

SUNDAY SCHOOL BANNER

for
TEACHERS
AND
YOUNG PEOPLE.

Vol. 25.]

JUNE, 1891.

[No. 6.

TABLE OF CONTENTS.

The Jordan.....	i
Sleepy Hollow.....	ii
The Chief Aim of Sunday-school Teaching.....	ii
Perfect Guidance Unto Rest.....	iii
How to Win Our Pupils.....	iii
Book Notices.....	iv
Opening and Closing Services.....	v
International Bible Lessons.....	292

The Sunday-School Banner

IS designed to afford aid to Sunday-School Teachers and Heads of Families in the Religious Training of the Young, and to excite throughout the country a deeper interest in Sunday-School Work.

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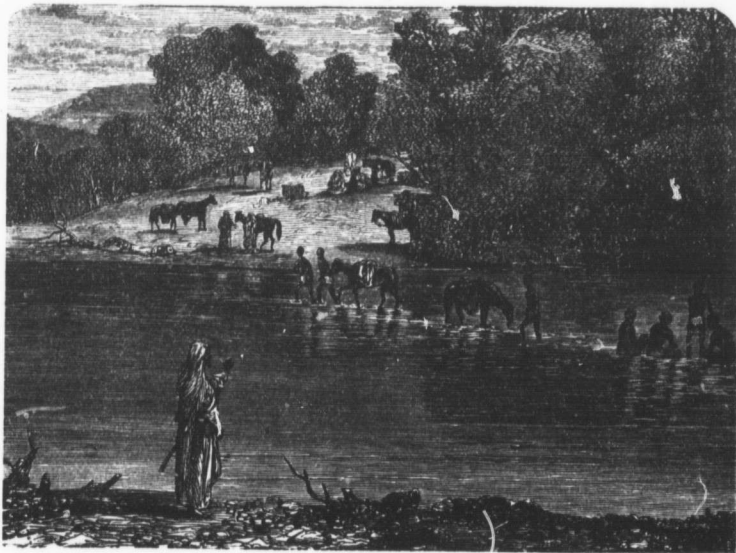
SUNDAY SCHOOL BARRER

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VOL. XXV.]

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FORDS OF THE JORDAN.

The Jordan.

BY THE REV. GEO. J. BOND, B.A.

A COUPLE of hours' ride from the Dead Sea, through a sandy, swampy country, brought us to the bank of the Jordan, at the place which, according to Greek tradition, is the scene of our Lord's baptism. It is a lovely spot, surrounded with rich foliage of clustering trees, between which the river sweeps along in a rapid,

muddy current, so swift that it is dangerous to venture more than a few feet from shore. Here, annually, come thousands of pilgrims to bathe in these waters as a religious duty and privilege.

It was intensely hot when we reached the Jordan, and the sun beat down with dangerous fierceness, but a careful bathe in the cool waters, and luncheon and rest in the shadow of the trees, renewed our energies for the ride to camp. Whatever be the opinion as to the authenticity of the place, as the site of our

Lord's baptism—multitudes of pilgrims bathe in the sacred waters. There can be no doubt that here the Israelites crossed on their way from Egypt; and we now rode along in the route they must have taken across the valley to our tents, pitched on the site of their first encampment at Gilgal. It was fearfully hot and oppressive in the deep valley with its still and burning air; and the sight of our tents on a rising ground at Gilgal was a welcome one indeed.

Gilgal was, as I have said, the first camping ground of the Israelites after crossing Jordan. Here the manna which had fed them in the wilderness ceased to fall, and here they erected the twelve stones which they had brought from the bed of the Jordan when its waters were cleft for their passage. Here the first Passover in the Land of Promise was celebrated, and here Joshua saw the vision of the "man over against him with his sword drawn in his hand, and Joshua went unto him, and said unto him, Art thou for us, or for our adversaries? And he said, Nay; but as captain of the host of the Lord am I now come." In later times the grand assemblies of Samuel and Saul were convened here; here Saul was anointed king, and here the whole tribe of Judah assembled to welcome David after Absalom's unsuccessful revolt. Here, too, Elisha received Naaman, the Syrian, and made wholesome the poisoned pot. It is also probably the site of modern Jericho, and the traditional house of Zaccheus is shown to travellers.

Sleepy Hollow.

SUNDAY-SCHOOL "Sleepy Hollow!" That is it, the class over there in the corner. The teacher is dull and listless and uninterested, and of course uninteresting. Quiet-natured? Yes, and an owl at noon is quiet-natured. Gone to sleep, that is the trouble with the teacher. Gone to sleep over great, precious, and priceless opportunities to make half a dozen boys or girls into lives valuable to the church and the world. Be assured, though, that the class has not gone to sleep, but is wide-awake to all sorts of mischief—that is, what is left of the class, Sleepy Hollow will soon be Empty Hollow.

Get your eyes wide-open if they are shut. Realize what you are doing. Write that word TEACHER in big letters. Let it stand out as prominent in your thoughts as are the Rocky Mountains above the western plains. Sacrifice for your work. Let it cost time. Dig into the lesson. Be at the teachers' meetings. Don't be absent from your class. Wrestle in prayer. Let your soul tingle with the excitement of the thought that you are a teacher. This will be the result in that corner-class: "Sold out, Sleepy Hollow."—*S. S. Journal.*

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Sunday School Banner.

W. H. WITHROW, D.D., EDITOR.

TORONTO, JUNE, 1891.

The Chief Aim of Sunday-school Teaching.

GREAT is the privilege and great also is the obligation of the Sunday-school teacher. It has been said that the chief object of Sunday-school teaching is to impart a knowledge of the Word of God, to promote an intelligent study of these holy oracles. That is only part of the truth. The knowledge, even of the Scriptures is only a means to an end. There may be an intelligent acquaintance with the Word of God and the way of salvation, and yet a spiritual rejection of it. The chief end, we deem, of Sabbath-school instruction, is to bring those holy truths so to bear upon the heart and mind and conscience of the scholar, to lead to an immediate soul surrender, to a personal consecration to the service of our blessed Master and Lord. Towards this should the teacher's best efforts be directed. He should seek first for spiritual illumination himself, for the baptism of the Holy Ghost upon his work, the quickening influence of that Divine Spirit without which all our efforts shall be vain and profitless. Hence the importance of their having hearts aflame with love themselves, that they may

kindle the flames of piety in the hearts of their scholars. In this view how transcendently important becomes the teacher's work. In comparison with this great object, all merely secular knowledge, the geography of the Bible, the history of the Bible, the interpretation of the Bible, becomes but secondary.

Thank God, that every year thousands of conversions are reported in connection with our Sunday-schools. Indeed, we think it will be found that by far the larger proportions of additions to our churches come through the Sunday school. And this must be more increasingly the case. There are not now the great unevangelized and ignorant masses in connection with our churches, especially with our rural churches, that there were when the pioneer Methodist preacher went forth into the wilderness, like John the Baptist, calling men everywhere to repent. Almost every one nowadays has often heard that cry. It is the oncoming generations of children in our schools who are to replenish our churches, who are to recruit the army of the living God. Those early brought to God, and trained from childhood in piety will make better Christians, will develop a much nobler moral manhood and womanhood, than those who have wasted their powers in sin and squandered their best years in folly. Let every faithful teacher feel encouraged by the sure word of promise, "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."—1 Cor. xv. 58.

Perfect Guidance Unto Rest.

BY LLEWELLYN A. MORRISON.

