while he delivered God's warning of judgment, Zedekiah, the last king, was taken prisoner and dethroned, the returning exiles rebuilt the altar, Ezra read the law, and Malachi gave the last utterances of the Old Testament.

Second Scholar. Another land presented in our lessons is Chaldea, of which Babylon was the capital. This city was one of the most ancient in the world, for the Tower of Babel stands at the beginning of human history. For many centuries it was ruled by its younger sister Nineveh, on the banks of the Tigris, but about the time when Josiah reigned in Judah it won its independence, and then transferred the rule of the Oriental world to the Euphrates. For ninety years Chaldea was the mistress of all lands, and Babylon the lady of kingdoms. Its walls were three hundred feet high, and so wide that six chariots could drive abreast upon them. Within them were the hanging gardens and the palaces of Nebuchadnezzar; and near the city rose the golden image before which all the nobles of the kingdoms bowed, save the three Hebrew worthies. Here the Jews were captives, hanging their harps upon the willows by the streams, until in one night the handwriting appeared upon the wall, and the Persian hosts seized the city. To Babylon belong the lessons

which tell of Daniel and his three companions, of Belshazzar's feast, and of the return of the captives.

Third Scholar. The third of the countries in our lessons is Persia, which succeeded Babylon in the empire of the East, and ruled all the lands from India to Ethiopia and the Hellespont. Its capital was Shushan, among the mountains north of the Persian Gulf. Here the kings of Persia sat enthroned in their splendid palace, of which the ruins still remain. Here Esther knelt before Ahasuerus, touching the tip of the golden scepter; and here Nehemiah presented his request to King Artaxerxes that he might rebuild the walls of Jerusalem.

SINGING BY THE SCHOOL.

[During the singing of the last verse twelve scholars come forward.]

Superintendent. What prominent persons are named in the lessons of the past quarter?

First Scholar. I speak of Josiah, the young reformer, who lived in a time when Judah had forsaken God and was following idols. At the age of sixteen years he chose the God of his fathers, and thenceforth served him with his whole heart. He destroyed the idols, read the law of the Lord, and strove to lead his people back to the right way.

School. "He did that which was right in the sight of the Lord, and walked in all the way of David his father, and turned not aside to the right hand or to the left."

Second Scholar. I speak of Jeremiah, the weeping prophet. He arose just when the young king Josiah fell in battle, and the reformation of Judah fell with him. He lived through the darkest age of Judah's history, when the people were sinking lower and lower in wickedness. He was a man of tender and gentle spirit, who wept while he delivered God's message, but delivered it though persecuted, imprisoned, and scourged. From him we learn the lesson of faithful testimony against sin.

School. "The harvest is past, the summer is ended, and we are not saved . . . Is there no balm in Gilead? is there no physician there? Why then is not the health of the daughter of my people recovered?"

Third Scholar. I speak of the Rechabites, a strange family, who appeared in Jerusalem in the days before its fall. Their conduct gives us two noble examples, that of obedience to parents, and of total abstinence from strong drink.

School. "The words of Jonadab the son of Rechab, that he commanded his sons not to drink wine, are performed; for unto this day they drink none, but obey their father's commandment . . . Therefore thus saith the Lord God of hosts, the God of Israel . . . Jonadab the son of Rechab shall not want a man to stand before me forever."

Fourth Scholar. I speak of Zedekiah, the last king of Judah. He received the throne upon the promise of loyalty to the great king of Babylon; but he broke his plighted faith, and rebelled. As a result he saw his land laid waste, his warriors