

Lord for me and for them that are left in Israel and Judah." His heart's desire for Israel is like Paul's, Romans x, 1. JEREMIAH and ZEPHANIAH both prophesied during the reign of Josiah. Why go to Guldah? The prophets may not have been within call, and the case was urgent. *Guldah* dwelt in Jerusalem, v. 22. Her place was among the ladies of the court, whom perhaps she instructed as a sort of Zenana teacher. She was well known and respected. She is not the only prophetess honorably mentioned in Scripture. *Miriam*, Ex. 15, 20; *Deborah*, Judges 4, 5, and *Anna*, Luke 2, 36. Her answer remarkable. "Tell ye the man that sent you," &c., v. 24. Wrath and destruction upon this place and people, v. 25. But Josiah, because of his repentance, faith and zeal, shall be spared the pain of seeing these calamities, v. 28. In chap. 35, see how steadfast he remained; how enthusiastically this people renewed the solemn league and covenant, and served the Lord all his days; how he rashly took the field against Necho, king of Egypt, was mortally wounded, and brought home to die; how Jeremiah "lamented" for him, and how the name of *good king Josiah* became a household word in all Israel.

LEARN.—To value and reverence the word of God, remembering that all Scripture is given by inspiration of God and is profitable for doctrine, reproof, correction and instruction, 2 Tim. 3, 16, It ought to be read daily, and as much of it committed to memory as possible. We should take the Bible as our guide in all things. "A lamp to our feet and light to our path," Ps. 110, 105, and make it the basis of all teaching.

[April 28th.] B. C. 607. [Jer. xxv: 12-19.]

### THE RECHABITES.

GOLDEN TEXT.—"Will ye not receive instruction to hearken to my words? saith the Lord:" Verse 13.

HOME READINGS.—M. Jer. 34: 1-22. T. Kings 10: 15-25. W. Num. 6: 1-12. Th.

Jer. 35: 1-19. F. Prov. 1: 20-23. S. Jer. 11: 1-14.

This story of the Rechabites belongs to an earlier date than last lesson. The circumstances narrated occurred in the reign of Jehoiakim, about three years before his death. The plot if we may so call it, was intended to serve the purpose of an illustration, differing from a parable in that the real personages are introduced. Such a "sign" as Jonah was to the Ninevites was this exhibition of obedience and adherence to principles—a reproof and an example to the Jews. The scene is laid in the court of the temple, v. 2, to give it due solemnity, and that it might convey a lesson to the priests as well as the people. WHO WERE THOSE RECHABITES? A wandering tribe belonging to the Kenites of Hemath, 1 Chron. 2: 55: descendants of Heleb, Moses' brother-in-law, Judges 1: 16. They originally came into Canaan with the Israelites, but, instead of settling down, chose a roving life, dwelling in tents, Jud. 4: 11. Jehonadab here contracted *Jonadab*, of the house of Rechab, seems to have organized them into a peculiar sect, about 300 years before this time, and bound them together by a solemn vow. (1). To drink no wine (2). To build no houses. (3). To sow no seed. (4). To dwell in tents. That Jehonadab was zealous for God appears in 2 Kings 10: 15-23, and that the Rechabites remained faithful to their vow during all this long period, though living in a land where wine was as plentiful as water, is clearly stated in the narrative.

Then came the word of the Lord: during one of the invasions of Nebuchadnezzar, when the Rechabites had sought a temporary asylum in Jerusalem. The idea of taking advantage of their presence in this way did not originate with Jeremiah, it came from the Lord, v. 1. So Jeremiah had no scruples about it, knew that he ran no risk in placing temptation in their way, although it put the Rech-