THE cloud covered the tent of the testimony. So it was always—the cloud covered it by day and the appearance of fire by night. When the cloud was taken up from over the tent, then the children journeyed; and in the place where the cloud abode there they encamped, whether it were two days or a month or a year. NUM. 9. 15-23.

When Israel out of Egypt came,
Each night and day
By desert way
In pillared cloud, with heart of flame,
Jehovah's presence did abide,
And led His people safely on,
Mid burning sands
O'er alien lands
Till Sundered Jordan flashed the dawn,
Whose eve showed all on Canaan's side.
No angel guide, the marshalled host
In days of yore,
From bondage sore,
Where life seemed vain and purpose lost—
Of ransomed Israel's chosen led;

But God—Omnipotent—their King
Abode above,
In light and love,
To lead His people, and to bring
Where Canaan's fertile valleys spread.

Majestic brightness—from within
Flashed through the cloud,
Spread to enshroud
Divinity from eyes whom sin
Had made too dull to view, unveiled,
What kindly fatherhood and care
By love concealed,
And yet revealed
That God with man doth deign to share—
The gifts by highest love unsealed.

What exercise of simple trust—
That God knows best,
And rise of rest,
Doth each proclaim Him wise and just,
And careful for His people's need;
To all His tender mercies move:
They, soon or late,
Who work or wait,
Shall reach the Canaan of His love,
For all His guidings thither lead.

So guide us on our "Desert Way,"
Each shadowed night
Be Thou our light;
Enshelter us each weary day,
Until we over Jordan come,
And reach the "Land of corn and wine,"
And hail our King,
His glory sing,
And praise the Leadership Divine
That brought us out of bondage—home!
—*"The Elms," Toronto.*

How to Win Our Pupils.

J. C. THOMPSON, M.D.

THERE is no question that more deeply concerns an earnest teacher than how pupils can be won to Jesus. Yet there is scarcely anything that an unconverted pupil wants less or expects more than to be spoken to personally about the salvation of his soul.

To be successful in this work, one must love Jesus, love the scholars, and be thoroughly in earnest, "wise as serpents; harmless as doves." Our pupils are always ready to discern the least inconsistency in the life, or the slightest insincerity in the work of the teacher, and what is said or done is treated accordingly.

A few hints may not be out of place. Pray daily for the class *individually*. Never speak to a pupil of his own salvation in presence of other members of the class, else more harm than good may result. Yet during every lesson the aim should be to have some word strike home to each soul. Try to win their love; be-

come interested in their daily lives; visit them, if possible, in their homes.

Although our pupils may be afraid that they will become Christians, they generally expect to hear from us, and judicious letter-writing is one of the most effectual ways of bringing them to Jesus. By this and other means, let them know you are praying for them, tell them you wish they could pray for you; if we write in the Spirit, asking God to bless our efforts, he will do it. If this plan be tried in honesty and sincerity, the good results will be found effective and far-reaching.

Speak to them privately, but pray to be guided only by the Spirit, and do not say too much. Just a word for Jesus, spoken from the heart may prove the means of winning that pupil to Christ. "I wish that you were a Christian; will you not think about it?" spoken in parting with a pupil, may do more real good than a whole hour of talk. Invite them to come to the church prayer-meetings, and to remain at the prayer-meeting after Sunday-school session, not once or twice, but every Sunday. No stone should be left unturned, no plan untried; for one soul saved through our instrumentality is worth the untiring efforts of a life-time.

Book Notices.

The Wonderful Story of Jesus, told in Pictures and in Words of Easy Reading for the Young. By JOSEPHINE POLLARD, author of "The Bible and Its Story," "Young Folks' Bible," etc. Small 4to, pp. 455. St. Louis and New York: N. B. Thompson Publishing Co. Sold only by subscription.

The wonderful story of the life of Jesus is more and more asserting its power over the heart of the world. Through the ages it has been the theme of art and song; but by such books as this it more directly moulds the thought and life of Christendom by moulding the thought and young life of the children. Miss Pollard has shown admirable taste in writing for the young in other books, and in this she brings to the most august theme in the world the tact and skill of making simple, even to young minds, the facts of the life and spirit of the teaching of Jesus. The story is told in clear, strong, yet simple, Saxon words. The book is copiously illustrated with more than two hundred pictures, many of them copies of world-famous works of art, others depicting the scenes of the sacred story, and some exquisitely printed in colours. Children need no book of fairy tales or extravagant romance while this story of matchless power to charm, to inspire and to instruct is available. Mothers will find this book a great help in impressing the young life of their children, and leading the lambs of the flock to the fold of the Good Shepherd.

Fun and Finance. By REV. NEWTON WRAY. Boston: McDonald, Gill & Co. Price 35 cents.

The design of this book is to prove that the modern methods of raising money for church purposes are decidedly wrong. No unprejudiced reader will question the positions of the author. The arguments which he brings forth cannot easily be gainsaid. The incidents which he relates as having occurred under his own observation clearly illustrate the evils that have occurred in many churches, by fairs, fancy balls, etc. The book is calculated to do great good, and, therefore, we heartily commend it to the careful perusal of our readers. It will be a blessing to the Church of Christ, when all its members will "lay by them in store as God hath prospered them." E. B.

Noon-Day Addresses. Delivered in the Central Hall, Manchester. By REV. W. L. WATKINSON. London: C. H. Kelly. Toronto: William Briggs.

This is another live volume, containing sixteen addresses by a minister who preaches the truth, the whole truth. Six of the addresses are based on one text, 1 Corinthians iii. 21-23, in which Christ is presented in various relations. All the discourses are thoroughly practical and abound with startling illustrations. They are calculated to make men think. Present day duties are earnestly enforced, while the dangers which beset life's pathway are pointed out with the clearness of a sunbeam. They relate to time as well as eternity. Man's duty to his fellow as well as to God are clearly set forth. If every employer and every workman would read and ponder and practise the truths happiness would follow.

The Sunday-school Primary Teachers' Manual. By LOUISE ORDWAY TEAD. Pp. 83. Boston and Chicago: Congregational Sunday-school and Publishing Society. Toronto: William Briggs. Price, cloth, 35 cents; paper, 25 cents.

In this work the author has brought together a varied assortment of helps for the primary teachers of our Sunday-schools. There are opening and closing exercises, motion exercises, lessons in Bible history and geography (with outline maps), and other short exercises for teaching children. Added to this is a collection of primary songs with music, and a carefully prepared list of library books suitable for children.

Infant Baptism. By REV. W. McDONAGH. Toronto: William Briggs. Montreal: C. W. Coates. Halifax: S. F. Huestis.

This is a 12mo pamphlet of 44 pp., which contains the lecture delivered by the author before the Theological Union of the London Conference, June, 1890. The design is, to show

the scriptural and historical character of Infant Baptism. The subject is treated in a calm, Christian spirit. The question is necessarily controversial, but no impartial reader can charge the writer with harshness or disingenuousness. There is not a sentence nor a word that is not Christian. Methodists have lost many of their people by the proselyting course of those who do not believe in "infant sprinkling." The circulation of Bro. McDonagh's lecture cannot fail to do good. We shall rejoice to learn that it has commanded a large sale.

E. B.

Sunday-school Science. By REV. RICHARD S. HOLMES, M.A. New York: Hunt & Eaton. Cincinnati: Cranston & Stowe.

