

made it independent. Then Julius Caesar, a short time before Christ, made the Edomite Herod king. Afterwards Judaea and Samaria were attached to the Roman province of Syria, under procurators, such as Pontius Pilate. Galilee was governed for a time by Herod's son, Herod Antipas. After our Lord's death, Herod's grandson, called Herod Agrippa, reigned briefly over all Palestine, which, however, fell back into the hands of procurators, whose avarice stirred the Jews to rebellion in 66 A. D. Vespasian and his son Titus led a Roman army into the land, which took Jerusalem in 70 A. D. and scattered the Jewish nation.

4. OTHER STUDIES NECESSARY. These are, the Geography of Palestine and neighboring countries; the Natural history of the Bible; the distinguished features of the Jewish Sects; and the manners and customs of the people, as set forth in Aids to Bible students, published by the S. P. C. K.

5. PLAN FOR THE STUDY OF SCRIPTURE. The worst plan is to read it from beginning to end. The Revelation of the person of Jesus Christ is of supreme importance. Read the Gospels. Compare Paul's Epistles with the Acts. From the Epistle to the Hebrews turn to the O. T., and read from the beginning to the end of II. Kings. Then study the prophets in this order: Jonah, Joel, Amos, Hosea, Obadiah, Isaiah 1-39, Micah, Jeremiah, Lamentation, Zephaniah, Nahum, Habakkuk. Compare with Kings and Chronicles and read Chronicles to prepare for the prophets of the exile: Isaiah 40-66, Ezekiel and Daniel, next Esther, Ezra, Nehemiah and the post-exilic prophets, Haggai, Zechariah and Malachi. Read the Psalms devotionally simultaneously with the foregoing, and after them the books that remain, Job, Song of Solomon, Ecclesiastes, Proverbs and Revelation.

6. PREPARATION OF THE LESSON. If left to select your own lesson and scholars are young, choose a narrative. Leave doctrinal and topical lessons to old classes. Study the Bible passage first prayerfully, without a lesson help. Find out what it teaches, and strive to make the scholars understand it as you do. Everything you think out for yourself will strengthen your mind. Pay attention to words requiring explanation, to the connection, to references, places, persons and oriental modes of life. Then make use of commentaries and other helps. A good plan is Introduction, awakening interest, reading with explanation, bringing out main points, enforcement of illustration and appeal, questioning. The Bible furnishes the best illustrations, which should be varied.

7. SCRIPTURE DIFFICULTIES. Not to be started by the teacher, but to be solved when presented. *a. Miracles.* Study Mozley or Trench on Miracles. *b. Apparent contradictions in statements of fact.* These are almost always found in narratives of different eye-witnesses who see partially. The writer cites four divergent accounts of the assassination of Nicholas II. *c. Apparent contradiction in doctrine.* Is partly accounted for by progress in divine revelation, and partly by an ambiguous use of words. *d. The bad actions of good men.* God disapproved of these and punished them. Bible candour appears in them. *e. Evil things apparently done with divine approval.* We are not competent to sit in judgement on all divine actions, especially in remote times and circumstances. We are not always certain how far the prophets understood the divine will or how they got their knowledge of it. Also remember the progressive character of revelation. *f. The Imprecatory Psalms.* The authors, though holy men inspired of God, were not sufficiently educated in divine things as to have the mind of Christ. We may not curse as they did. *g. Anthropomorphism and Anthropopathism.* The first means representing God in the form of man; the second as feeling or suffering like man. These arise from a primitive low conception, and from oriental poetical imagery. They convey truth in a way adapted to the popular minds. *h. Passages which offend delicacy of taste.* The Israelites were less refined in language than we are. Plain language was and is necessary to set forth the awful nature of sin. It is nowhere said or implied that the whole of the Bible was meant to be read in public. *i. The author does not profess to have fully explained all difficulties.* Bishop Butler found that the revelation of God in nature contains many things hard to reconcile with his wisdom and benevolence; it is therefore to be expected that the higher revelation of the Scriptures should contain things too deep for us to understand.