

known, but as he had only a traditional acquaintance with the old religion, he was naturally greatly interested.

**11. Rent his clothes.** This was done probably through grief for the calamities that were to be visited upon his people, because their "fathers had not kept the word of Jehovah." (See Gen. 37. 29; Job 1. 20; 1 Kings 21. 27.)

**13. Go ye.** The curiosity and fear of the young king induced him to appeal to the accredited representative of Jehovah in his dilemma. He simply illustrated a too common characteristic, namely, to ignore the claims of God in prosperity and to implore his help in adversity.

**14. Went to Huldah.** It was probably the urgency of the case that induced them to seek out Huldah, who was in the city, rather than Zephaniah, or Jeremiah, whose home was at a distance—in Anathoth, in Benjamin. As much of the corruption and wickedness of Judah was due to women, notably to Athaliah, it is significant that a woman should be appealed to for information and instruction in this crisis. (See Exod. 15. 20; Judg. 4. 4; Isa. 8. 3.)

**16. Behold.** These threatenings of the Lord must have smitten the heart of the king with fear. (See 2 Chron. 34. 24, where the language is more sweeping.) Judah was too far gone in idolatry to be rescued by the good intentions of her king. The evil thing was in the blood, and the employment of the most extreme measures was necessary; and for this reason, also, the unquenchable wrath of Jehovah was kindled against Judah.

**19. Because.** Every determination for righteousness, even if it fail of its fulfillment, will receive due recompense at the hand of God. Evil will inevitably befall Judah, but the king, tender of heart, shall be gathered to his grave in peace. So much at least shall accrue as the result of sorrow for the sins of others, and of an avowed purpose to follow the guidance of Jehovah and honor him. But the impending calamity must have embittered the remaining days of Josiah. So sin pollutes the one who commits it and entails untold suffering upon others who had no part in it. Judah was rapidly approaching the moment when penalty was to be inflicted upon her for her apostasy from Jehovah and for the unspeakable evils that resulted therefrom.

## Thoughts for Young People.

### The Example of Josiah.

**1. Every youth may be, like Josiah, a king.** He is king over his character, over his mind, over his opportunities, over his influences, over his destiny.

**2. Every youth should follow Josiah's example in an early choice of God and the right.** At the age of sixteen he made his decision (2 Chron. 34. 3), and thus consecrated his youth to God's service.

**3. Every youth should be like Josiah in the thoroughness and whole-heartedness of his service.** He turned not aside; let no interests come between himself and his duty.

**4. Every youth should be like Josiah in the exercise of his influence.** Read the story, and see how ardently he labored to bring his kingdom into the service of God.

**5. Every youth should be like Josiah in his love for God's house.** Let us contribute to its support, attend its services, and take a deep interest in its welfare.

**6. Every youth should be like Josiah in his interest in God's word.** Not only was it read to himself, but to others, and he made it the law of his realm.

## Orientalisms of the Lesson.

BY J. T. GRACEY, D.D.

We have many illustrations of the interest attached to the discovery of an old or specially an original religious document. The Jews were not unacquainted with the general religious teaching of their nation, for in Jehoshaphat's time the people in all the cities of Judah were taught, the Levites and priests taking the book of the law with them. But the discovery of an original or even an ancient copy would have much the effect of such discoveries in our day.

We are delighted, as Hilkiah was, when our scribes, like Shaphan, can read the oldest book. The deciphering lends importance to the discovery. In our day oriental scholars spend a lifetime deciphering and reading these disclosed or discovered books of the law.

When oriental scholars a comparatively short while ago undertook to get at the root of the Brahman religion they were surprised with the almost impossible task of finding any copy of the original Vedas of the Hindus; not even the sacred city, Benares, itself could furnish a copy. Thousands of learned Brahman priests had never seen a copy. Bits of those holy books were repeated; even long and elaborate quotations were pat enough on the lips of the pundits, but none of these men had ever seen a copy of the volume. It was only after patient and persistent, as well as the most prudent, search that a whole copy could be found. European scholars like Max Müller translated and reproduced it, and thus introduced it to the Brahmans themselves after centuries of concealment.

The wardrobe keeper of the Hebrew temple had charge of the various garments kept in