The number of books published to aid Sunday-school teachers to become better qualified for their onerous position, may be styled legion. No one who wishes to be duly qualified need complain for lack of sources of information. All can become eminently qualified who will devote themselves to study. The object of the author of the book now named is to "help Sunday-school teachers who, feeling the need of aid along lines of study lying outside of the text-book which they teach." The work consists of ten lessons: The School—The Scholar—

The Teacher, qualifications; preparation—The Work: Laws, two parts; adjuncts, four parts. The author evidently understands his theme, and those for whom he writes will be amply compensated by giving the book a careful study.

E. B.

Elizabeth Gaunt. A Tale of Monmouth's Rebellion. By FANNY SOPHIA HOLLINGS. London: Charles Kelly. Toronto: William Briggs.

The greatest blot on the character of James II. is the relentless manner in which he took his vengeance for Monmouth's rebellion. This little volume contains a story which is only one specimen of many deeds of revolting cruelty that marked a period where Judge Jeffreys stands out as the most objectionable character. It is a story of a betrayal that leads to the stake a person whose worst crime was that she was a staunch Puritan, and had, with great kindness, harboured a fugitive; it is this very fugitive who betrays her and a friend, and at the trial before Judge Jeffreys she is condemned to be burnt alive. The story is exceedingly well told, and well worth reading, the character of the heroine being remarkably well drawn, and the minor ones full of interest.

OPENING AND CLOSING SERVICES.

OPENING SERVICE.

- I. SILENCE.
- II. RESPONSIVE SENTENCES (Psa. 19, 7-14).
- SUPT. The law of the LORD is perfect, converting the soul:
- SCHOOL The testimony of the LORD is sure, making-wise the simple.
- SUPT. The statutes of the LORD are right, rejoicing the heart:
- SCHOOL The commandment of the LORD is pure, enlightening the eyes.
- SUPT. The fear of the LORD is clean, enduring forever:
- SCHOOL The judgments of the LORD are true and righteous altogether.
- SUPT. More to be desired are they than gold, yea, than much fine gold:
- SCHOOL Sweeter also than honey and the honey-comb.
- SUPT. Moreover by them is thy servant warned:
- SCHOOL And in keeping of them there is great reward.
- SUPT. Who can understand his errors?
- SCHOOL Cleanse thou me from secret faults.
- SUPT. Keep back thy servant also from presumptuous sins; let them not have dominion over me:
- SCHOOL Then shall I be upright, and I shall be innocent from the great transgression.
- ALL Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O LORD, my strength, and my redeemer.

- III. SINGING.
- IV. THE TEN COMMANDMENTS, or the Apostles' Creed.
- V. PRAYER, followed by the Lord's Prayer in concert.
- VI. READING SCRIPTURE LESSON.
- VII. SINGING.

LESSON SERVICE.

- I. CLASS STUDY OF THE LESSON.
- II. SINGING LESSON HYMN.
- III. RECITATION OF TITLE, GOLDEN TEXT, OUTLINE, AND DOCTRINAL SUGGESTION by the school in concert.
- IV. REVIEW AND APPLICATION OF THE LESSON by Pastor or Superintendent.
- V. THE SUPPLEMENTAL LESSON.*
- VI. ANNOUNCEMENTS (especially of the next service and week-evening prayer-meeting).

CLOSING SERVICE.

- I. SINGING.
- II. RESPONSIVE SENTENCES (all standing).
- SUPT. SAVIOUR, again to thy dear name we raise,
- SCHOOL With one accord our parting hymn of praise;
- SUPT. We stand to bless thee ere our worship cease,
- SCHOOL Then, with bowed heads, await thy word of peace.
- SUPT. Grant us thy peace upon our homeward way;
- SCHOOL With thee began, with thee shall end, the day.
- SUPT. Guard thou the lips from sin, the heart from shame,
- SCHOOL That in this house have called upon thy name.
- III. DISMISSAL.

* Special lessons in the Church Catechism should here be introduced.

INTERNATIONAL BIBLE LESSONS.

SECOND QUARTER: STUDIES CONCERNING THE KINGDOM OF ISRAEL

B. C. 726.] LESSON X. HEZEKIAH THE GOOD KING.

[June 7.]

GOLDEN TEXT. Them that honor me I will honor. 1 Sam. 2, 30.

Authorized Version.

2 Chron. 29. 1-11. [Commit to memory verses 10, 11.]

1 Hez'e-ki'ah began to reign when he was five and twenty years old, and he reigned nine and twenty years in Je-ru'sa-lem. And his mother's name was A-bi'jah, the daughter of Zech'a-ri'ah.

2 And he did that which was right in the sight of the LORD, according to all that Da'vid his father had done.

3 He in the first year of his reign, in the first month, opened the doors of the house of the LORD, and repaired them.

4 And he brought in the priests and the Le'vites, and gathered them together into the east street,

5 And said unto them, Hear me, ye Le'vites; sanctify now yourselves, and sanctify the house of the LORD God of your fathers, and carry forth the filthiness out of the holy place.

6 For our fathers have trespassed, and done that which was evil in the eyes of the LORD our God, and have forsaken him, and have turned away their faces from the habitation of the LORD, and turned their backs.

7 Also they have shut up the doors of the porch, and put out the lamps, and have not burned incense nor offered burnt-offerings in the holy place unto the God of Is'ra-el.

8 Wherefore the wrath of the LORD was upon Ju'dah and Je-ru'sa-lem, and he hath delivered them to trouble, to astonishment, and to hissing, as ye see with your eyes.

9 For, lo, our fathers have fallen by the sword, and our sons and our daughters and our wives are in captivity for this.

10 Now it is in mine heart to make a covenant with the LORD God of Is'ra-el, that his fierce wrath may turn away from us.

11 My sons, be not now negligent: for the LORD hath chosen you to stand before him, to serve him, and that ye should minister unto him, and burn incense.

Revised Version.

- 1 Hez'e-ki'ah began to reign when he was five and twenty years old; and he reigned nine and twenty years in Je-ru'sa-lem: and his mother's name was A-bi'jah the daughter of Zech'a-ri'ah.
- 2 And he did that which was right in the eyes of the LORD, according to all that Da'vid his father had done. He in the first year of his reign, in the first month, opened the doors of the house of the LORD, and repaired them. And he brought in the priests and the Le'vites, and gathered them together into the broad place on the east,
- 3 and said unto them, Hear me, ye Le'vites; now sanctify yourselves, and sanctify the house of the LORD, the God of your fathers, and carry
- 4 forth the filthiness out of the holy place. For our fathers have trespassed, and done that which was evil in the sight of the LORD our God, and have forsaken him, and have turned away their faces from the habitation of the LORD, and
- 5 turned their backs. Also they have shut up the doors of the porch, and put out the lamps, and have not burned incense nor offered burnt-offerings in the holy place unto the God of Is'-
- 6 ra-el. Wherefore the wrath of the LORD was upon Ju'dah and Je-ru'sa-lem, and he hath delivered them to be tossed to and fro, to be an astonishment, and an hissing, as ye see with your
- 7 eyes. For, lo, our fathers have fallen by the sword, and our sons and our daughters and our
- 8 wives are in captivity for this. Now it is in mine heart to make a covenant with the LORD, the God of Is'ra-el, that his fierce anger may
- 9 turn away from us. My sons, be not now negligent: for the LORD hath chosen you to stand before him, to minister unto him, and that ye should be his ministers, and burn incense.

TIME.—B. C. 726. PLACE.—Jerusalem.
 RULER.—Hezekiah, King of Judah. DOCTRINAL SUGGESTION.—The covenant of God.

HOME READINGS.

