



JEREMIAH CAST INTO THE DUNGEON.

AN OLD-TIME HERO.

BY SYDNEY HARE.

"Oh! see this picture," said Tom. "See those men. Fierce, I tell you!"

"What are they doing with that man?" asked Tom's younger brother, Archie.

"Jeremiah cast into the dungeon," read Tom under the picture. "Oh! I know all about Jeremiah."

"Tell me all about him," said Archie.

"Well, he was a prophet."

"I knew that myself," said Archie.

"Go on."

"And—he was cast into a dungeon."

"Yes, that's what the picture says. What was it for?"

"Oh!—because those were bad men and they didn't like him, I guess—"

"I guess if they had they wouldn't have put him in that dreadful hole," said Archie.

"Who were the men?"

"Well, now, Archie," said Tom, "I don't believe, after all, that I know much more about Jeremiah than you do. Let's go and ask grandpa."

With which wise admission Tom led the way to grandpa's room.

"Suppose you just begin at the beginning," proposed Tom. "Then we'll know something."

"Something worth knowing, too, surely," said grandpa. "Jeremiah is called 'the weeping prophet' because all through his life he was chosen by God for the sad duty of warning an obstinate people to forsake their sins, and foretelling the terrible punishment which was to come upon them."

"He lived about six hundred years before Christ—the exact dates are not given, but he prophesied in the reigns of Josiah, Jehoiakim, Jehoiakim, and Zedekiah."

"Zedekiah was king at the time of the Babylonish captivity, wasn't he?" asked Tom.

"Yes. Jeremiah was the son of Hilkiah, a priest of Anathoth, which is three miles north of Jerusalem. God told him of the destruction which was coming upon his nation, and he bravely and perseveringly delivered the terrible message. His life was spent in dread and danger, for, like all the rest of us, the Jews hated to be told of their sins. Time and again they arose in fierce wrath against his faithful warnings, even his own townsmen threatening him with death if he did not stop foretelling woe to them."

"After long years of revilings and persecution, and frequent flights before his cruel enemies, the judgment of God, so long prophesied by him, fell. The greater part of the people were carried away captives. Then Jeremiah exhorted them to patience and fortitude, assuring them that in the Lord's good time they should be restored to their country. The hapless

land was still torn by descents upon it of Egyptians, who kept up a war with the Chaldeans who held it. It was at one of these times that Jeremiah was thrown into the pit—a pit, we are told, full of mire, in which he sank. This was at the suggestion of his enemies, who went to the king, Zedekiah, with complaints that the woeful predictions of the prophet took away the courage of the fighting men. Did they dream that any courage in men's hearts or strength in men's arms could avail when the wrath of God was turned against them?

"An Egyptian servant took pity on the persecuted man and interceded for him so that the king gave permission for him to be released from his loathsome prison. They made a rope of old, rotten cloths and drew him out."

"After this he counselled Zedekiah to yield to the king of Babylon, promising safety to himself and his family and the city of Jerusalem if he did so. But Zedekiah seemed bent on the destruction of all depending upon him. He resisted the Babylonian, was taken prisoner, and his eyes were put out. Jerusalem was taken and the temple of the Lord burned."

"But Jeremiah was released from captivity and allowed to go where he pleased. He chose to remain with his people. Some of these, however, went for refuge to Egypt against his advice, taking him with them."

"After this little is known of him. He had finished his Lord's work and it mattered little where his sorrowful life should end. Some accounts say that he was stoned to death; others, that he died quietly in exile."

"I'm glad I didn't live in those days," said Tom, with a sober look at the picture.

"Yes, we may be thankful that our lot has fallen on times when faithful service to God is not full of peril and suffering; thankful, too, that there has been left us such a record of bravery and devotion."

A PLUCKY BOY.

The famous electrician, Thomas A. Edison, like many another genius, began life as a poor boy. At twelve, he was selling peanuts and papers on the Grand Trunk Railroad, and using his odd minutes to study chemistry. He turned an old baggage-car into a laboratory, and for fear that somebody would touch his chemicals, he labelled every bottle "Poison."

He picked up a little knowledge of printing and of telegraphy, and when about sixteen saved the life of a little child, by snatching him from the track before a swiftly-coming train. In gratitude for the heroic act, the child's father offered to teach young Edison the art of telegraphy,

but all the time he was trying experiments with chemicals, sometimes resulting in accidents which cost him his place.

