

when eleven years old, and was licensed to preach when but eighteen. A greater worker than writer, and greater as a man than as either writer or worker was he. Dean Alford, poet, preacher, painter, and musician, one of the most variously accomplished clergymen of his day, was ordained at twenty-three, declined the bishopric of New Zealand when twenty-eight and that of New Brunswick six years later. He began publishing his wonderful Greek New Testament when about forty.

Richard Baxter, another noted author and preacher, of whose first parish it was said that "he found it a desert and left it a garden," was ordained to the ministry at the age of twenty-three, and when but thirty-five published his "Saint's Everlasting Rest," a book that has led many a young man to deeper consecration of himself to God. Tillotson, to whom Dryden was under great literary obligations, was a noted preacher when thirty-one, and became equally noted as an author through the publication of his sermons when he was thirty-four. Philip Doddridge, the youngest of twenty children, whose pious mother taught him the history of the Old and New Testament by means of some old Dutch tiles in the chimney corner, before he could read, was settled as pastor when twenty-two. He wrote a large number of hymns, many of which are standards in the church, and were composed while the author was in his young manhood. His book, "The Rise and Progress of Religion in the Soul," written when he was about forty, and at the suggestion of his dearest friend, Dr. Watts, has doubtless been more extensively used as a stimulus to piety than any other work in the English language.

George Fox, who, William Penn says, was "civil beyond all forms of breeding," the son of a poor English weaver, nicknamed "righteous Christer," was a preacher to the poor and churchless masses when but twenty-one. Unconsciously this young man became the founder of the Society of Friends before he was thirty years of age.

Other great religious movements have been born in the warm, energetic hearts of youth. The great Wesleyan revival was in reality a young people's movement. John Wesley, who often had to sleep on bare boards, and frequently woke up in the night thanking God that he had one whole side yet to sleep on, was indeed a most precocious youth. George Whitefield, his co-worker, was the young man who preached to the largest audiences that had ever assembled in Europe or America. Jesse Lee, whose centennial was so recently celebrated in New England, was not thirty when he first organized Methodism in New England. John Summerfield, the most eloquent of all Methodist preachers, a founder of the American Tract Society, did his great work and died at twenty-seven.

Jonathan Edwards, of blessed and precious memory, whose father was pastor of one church more than sixty-three years, used to conduct prayer meetings with his schoolmates in the woods, was a good scholar in Latin, Greek, and Hebrew at thirteen, when he entered Yale. He became pastor before he was nineteen, and when in his twenty-fourth year became pastor of the Congregational church at Northampton, and what a beneficent life followed!

"But a youth," has hundreds of times been heard from lips of members of congregations as they have retired from our churches discussing the preacher. The Metropolitan Tabernacle in London long rejoiced in the ministry of a man of God who began to preach when only sixteen. History is repeating itself. What has been true is true. "It is good for a man that he bear the yoke in his youth," said the wise old prophet Jeremiah. Youth, glorious youth, unstained, pure, and hopeful!—*Rev. J. T. Docking, in Golden Rule.*

HIDDEN WORDS.

"Thy word have I hid in mine heart." Psalm 119: 11.

"What is your haste and where are you going, Maud?"

The question was addressed to a flying figure in cloak and hat, evidently equipped for a walk.

"To the Christian Endeavor meeting, auntie."

As though a thought suddenly struck her, Maud retraced her steps, and turning

to the table caught up her Bible, and with one eye apparently on a slip of paper that lay between its pages and the other aiding her in rapidly running over the leaves, she turned down the corner of a leaf, and, Bible in hand, left the house.

Just outside she was met by a group of happy-faced young girls, and together they wended their way to the Endeavor meeting.

Auntie continued her sewing, while a silent prayer went up for a blessing on those young disciples of Christ, and that they might have a steadfastness equal to their zeal.

The next morning as Maud was dusting the sitting-room rearranging the table, auntie inquired.

"Did you have a good meeting last night?"

"Very good," was the prompt reply.

"What were you searching your Bible for just before you went out?"