- M. Hezekiah the good king. 2 Chron. 29. 1-11.
 Tu. The temple cleansed. 2 Chron. 29. 17-24.
 W. Joyful worship. 2 Chron. 29. 27-32.
 Th. Invitation to service. 2 Chron. 30. 1-9.
 F. Hezekiah's prosperity. 2 Kings 18. 1-8.
 S. Hezekiah's prayer. Isa. 38. 1-8.
 S. Hezekiah's thanksgiving. 1-a. 38. 9-22.

LESSON HYMNS.

- No. 60, New Canadian Hymnal.
 And can it be that I should gain.
 No. 54, New Canadian Hymnal.
 Come, every soul by sin oppressed.
 No. 55, New Canadian Hymnal.
 All my doubts I give to Jesus.

DOMINION HYMNAL

Hymns, Nos. 255, 58, 73.

QUESTIONS FOR SENIOR STUDENTS.**1. Hezekiah's Reign, v. 1, 2.**

How old was Hezekiah when he began to reign?

What sort of a man was his father?

What was Hezekiah's character?

How did he resemble David?

2. Hezekiah's Command, v. 3-9.

What is meant by "open the doors?"

Why did Hezekiah address the priests and Levites?

What did he mean by "sanctify yourselves?"

What by "sanctify the house of the Lord?"

What is meant here by the holy place?

Why did the authorities of the Jewish nation so often antagonize the worship of Jehovah?

What is meant by "put out the lamps?"

What is meant by "hasten?"

In what sense could Hezekiah say to these men, "Ye see" these things "with your eyes?"

How literally had their fathers, their sons, and their wives suffered these things? (Ver. 9.)

3. Hezekiah's Covenant, v. 10, 11.

Who determined to make a covenant with God?

If the king had not led in the way, would the people have taken it?

If the Levites and priests had been unfaithful, as Hezekiah charged, whose fault was it?

What is the GOLDEN TEXT?

How was it fulfilled in Hezekiah's case?

Practical Teachings.

1. Where does this lesson show that moral choice is usually made early in life?

2. Where does it show the value of genuine religion in high places?

3. How does it illustrate the truth that holiness becomes God's house?

4. How does it illustrate the duty of improving on the record of our fathers?

Hints for Home Study.

1. Make a list of the more important general covenants made by the Hebrew people with God.

2. Find out how often Solomon's temple was officially repaired.

3. Ascertain whether the kingdom of Judah was on the up-grade or the down-grade at the time of this lesson, and write down a few facts to sustain your opinion.

QUESTIONS FOR INTERMEDIATE SCHOLARS.**1. Hezekiah's Reign, v. 1, 2.**

At what age did Hezekiah become king?

How long did he rule?

Who was his mother?

Whose good example did he follow?

Whose example ought we always to follow? (1 Pet. 2. 21.)

2. Hezekiah's Command, v. 3-9.

With what good work did he begin his reign?

Of what persons did he call a meeting?

What two commands did he give?

Against whom had the fathers sinned, and how?

Of what four acts of wickedness were they guilty? By whose direction was this evil done? (See chap. 28. 24.)

What result had followed to Jerusalem?

What had happened to the fathers? What to the sons?

3. Hezekiah's Covenant, v. 10, 11.

What purpose was in the king's heart?

What end did he hope to gain?

What promise gave him encouragement? (GOLDEN

TEXT.)

To what did he urge the priests?

What honor had the Lord given them?

Teachings of the Lesson.

Where in this lesson are we taught—

1. That good rulers are a blessing?

2. That piety is the strength of a nation?

3. That God's ministers should be leaders in reform?

Home Work for Young Bereans.

Find two or three reasons for the affection of the Israelites for King Hezekiah:

(a) What he did to give good water to Jerusalem.

(b) What he did in defense of his nation.

(c) What he did to reform religion.

QUESTIONS FOR YOUNGER SCHOLARS.

Who was Hezekiah? **A King of Judah.**

Where did he reign? **In Jerusalem.**

How old was he when he began to reign?

Twenty-five years.

How many years did he reign? **Twenty-nine years.**

What did this king remember? **That God saw all he did.**

Whose example did he follow? **The example of David.**

What house did he open in the first year of his reign? **The house of the Lord.**

Whom did he call together? **The priests and the Levites.**

What did he tell them to do? **To put away all sin.**

What did he tell them to carry out of the holy place? **All uncleanness.**

Who had forsaken the Lord? **His own people.**

What had been shut up? **The Lord's house.**

What had this brought upon them? **The anger of the Lord.**

What did Hezekiah want to make with the Lord? **A covenant.**

What did he call upon the priests to do? **To be earnest in seeking God.**

Words With Little People.

THE LORD'S HOUSE.

Why ought we to worship there?

Because { God has told us to do so.
The Lord dwells in his own house.
He meets all who seek him there.

Whisper Motto.

"Early will I seek Thee."

General Statement.

Ahaz was the worst of Judah's monarchs. His son and successor, Hezekiah, was the best. The idolatrous religions which competed with the religion of Jehovah for the favor of the young prince were seductive and captivating in the magnificence and picturesque license of their ceremonies. He began to reign at the age of twenty-five, and immediately the nation felt the strength of his character. He opened the long-closed gates of the temple, caused the priests to fulfill the offices of a restored ritual, and led his subjects to make a solemn covenant which pledged the services of the sons to the God of the fathers. The Judean power had begun to wane years before Hezekiah was born, but new springs of national life were opened by his vigorous rectitude. He defended his nation bravely against invasions; he managed his finances with singular aptitude; he improved the water supply of Jerusalem, and attained eminence by his literary skill. All of these advances in secular prosperity had their origin in the act of consecration described in our lesson. The date is perhaps 726 B. C.

EXPLANATORY AND PRACTICAL NOTES.

Verse 1. Began to reign. No king ever appeared in more evil times, none served God more thoroughly, and none accomplished more for his land. The "kingdom" he inherited was but a tributary province; the kingdom he left to his heir was independent and respected by all surrounding states. **Five and twenty.** In the prime of his young manhood. (1) *Moral choice is almost always made early in life.* **Mother's name.** Where a father so evil as Ahaz is followed by a son so good as Hezekiah, we may conjecture that a pious mother prayed over his cradle. The influence of even the worst of fathers may be overcome by the earnest efforts of a good mother. Said Napoleon, "What France needs most of all is a generation of good mothers."

2. That which was right in the sight of the Lord. Not that Hezekiah's character or David's was perfect, but that they were in deep-seated purpose, committed to Jehovah's cause; Hezekiah's early surroundings were corrupt; but (2) *Whatever may be the circumstances, a man or boy may do right.* **According to all that David . . . had done.** (3) *The young should choose the best for their exemplars.*

3. First year. At once he struck the keynote of reform. Without waiting to consolidate his power, or to assure himself of co-operation from princes or people, he opened his reign by opening God's house. (4) *Right beginnings are of the utmost importance.* (5) *Decision and promptitude are the strongest buttresses of character.* **First month.** Not necessarily the first month of Hezekiah's reign, but Nisan, the first month of the ecclesiastical year. **Opened the doors.** Caused the ritual services to be resumed. **Repaired.** The doors had been despoiled of their golden cov-

erings and left to decay on their hinges. Hezekiah richly restored them. See 2 Kings 18, 16. (6) *Emphasize the value of religion in high places.*

4, 5. Priests . . . Levites. (7) *Those who conduct religious service and instruction should be the first in a revival of religion.* **Gathered them together.** Great revivals are always accompanied by great assemblages. The people must be brought together to awaken enthusiasm and enkindle inspiration. (8) *Church attendance is the first step toward conversion.* **East street.** The open area, or court, at the eastern gate of the temple, corresponding to what was afterward the court of the Gentiles; the Hebrew phrase would correspond to our East Broadway. **Sanctify now yourselves.** (9) *Only purified hands can purify the house; first cleanse the heart, and then the temple.* **Filthiness.** "The idols and all their trinkets and trash."—Trapp. Justly so named, for in form they were repulsive and indecent, and in rites of worship, sensual and abominable. **Holy place.** The temple proper, in distinction from the courts which surrounded it.