But he kept on working until he invented the system of telegraphy whereby four messages can be sent at once over the same wire. This was quickly followed by the phonograph, the telephone, the electric light, and various other inventions. He was described by the U. S. Patent Commissioner as "the young man who kept the pathway to the Patent Office hot with his footsteps."

HISTORY OF A BEAN.

The history of a single bean, accidentally planted in a garden at Southbridge, Mass., is traced by a newspaper correspondent, who figured out its produce for three years. The bean was planted in a rich, loamy soil, and when gathered in the autumn its yield as counted "was 1,515 perfectly developed beans from a single stalk. Now, if a single bean produced 1,515 beans, and each produced 1,515 more, the sum total of the second year's product would be 2,295,225, equal to 1,195 pounds, 597 quarts, or 2,390 army rations, equal to eighteen and five-eighths bushels. This would be the product for the second year. Now, if we plant this product and the yield is the same, we have a product of 5,468,058,800,625 beans, equal to 1,371,890 tons, or 42,871,572 bushels, or 548,756,068 soldiers' rations. This third planting would give the steamship *Great Eastern* ninety-two full freights."

LESSON NOTES.

FOURTH QUARTER.

LESSONS FROM THE LIFE OF OUR LORD.

A. D. 27.] LESSON VII. [Nov. 18.

THE SERMON ON THE MOUNT.

Luke 6. 20-31. Memory verses, 27-31.

GOLDEN TEXT.

As ye would that men should do to you, do ye also to them likewise.—Luke 6. 31.

OUTLINE.

1. The Blessed Ones, v. 20-26.
2. The Loving Ones, v. 27-31.

TIME.—A. D. 27.

PLACE.—Not certainly known. This is called by some writers, "The sermon on the plain," because they believe it was delivered at another time from that given in Matthew.

RULERS.—Pilate, Procurator of Judea; Herod Antipas, Tetrarch of Judea.

EXPLANATIONS.

20. "Blessed"—Happy. "Poor"—Those who have little of earthly wealth, whether in "spirit" or in pocket-book. "The kingdom of God," in our Lord's phraseology, meant the dominance of God, as if he said, "You that have little influence below may, nevertheless, control all that God controls; you that are deserted may have God as a friend; you that have no dollars may draw on God."

22. "The Son of Man"—The Consummate Flower of Humanity; the Ideal Man. The higher your ideals are, the more vigorously will some men hate you.

25. "Ye shall hunger . . . mourn," etc.—This does not mean that there is any merit in suffering, or any evil in prosperity; but simply that "God seeth not as man seeth," but reverses the conventional judgments of men.

29. The "cloak" was the outer garment, the coat the more needful inner one. The precepts of the twenty-ninth and thirtieth verses are put in figurative language to increase their strength, and they should be practised in harmony with the common sense God has given us, and with other texts of Scripture.

HOME READINGS.

- M. The Sermon on the Mount—Luke 6. 20-31.
 Th. The Sermon continued—Luke 6. 32-49.
 W. Matthew's narrative—Matt. 5. 1-12.
 Th. Humility and gladness—Psalm 67. 29-36.
 F. Bearing reproach—1 Peter 2. 17-23.
 S. Coals of fire—Prov. 25. 14-22.
 Su. The Golden Rule—Matt. 7. 1-12.

PRACTICAL TEACHINGS.

Where in this lesson are we taught—

1. That trial may bring joy?
2. That prosperity may bring sorrow?
3. That duty demands self denial?

THE LESSON CATECHISM.

1. Who are "blessed?" Poor, hungry, weeping, and hated ones. 2. When are they "blessed?" When they suffer "for the Son of man's sake." 3. Who are the really poor? Those that are not "rich toward God." 4. Whom are we to love, and to whom are we to do good? Our enemies, and them which hate us. 5. What is the Golden Text? As ye would, etc.

DOCTRINAL SUGGESTION.—Love as a law

CATECHISM QUESTIONS.

Why are these called the Moral Law?

Partly to distinguish them from ordinances concerning Jewish ceremonies; but chiefly because they contain in substance all the moral duties of men.

How did our Lord sum up the whole law?

In two great commandments of love to God and to man.

Coming.

BY LUCY LARCOM.

THERE'S a new year coming—coming
 Out of some beautiful sphere,
 His baby-eyes bright
 With hope and delight:
 We welcome you, Happy New Year!

THERE'S an old year going—going
 Away in the winter drear;
 His beard is like snow,
 And his footsteps are slow:
 Good-bye to you, weary Old Year!

THERE'S always a new year coming;
 There's always an old year to go;
 And never a tear
 Drops the Happy New Year
 As he scatters his gifts on the snow.

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