"I was looking for a verse suited to the subject of the evening and turning the leaf down that I might readily find it when I was ready to read."

"What was the verse you selected for the meeting?"

"Well, really, auntie"—and Maud seemed for a moment to bestow unusual care upon the daily paper she was folding—"I can't recall it. I did not memorize it, you see, and as I only read it (as the most of us do), it has slipped from me."

"In that case I fail to see where, in time of thirst and need such as may come to any one, you find your fountain of refreshing. These words of Holy Writ are the purest of the rills that fill the great reservoir of memory. There may come a time when the eye may be too dim to draw from the written Word what the heart thirsts for, or weakness of body may forbid the exertion. Then for the reservoir. Happy he who in youth called in the rills; he may draw from the waters so refreshing, and his heart revives anew.

"How about the Sunday-school, Maud? Do you not keep in memory the Scripture verses accompanying the lesson?"

"Indeed, auntie, we are not required to learn a single verse. We are not even asked to do it."

Auntie turned discouraged from the bright young girl so capable of learning and retaining the most difficult lessons of her daily school, thinking sorrowfully that half of that energy well invested in the Sunday-school lessons would form a capital to yield rich interest for a dark day.

She inwardly gave thanks for the memory of a sainted mother who required of her weekly, when a child, a certain number of Scripture verses for the next week's Sunday-school, so thoroughly committed to memory that, although blings of a later date of learning had faded from memory, God's everlasting promises and truths still abide.

David said addressing his Lord, "Thy word have I hid in mine heart." If we then do the same, when comes the time of need the searching for these hidden truths will reveal to us a mine of lasting treasure. Would it not be well for Sunday-school teachers to revive this old fashion, if such it may be called, of requiring the memorizing of Scripture by classes, and especially the one verse that is often called for from each scholar in the "Sunday-school Concert?" Would it not be a greater credit to the children, especially to the young women and men in the school, to repeat that verse than to read it from the open Bible, or with the eye on a slip of paper where the verse is penned?—*American Messenger.*

THE KING'S HOUSEHOLD OF BIBLE READERS.

In the year 1873 a young man, having just finished his college course, sat in the Legislative Hall at Albany listening to the speeches. He was particularly impressed with the power and facility of one speaker, who, without effort, at every turn referred his hearers to his authority, giving page and section, showing great familiarity with his law books. This young man was Edwin H. Bronson, then under appointment as Sunday-school missionary in the State of Connecticut. Said he, "God helping me, I will attain the same degree of familiarity with the sixty-six books which constitute the Bible." Years passed by, largely spent

in Bible study. Having in a good degree accomplished the desired end, the thought of helping others to this ready knowledge of the Book took shape in the organization of the King's Household.

It is a week day Bible school, conducted by a secretary through the medium of the mails. It was organized in the city of Philadelphia, October 5, 1885, since which time it has had a marvellous growth, its membership having grown to thousands, scattered in every State and Territory of the Union, Canada, Mexico, and foreign countries.

The aim of the Household is, in short, four-fold. 1. To establish daily contact with the Bible itself. 2. To carefully note everything the Bible has to say in the connection in which it is said. 3. To encourage a systematic grasping of facts. 4. To cultivate the habit of correctly expressing opinions of Bible truth, founded upon recent review of the Bible itself.

The King's Household takes notice of every book, chapter and verse of the Bible in a course of four years reading, together with individual note-making. This is done by dividing the whole work into four parts, as follows. During the first year's reading its history, twenty-two books; second year, its poetry, five books and the numerous poetical quotations and fragments in the Old and New Testaments; third year, its prophecy, eighteen books, including Revelation; and fourth year, its epistolary books, twenty-one in number.

For full particulars address Mrs. E. H. Bronson, Salem, N. J.—*Christian Union.*

THERE SHOULD BE.

There should be a teachers' meeting connected with every Sunday-school. It should, however, not be a debating club, but a meeting for the study of the lesson.

SCHOLARS' NOTES.

(From Westminster Question Book.)

LESSON IX.—FEBRUARY 26, 1893.

READING THE LAW.—Neh. 8: 1-12.