6, 7. Our fathers. Ahaz and his contemporaries. **Have trespassed.** (10) *The sins of the fathers will not excuse their children, who may possess clearer light.* Beside Hezekiah, as his guide and counselor, stood Isaiah, now at the culmination of his prophetic powers. (11) *Happy he who enjoys, happier he who employs, religious privileges.* **Turned away their faces.** The Israelite in worship turned his face toward God's house, but the idolaters, in their devotions, looked eastward toward the rising sun. **Shut up the doors.** Both to the court and to the house; thus indicating the entire cessation of the stated worship. **Put out the lamps.** The golden

candlestick, which stood in the holy place, and was to be kept ever lighted. **Not burned incense.** On the golden altar in the holy place before the veil. **Holy place.** Referring not only to the building, but to the court before it, where the burnt-offering was sacrificed. Even this doing away with the public worship of Jehovah was not the worst. See 2 Kings 16, 10-16.

8, 9. Wherefore. Every course of conduct has its consequences. (12) *There is a "wherefore" coiled up in each act. He hath delivered.* Destructive forces are ever lying in wait against men and nations. While the path of duty is pursued, God holds them chained. But when a people disown the Lord he leaves them to their own downward tendencies and the surrounding evil powers. **Hissing.** Events that cause the witnesses to hiss at the crimes which have brought such calamities. **As ye see.** The results of God's wrath are manifest; every eye can see them, and every reader of history can trace them. "Hezekiah may here refer especially to that dreadful defeat by the Israelites in which a hundred and twenty thousand were slain and two hundred thousand taken prisoners (2 Chron. 28, 6, 8)."—*Terry.* **Our fathers have fallen.** In the de-

feats and ruinous wars under previous kings. **Daughters and our wives.** Carried into captivity as hostages for those left behind, or as slaves to their conquerors. It was a heart-aching body of men that listened to this young sovereign.

10, 11. Mine heart. (13) *One heart, strong in a good purpose, can control a whole nation of weaker wills.* Every great reform begins in one heart. **Covenant.** This implies two parties to an agreement. (14) *God will not fail in his promise if men are faithful to theirs.* **Fierce wrath.** The Scripture idea of God is not of one careless of his creation; but a Being of terrible energy in hatred of sin, while filled with mercy toward repentant sinners. **My sons.** His office made him, though young, the father to his kingdom. **Be not . . . negligent.** Or, "delay not." Do not postpone the work of reform and con-secration. (15) *Most of the evils of life arise from negligence.* **The Lord hath chosen you.** An exalted view of life, that all our paths are directed by Jehovah. The honor which God had placed upon these men especially to **minister unto him, and burn incense**—an office which not even the king could approach—called for their diligence and earnest service.

CAMBRIDGE NOTES.

BY REV. JAMES HOPE MOULTON, M.A.

We take only the briefest survey of the reign of Hezekiah, whose history essentially belongs to the writings of Isaiah, to be studied next year. The chronicler, writing at a time when the temple ritual held an almost exclusive domination in Jewish religion, fills his pages mostly with documents which illustrate the history of the holy place. The much earlier editor of Kings deals generally with prophetic rather than priestly authorities, and the present account of the cleansing of the temple is naturally not found there. The religious reformation of Hezekiah was the long-delayed fruit of Isaiah's teaching. Through the reigns of Jotham and Ahaz he had labored patiently, but the old abuses remained as ever. Ahaz probably was only following long custom in his encouragement of the "high places," the danger of which was now beginning to be felt. His son, taught by the great prophet, determined to sweep away every thing that clouded the purity of the national faith. Isaiah does not seem to have taken any direct part in the restoration of the temple service. The work of his office lay deeper. But when the zeal for God and purity of life was once rekindled, the rehabilitation of worship would inevitably follow. Manasseh's persecution showed that the reformation attained a depth and permanence which no mere priest-led movements could have secured.

Verse 1. As before, we must not pin our faith to the accuracy of the figures. The main landmarks of

the parallel chronologies of Israel and Judah are supported by Assyrian records, but there are considerable discrepancies in detail which, with the present light on the subject, it is difficult to explain. **Zechariah.** Possibly Isaiah's "faithful witness" (chap. 8, 2). But the name was common among the Hebrews.

2. In many respects these reforms went further than the standard of David's day. But David's spirit was recognized in every king who followed Jehovah faithfully and obeyed the instructions of his prophets.

3. The account in Kings describes the negative part of Hezekiah's reform, the abolition of *Asherim* and high places, and the destruction of "Netush-tan;" these were doubtless done at Micah's or Isaiah's bidding. The priestly chronicler takes up the story where Hezekiah stirred up the priests to do their duty. **First month.** That is, the month Nisan, which came during Hezekiah's first year. The sacred month was the fitting time for such an inauguration, and we may suppose that the king's accession did not take place long before. **Opened.** See chap. 23, 24. **Repaired.** 2 Kings 18, 16, suggests that he plated them with gold.

4. Broad place. Comp. Ezra 10, 9. The close connection between that book and this makes it probable that the phrase means the same here. It would thus be a large area outside the temple on

the east, in which "all the people" of Jerusalem, under Ezra, could assemble.

5. Compare David's words (1 Chron. 15. 12, *sq.*) referring to the disaster of Uzzah. The "sanctification" was of course purely ceremonial, but its significance would be instinctively felt till long familiarity had reduced it to a mere form. It must be remembered that the root idea of "holiness" among the Shemites was not purity, but exclusive dedication to a deity. The "holy ones" of Baal and Aahoreth shared the foulness of their divinity, and the "holy ones" of Jehovah were to be pure only because he is pure. **Filthiness.** Comp. note on 2 Kings 17. 12, last month. Besides the pollutions of idol-worship, there would be accumulated rubbish from years of neglect. The house of the Lord must be purged from all defilement, material or spiritual.

6. Our fathers. And his own worst of all. It was reserved for Hezekiah's son to outdo this neglect of Jehovah's house by profaning it with idol-altars far more than Ahaz had done in the earlier part of his reign. The reference does not seem to go further back than Ahaz and his generation. **Turned away.** We are reminded of the sun-worshippers of Ezek. 8. 16 (often, but wrongly, supposed to be Zoroastrians). But the words here must be taken in the metaphorical sense, of abandoning and despising the house. It is a clear confession of the neglect of religious duties.

7. Doors. That is, the outermost gates of the temple, in the center of the great colonnade. Thus, if any had desired to worship they were shut out.

8. The last chapter gives a vivid picture of God's judgments on the guilty land, and how Ahaz in his despair sought aid from Tiglath-pileser, and from every divinity but the true. God's forbearance to him is wonderfully shown in Isa. 7. 10-17, where deliverance from Pekah and Rezin is promised before the child of the sign, "God-is-with-us," should have reached years of discretion. This was early in his reign, but, as ever happens, the man who rejected God's word only grew harder of heart because that word had been spoken. **Tossed.** Comp. Jer. 15. 4, etc.; Deut. 28. 25. **Hissing.** Comp. Mic. 6. 16, and often in Jeremiah (18. 16, etc.). The word portrays the expression of contempt and scorn. **See.** Referring to the various disasters of chap. 28. The evidences of the evil results of forsaking God were before their eyes.

10. Heart. Comp. 1 Chron. 22. 7. **Covenant.** Comp. chaps. 15. 12; 34. 31; Neh. 10. 28, *sq.* This renewal of the pristine covenant belongs especially to times when there has been a great national apostasy. Such renewals prepare for the grand promise of a new covenant, which should be forever (Jer. 31. 31). **Auger.** Comp. chap. 30. 8.

11. Sons. The affectionate address brings out the king's deep earnestness. **Cho-en.** (Deut. 10. 8.)

The Lesson Council.

Question 1. *What traits of character were exemplified by King Hezekiah?*

Zeal for the worship of God and for the utter destruction of the images, groves, high places, and altars of idolatry; courage and confidence in God; great constancy and perseverance in the work of reform. His only recorded weakness was vanity and pride shown in the display of all his treasures to the ambassadors of the King of Babylon, for which he incurred the divine displeasure. In true piety and zeal for God he was unexcelled by any King of Judah.—*S. N. Fellows, D. D., Manchester, Ia.*

Without piety Hezekiah could not have been instrumental in bringing about the great reformation that touched every part of the country. Unlike some pious men he was practical, as seen in the means used in achieving the results of his reign. Some connect piety with an easy-going disposition, but Hezekiah was energetic and courageous. He threw off the yoke imposed upon his fathers and set the all-powerful Assyrians at defiance. Like many great men vanity in a weak moment mastered him, and the glorying in his possessions resulted in serious consequences.—*Rev. William Eakins, Jersey City, N. J.*

Hezekiah was a model king. Coming to the throne at a time when God was mocked, virtue ridiculed, and vice encouraged, he rose superior to his surroundings and showed himself to be: 1. Conscientious. "He did that which was right." 2. Zealous. He "brake the images in pieces;" even the brazen serpent went to powder. In place of idolatrous rituals, sacred literature was furnished the people; thus society was reformed. 3. Judicious. Reform was commenced at the right place—in the temple; and among the right class—the clergy. 4. Patriotic. "All Israel and Judah," were loved, and in war he exhorted, "Be strong and courageous." 5. Vain. Like others, he was "lifted up" by success. 6. Pious. His piety, however, was greater than his vanity, and, duly humbled, he became greater than ever.—*Rev. J. M. Durrell, Manchester, N. H.*

Analytical and Biblical Outline.

The Good King.

I. HIS GOOD FOUNDATION.

1. *Right.... sight of the Lord.* v. 2.
"I... search the heart." Jer. 17. 10.
2. *All that David.* v. 5.
"Thy house.... established." 2 Sam. 7. 13.

II. HIS GOOD BEGINNING.

1. *First year.... first month.* v. 3.
"With thy mig^t." Eccl. 9. 10.
2. *Opened the house.* v. 8.
"Open.... gates of righteousness." Psa. 113. 13.

III. HIS GOOD EXHORTATION.

1. *Sanctify yourselves.* v. 5.
"Create in me a clean heart." Psa. 51. 10.
2. *Sanctify the house.* v. 5.
"Holiness becometh thine house." Psa. 93. 5.

IV. HIS GOOD CONFESSION.

1. *Our fathers have trespassed.* v. 6.
"We and our fathers." Jer. 8. 25.
2. *Forsaken him.* v. 6.
"Forsaken the Lord." Isa. 1. 4.

V. HIS GOOD PURPOSE.

1. *It is in mine heart.* v. 10.
"My heart is fixed." Psa. 57. 7.
2. *To make a covenant.* v. 10.
"We make a sure covenant." Neh. 9. 38.

Thoughts for Young People. Some Personal Applications.

1. *The time for bold decisive action is youth.* Nearly all important choices must be made in early manhood and womanhood. Some opportunities never come to us; but every young person to-day is already deciding for or against God.

2. *Even a king cannot accomplish a reform among the people single-handed, but needs co-workers.* Let us make personal application of both sides of this truth. We should enlist others' sympathy in every good work undertaken by ourselves; and we should let no leader in holiness or nobility weaken or weary without our open and hearty support.

3. *Personal consecration must precede national consecration.* Much nonsense is talked about "national sins;" and even secular newspapers are ready to glibly tell us which are the guilty besetments of our own nation. But there are no national sins that are not first of all and chiefly sins of individuals, and there are few sins widely prevalent that would not be curbed if the Christian Church always dealt the heaviest blows possible on behalf of virtue.

4. *Sons and daughters suffer for the sins of their parents.* And we cannot ourselves sin without passing the retributive consequences on to others.

Lesson Word-Pictures.

BY REV. E. A. RAND.

Blow, blow, wild, echoing trumpets, on every wall! Ring your notes down every street! Let the hill-tops around Jerusalem echo them back!

Hezekiah is king!

Only twenty-five years old, good people, but he will be your king for twenty-nine long, happy, blessed years, because years of right-doing! Let the trumpet ring again! It is not only Hezekiah but righteousness that has come to the throne. Once more let the trumpets peal! Let the people cry, "Long live King Hezekiah! Long live King Righteousness!"

It is the very first year of the young king's reign. It is in the first month. In the street is a sound of rumbling chariot-wheels. The cry echoes, "The king! The king!"

"What is our young king going to do?" mumbles an old gray-beard. "Here comes his chariot! Heading for the old temple? Going to make an inspection? Going to make a change? Rather venturesome!"

No matter! Righteousness is on that chariot-seat. The horses head for the temple.

As the chariot rattles away the king may spy out some "high place" where other gods than Israel's Jehovah have been worshiped. How the king frowns! And at that group of idle men in the garb but without the occupation of Levi's children, standing listlessly at the corner, the young king frowns. But there are the temple courts ahead, and there is the temple itself! The courts are neglected, the doors are shut! Every thing wears a deserted, desolate air. O, how thronged once were those courts! But look at the temple itself, at those great dimly closed gates! The king gazes at them and then orders them thrown back. He enters. O, how silent, chilling, musty, neglected! And this is the temple that in the days of his great ancestor, Solomon, had been the scene of such magnificent worship—the king himself a suppliant, vast crowds prostrate in adoration, and very God in a dense, penetrating cloud coming down and filling all the spaces!

Hezekiah passes on.

There is the great altar of burnt-offering with its black, ashy, grimy top. The ashes are cold. Worship is dead.

There is the show-bread table. Only a few hard, moldy crumbs are on it. And what is that, a gangrened, empty old lamp? Once so brightly burning, its flame like a blossom of gold, like a gem of the sea, like a star of the night. Gone out now and long ago! Thus with softened, restrained step, the young king goes farther and farther. O, what desolation and sacrifice he witnesses!

He cannot bear it.

Summon those listless Levites from the street-corner! Hunt up the idle priests in the marketplace!

"What," they say, "wanted? This is something new! Perhaps the temple may be opened!"

They hurry away.

They are massed in the east street, and then young King Righteousness confronts those old sinners. His eyes flame. His words burn.

"Sanctify now yourselves!"

For what? For work, for worship. Clean out that temple. Prepare that altar. Make ready the incense. God's anger is hot because Zion is forsaken and her courts neglected.

Away, away! To work, to work! Purify, purify!