COMMIT TO MEMORY vs. 5, 6.

GOLDEN TEXT.

"Open thou mine eyes, that I may behold wondrous things out of thy law."—Psalm 119: 18.

HOME READINGS.

M. Neh. 5: 1-19.—Grievances Redressed.
T. Neh. 6: 1-19.—The Wall finished.
W. Neh. 8: 1-12.—Reading the Law.
Th. Deut. 6: 1-12.—Bible Study Commanded.
F. John 5: 36-47.—Bible Study Enjoined.
S. Acts 17: 1-14.—Bible Study Commanded.
S. Psalm 119: 97-112.—The Law Loved.

LESSON PLAN.

I. The Law Read, vs. 1-6.
II. The Words Explained, vs. 7, 8.
III. The People Instructed, vs. 9-12.

TIME.—B.C. 444, the first day of the seventh month, or about the middle of September, a week after the walls were finished; Artaxerxes Longimanus king of Persia; Nehemiah governor of Judah.

PLACE.—Jerusalem, in the open square near the southern gate of the temple.

OPENING WORDS.

While the work of building the walls was in progress, Nehemiah redressed various grievances of the people and lightened their burdens (Neh. 5: 1-19). By his caution and courage he evaded the plots of his enemies (Neh. 6: 1-16), and thwarted the treachery of the nobles (Neh. 6: 17-19). After the wall was finished he appointed rulers over Jerusalem, made provision for its defence, and collected contributions for the temple work.

HELPS IN STUDYING.

1. *The water gate*—in the south wall of the temple area. *Ezra the scribe*—called in the next verse the *priest*. He had come to Jerusalem thirteen years before Nehemiah. 2. *All that could hear with understanding*—including certainly the older children. *The seventh month*—the time appointed for the feast of trumpets (Lev. 23: 24; Num. 29: 1). 4. *Pulpit*—"tower," a large, high platform. 5. *Stood up*—in token of respect for the law as the word of God. Judges 3: 20. 7. *Caused the people to understand*—explained it. 8. *Distinctly*—part by part, with such reading as would make it clear. 9. *Threshatha*—governor. *Holy*—set apart as a time of joy and praise. 10. *Send portions*—that common good cheer might make rejoicing universal.

QUESTIONS.

INTRODUCTORY.—With what authority did Nehemiah go to Jerusalem? What grievances did he redress? Title of this lesson? Golden Text? Lesson Plan? Time? Place? Memory verses?

I. THE LAW READ, vs. 1-6.—Where were the people gathered? What did they ask Ezra to do? Before whom did Ezra bring the law? How long did Ezra read before them? Who were with him on the platform? What did the people do when he opened the book? How did Ezra begin the service? How did the people respond? What were their further acts of worship?

II. THE WORDS EXPLAINED, vs. 7, 8.—Who assisted Ezra? What did these assistants do? How was this work of instruction conducted? How is the word of God made effectual to salvation?

III. THE PEOPLE INSTRUCTED, vs. 9-12.—How did the words of the law affect the people? How did Nehemiah and Ezra comfort them? What did Ezra say to them? Meaning of the joy of the Lord is your strength? What did the people then do?

PRACTICAL LESSONS LEARNED.

1. The word of God should be given to all the people.
2. Children as well as men and women should be instructed in the Bible.
3. We should be very attentive to the public reading of the Bible.
4. We should read it with thought and prayer.
5. We should try to understand every word of it and lay it up in our hearts.

REVIEW QUESTIONS.

1. Who were gathered to hear the reading of the law? Ans. All the people—the men and the women, and the children that could understand.
2. How long did Ezra read? Ans. From day-break until noonday.
3. How did the Levites aid Ezra? Ans. They read over the law and explained it to the people.
4. How were the people affected by the reading? Ans. They wept because of their transgressions of the law.
5. What comforting words were spoken to them? Ans. Mourn not, nor weep; the joy of the Lord is your strength.

LESSON X.—MARCH 5, 1893.

KEEPING THE SABBATH.—Neh. 13: 15-22.