O, happy day! Song to echo again in the temple,
prayer to ascend once more, and God to be
glorified!

By Way of Illustration.

BY JENNIE M. BINGHAM.

"His mother's name." Hezekiah's father was the wicked Ahaz, and so it has been supposed that Hezekiah owed his religious training to his mother. The Rev. Dr. Leland, professor in a theological seminary in Columbia, once remarked that ninety-nine of the one hundred students in that institution testified that their earliest religious convictions came through their mother's teaching. Two hundred and fifty young men, in a recent convention, gave a similar testimony. It was an impressive sight when almost the entire number, rising to their feet, acknowledged the wonderful power of that religious instruction which had been imparted by their Christian mothers.

"During Mr. Moody's recent visit to Cambridge a gracious revival broke out among the students. At first the opposition was strong and the difficulties seemed insurmountable. At last a company of praying mothers met to plead with God. From that moment the victory was assured. When the students assembled to hear Mr. Moody that evening the Holy Spirit wrought conviction in many a heart. The results of that revival are now felt throughout the wide world."—*Vaughan*.

"The first year of his reign." Alfred De Vigny proposed to make a great poem, and he had the capacity and genius to do it; but he spent his life in getting ready. His friends would often say to him, "Why don't you begin? You will be too old to write the poem after awhile." He would always answer, "To-morrow I will begin." But he continued to gather material, and put off the writing of the poem from time to time. One morning the papers of Paris announced his death. He lay dead amid the magnificent materials he had with which to begin the poem. Many persons spend their lives getting ready to work, and never accomplish anything."—*Talmage*.

Verses 8, 9, 10. The afflictions led him to the covenant and into life. Two painters stood upon a high scaffolding frescoing a wall. One walked slowly backward for the purpose of surveying his work, until he approached, unconsciously, the very edge of the scaffolding. His companion, perceiving his danger and wishing to check his backward progress, instantly drew his brush across the painting which had cost so much labor. The painter flew forward to upbraid his friend, but when made aware of his danger he blessed the hand that saved him. We get so engrossed with the pictures of the world that God sometimes obliterates them to draw us away from ruin to himself.

"God put out our candles that we may look up to the sun. Till the prodigal met with a famine he regarded not his father. If the waters be abated the dove is apt to wander and defile herself, but when they cover the face of the earth, and allow her no rest, then she turns to the ark. The world is therefore a purgatory that it might not be our paradise."—*Swinnock*.

"The Lord hath chosen you to stand before him, to serve him." It is related that a piccolo-player at a Handel rehearsal stopped playing, thinking his instrument would not be missed amid the crash of cymbal, but Sir Michael Costa, the leader, instantly missed the piccolo, and hushed the music of the whole orchestra while he reproved the player for his neglect. So God may be waiting and listening now for music which it is in our heart and within our power to waken.

Teachers' Meeting.

I. *The kingdom.* By sketch-map show the steadily diminishing dominions of the successors of Solomon down to Hezekiah's day. Ask for points of difference and of similarity between Judah and neighboring realms of heathendom; between Judah and Israel. Show national difficulties in way of reform....II. *The king.* Name; immediate ancestry; age at beginning of reign; surroundings in youth; length of reign; some of his achievements; his character....III. *The covenant renewed.* 1. *The profanation of temple and priests.* Trace history of temple from Bible record from Rehoboam's day to Hezekiah's. 2. Hezekiah's duty was (a) "to clear away the rubbish and pull up the weeds;" (b) "to sow good seed and plant good plants." 3. The purpose of the re-opening of the temple. 4. The assembly: Its object—to have co-workers in a good undertaking; its constituency; its confession—of whose sins—what sins—what results of sin; the nature of its covenant....IV. *A good way to teach the lesson* is to trace the good examples given to us by Hezekiah. 1. He was a *young man*, and his life shows that young people can serve God. 2. He lived amid degrading idolatry, and his life shows that "stumbling-blocks may be turned into stepping-stones." 3. He began *at once* on his great work; and, therefore, is an example of promptitude. 4. He began *right*, and is an example of lofty principle. 5. He got others to do good with him, and in this also we should imitate him. But, 6. He said, "It is *in mine heart*," and would have taken his own course even if all his associates had deserted him. So should we. 7. He shared in the public confession of sins, as we should do. 8. He made a solemn covenant with God and exhorted his subjects and colleagues to be faithful in that covenant. Ring the changes on "It is in mine heart to make a covenant with the Lord."

References.

FOSTER'S CYCLOPEDIA. PROSE, 9611, 2477, 8355, 4920, 2478, 2486, 2522, 8021, 8013, 3038, 9608, 11377, 744, 748, 4912, 4915, 4917, 4934, 4811. Vers. 1, 2: Prose, 6239, 6251, 6243, 6241.

Blackboard.

BY J. P. PHIPPS, ESQ.



DIRECTIONS FOR COLORS.—Crown, yellow; name of Hezekiah, green or purple; rays of light, white; the sentences above and below the crown to be all of same color, red or pink; words at the sides, blue and white.

APPLICATION.—“Hezekiah did that which was right.” [Tell what he did.] “And God honored him.” [Tell how.] Each one of us can do right, and God will honor our efforts. Like Hezekiah I may

“.... Do all the good I can,
To as many people as I can,
In all the ways I can,
For Jesus' sake.”

Primary and Intermediate.

BY MARTHA VAN MARGER.

LESSON THOUGHT. *Opening the Door to God.*

Review. Call back the last lesson by a few catches printed on the board—such as “Boy-king,” “Broken down,” “Money-chest,” “Cheerful givers.”

Have it clearly understood that many years, nearly one hundred and forty, had passed since the Lord's house in Jerusalem was repaired by the boy king. Since then some very wicked men had been kings, and they had not cared for the Lord's house; so that now the doors were closed, and the people no longer went there to burn incense and offer sacrifices to the Lord.

Lesson Plan. 1. To show that Hezekiah opened the door of his heart to God when young. 2. To show that he tried to get others to do so too. 3. To teach what a covenant is, and why we should make one with God.

1. [Show a plant, and tell that a little while ago a tiny seed was put into the earth, and now we have this beautiful plant. Make a heart on the board, a little oblong form in it to represent a seed. Above print “The Seed is the Word,” and teach that God plants the seeds of his truth in hearts. Make a second heart, also with a seed in it. Tell the children to think of Hezekiah when they look at this heart. Place an H. above it, and print A., for Ahaz, above the other. Explain that Ahaz was Hezekiah's wicked father.] The good seed in the heart of Ahaz did not grow, and he became a wicked king. But it did grow in Hezekiah's heart. To let the good seed grow is to obey God's word. This is what it means to open the door of the heart to God.

When plants are big and strong enough, what do they bear? Yes; fruit. What kind of fruit would Hezekiah bear? [Show that by fruit we mean actions.] Hezekiah began obeying God when a little boy. It was easy to open the door to God then. Now that he was a big man and a king he was all ready to do good work for God.

2. [Make a door-way with doors open.] Hezekiah found the doors of God's house closed. He opened them right away. He wanted other people to go in. He told the priests and Levites to make the Lord's house clean and pure. Hezekiah did not wait to do this. As soon as he was made king, and had the power to do it, he opened the Lord's house. He was not selfish. A heart which truly loves God will try to get others to love him too.



3. [Print “Promise” in large letters.] Hezekiah said he would make a covenant with the Lord for his people. A covenant is an agreement. When two persons make a covenant, each one promises something. When we make

a covenant with God we promise, and we take God's promise. [Print “My” before “Promise,” and after “I will love and serve God.” Recall some word of the Lord, as “I will be your God.”] If we promise to love and serve God, he promises to be our God. Who will make a covenant with the God of heaven?