COMMIT TO MEMORY vs. 17, 18.

GOLDEN TEXT.

"Remember the Sabbath day, to keep it holy."—Exod. 20: 8.

HOME READINGS.

M. Exod. 31: 12-18.—The Law of the Sabbath.
W. Neh. 13: 15-22.—Keeping the Sabbath.
W. Isa. 56: 1-12.—The Rewards of the Sabbath.
Th. Isa. 58: 1-14.—The Joy of the Sabbath.
F. Jer. 17: 19-27.—The Desecration of the Sabbath.
S. Matt. 12: 1-14.—Jesus and the Sabbath.
S. Heb. 4: 1-11.—The Heavenly Sabbath.

LESSON PLAN.

I. The Sabbath Profaned, vs. 15, 16.
II. The People Reproved, vs. 17, 18.
III. The Law Enforced, vs. 19-22.

TIME.—Probably about B. C. 427; Artaxerxes Longimanus king of Persia; Nehemiah governor of Judah.

PLACE.—Jerusalem and its vicinity.

OPENING WORDS.

Having restored the national institutions, Nehemiah returned to the Persian court. By degrees the old abuses crept in. After an absence of some years, Nehemiah returned and renewed the work of reform.

HELPS IN STUDYING.

15. *In those days*—after his return to Jerusalem (vs. 6, 7). *Treading winepresses*—making wine and doing other secular work on the Sabbath. *I testified*... *in the day*—warned and rebuked them while engaged in the very act. 17. *Contented*—rebuked and gave the reasons. *Nobles*—the chief men. 18. *Did not your fathers thus*—such Sabbath desecration by their fathers had brought upon the people and city the miseries of their former exile. *I bring more wark*—even greater punishment. 19. *Began to be dark*—the Jewish Sabbath began at sunset. *Till after the Sabbath*—after sunset on the Sabbath day. 22. *The Levites*—a change is now made. Before, the servants of Nehemiah had kept the gates. The duty is now assigned to the Levites. *Cleanse themselves*—purify themselves ceremonially, as for a holy service.

QUESTIONS.

INTRODUCTORY.—How long did Nehemiah remain in Jerusalem? Where did he then go? What did he find on his return? What did he do? Title of this lesson? Golden Text? Lesson Plan? Time? Place? Memory verses?

I. THE SABBATH PROFANED, vs. 15, 16.—What did Nehemiah see some in Judah doing? How did others profane the Sabbath? How did the Jews partake of this sin? Which is the fourth commandment? What is required in the fourth commandment?

II. THE PEOPLE REPROVED, vs. 17, 18.—Whom did Nehemiah reprove? What did he say to the nobles of Judah? Of what did he remind them? What would be the effect if they continued in this sin? Is Sabbath observance binding on us? How is the Sabbath to be sanctified?

III. THE LAW ENFORCED, vs. 19-22.—What did Nehemiah do to enforce the law of the Sabbath? What was the consequence of this? What did Nehemiah threaten to do then? What effect had this threat? Whom did he command to keep the gates on the Sabbath? With what prayer of Nehemiah does the lesson close? What is forbidden in the fourth commandment?

PRACTICAL LESSONS LEARNED.

1. Wicked men wish to break down the Sabbath.
2. There should be enforced laws as well as public protests against Sabbath breaking.
3. The law of the land is binding on the stranger who sojourns in it.
4. The laws of the country must be kept in spite of all from without who would break them down.

REVIEW QUESTIONS.

1. What did Nehemiah see in Judah? Ans. He saw the Sabbath profaned by wine-making and harvesting, and by buying and selling in Jerusalem.

2. What did he do? Ans. He testified against those who bought and sold, and reproved the nobles.

3. What commandment did he give? Ans. He commanded that the gates should be shut and no burden be brought into the city on the Sabbath.

4. What did he do when the merchants and sellers came and lodged outside the city? Ans. He threatened them with punishment and caused the law to be enforced.

5. With what prayer of Nehemiah does the lesson close? Ans. Remember me, O my God, concerning this also, and spare me according to the greatness of thy mercy.