Before Hezekiah did this he confessed the sin of the people, worshiped God, and then they began to do what God required—to put away uncleanness—If we make an agreement with God we must confess our sins, open the door of our hearts to let God make them clean, and then begin trying to please him in all our way. [Print and have class repeat, “Jesus is God's promise to me.”]

OPTIONAL HYMNS.

All the way my Saviour,
The solid Rock,
He leadeth me.

Child of a King.
 Battling for the Lord.
 Soldiers of Christ, arise.
 Stand up, stand up for Jesus.
 God speed the right.

The Lesson Catechism.

[For the entire school.]

1. How did Hezekiah act before the Lord? **He did that which was right in his sight.**
2. What did he do for the temple? **He repaired it.**
3. Whom did he urge to faithfulness? **The priests and Levites.**

4. What did he say in his heart? **To make a covenant with the Lord God.**

5. What is the teaching of the GOLDEN TEXT?
"Them that honor me," etc.

CATECHISM QUESTION.

31. What do the Scriptures teach you concerning God?

That God is an eternal Spirit, infinite and unchangeable in His nature and attributes, who alone exists of Himself.

32. What is an eternal Spirit?

One who is without beginning and without end.

B. C. 623.] LESSON XI. THE BOOK OF THE LAW FOUND. [June 14.]

GOLDEN TEXT. The law of thy mouth is better unto me than thousand's of gold and silver. Psa. 119. 72.

Authorized Version.

2 Chron. 34. 14-28. [Commit to memory verses 14-16.]

14 And when they brought out the money that was brought into the house of the Lord, Hil-ki'ah the priest found a book of the law of the Lord given by Mo'ses.

15 And Hil-ki'ah answered and said to Sha'phan the scribe, I have found the book of the law in the house of the Lord. And Hil-ki'ah delivered the book to Sha'phan.

16 And Sha'phan carried the book to the king, and brought the king word back again, saying, All that was committed to thy servants, they do it.

17 And they have gathered together the money that was found in the house of the Lord, and have delivered it into the hand of the overseers, and to the hand of the workmen.

18 Then Sha'phan the scribe told the king, saying, Hil-ki'ah the priest hath given me a book. And Sha'phan read it before the king.

19 And it came to pass, when the king had heard the words of the law, that he rent his clothes.

20 And the king commanded Hil-ki'ah, and A-hi-kam the son of Sha'phan, and Ab'don the son of Mi'cah, and Sha'phan the scribe, and As'a-iah a servant of the king's, saying,

21 Go, inquire of the Lord for me, and for them that are left in Is'ra-el and in Ju'dah, concerning the words of the book that is found: for great is the wrath of the Lord that is poured out upon us, because our fathers have not kept the word of the Lord, to do after all that is written in this book.

22 And Hil-ki'ah, and they that the king had appointed, went to Hul'dah the prophetess, the wife of Shal'lum the son of Tik'vath, the son of Has'rah, keeper of the wardrobe; (now she dwelt in Je-ru-salem in the college;) and they spake to her to that effect.

23 And she answered them, Thus saith the Lord God of Is'ra-el, Tell ye the man that sent you to me,

24 Thus saith the Lord, Behold, I will bring

Revised Version.

14. And when they brought out the money that was brought into the house of the Lord, Hil-ki'ah the priest found the book of the law of the

15 Lord given by Mo'ses. And Hil-ki'ah answered and said to Sha'phan the scribe, I have found

the book of the law in the house of the Lord. And Hil-ki'ah delivered the book to Sha'phan.

16 And Sha'phan carried the book to the king, and moreover brought the king word again, saying,

All that was committed to thy servants, they do

17 it. And they have emptied out the money that was found in the house of the Lord, and have

delivered it into the hand of the overseers, and

18 into the hand of the workmen. And Sha'phan the scribe told the king, saying, Hil-ki'ah the

19 priest hath delivered me a book. And Sha'phan read therein before the king. And it came

to pass, when the king had heard the words of

20 the law, that he rent his clothes. And the king commanded Hil-ki'ah, and A-hi'kam the son of

Sha'phan, and Ab'don the son of Mi'cah, and

21 Sha'phan the scribe, and As'a-iah the king's servant, saying, Go ye, inquire of the Lord for me, and

for them that are left in Is'ra-el and in Ju'dah,

concerning the words of the book that is found:

for great is the wrath of the Lord that is poured

22 out upon us, because our fathers have not kept the word of the Lord, to do according unto

all that is written in this book. So Hil-ki'ah,

and they whom the king had commanded, went

to Hul'dah the prophetess, the wife of Shal'lum

the son of Tok'hath, the son of Has'rah, keeper

of the wardrobe; (now she dwelt in Je-ru-salem

in the second quarter;) and they spake to

23 her to that effect. And she said unto them,

Thus saith the Lord, the God of Is'ra-el: Tell

24 ye the man that sent you unto me, Thus saith

evil upon this place, and upon the inhabitants thereof, *even* all the curses that are written in the book which they have read before the king of Ju'dah:

25 Because they have forsaken me, and have burned incense unto other gods, that they might provoke me to anger with all the works of their hands: therefore my wrath shall be poured out upon this place, and shall not be quenched.

26 And as for the king of Ju'dah, who sent you to inquire of the Lord, so shall ye say unto him, Thus saith the Lord God of Is'ra-el concerning the words which thou hast heard;

27 Because thine heart was tender, and thou didst humble thyself before God, when thou heardest his words against this place, and against the inhabitants thereof, and humbledst thyself before me, and didst rend thy clothes, and weep before me; I have even heard thee also, saith the Lord.

28 Behold, I will gather thee to thy fathers, and thou shalt be gathered to thy grave in peace, neither shall thine eye see all the evil that I will bring upon this place, and upon the inhabitants of the same. So they brought the king word again.

the Lord, Behold, I will bring evil upon this place, and upon the inhabitants thereof, *even* all the curses that are written in the book which they have read before the king of Judah; because they have forsaken me, and have burned incense unto other gods, that they might provoke me to anger with all the works of their hands; therefore is my wrath poured out upon this place, and it shall not be quenched. But

26 And as for the king of Ju'dah, who sent you to inquire of the Lord, thus shall ye say to him, Thus saith the Lord, the God of Is'ra-el: As

27 touching the words which thou hast heard, because thine heart was tender, and thou didst humble thyself before God, when thou heardest his words against this place, and against the inhabitants thereof, and hast humbled thyself before me, and hast rent thy clothes, and wept before me; I also have heard thee, saith the Lord.

28 Behold, I will gather thee to thy fathers, and thou shalt be gathered to thy grave in peace, neither shall thine eyes see all the evil that I will bring upon this place, and upon the inhabitants thereof. And they brought the king word again.

TIME.—623 B.C. **PLACES.**—The house of the Lord and the royal palace, Jerusalem. **RULER.**—King Josiah. **DOCTRINAL SUGGESTION.**—The word of God.

HOME READINGS.

- M.* The book of the law found. 2 Chron. 34. 14-21.
Tu. The book of the law found. 2 Chron. 34. 22-28.
W. Reading and obeying. 2 Chron. 34. 29-33.
Th. God's word to be read. Deut. 5. 4-15.
F. The word for all. Deut. 31. 9-13.
S. Wise unto salvation. 2 Tim. 3. 10-17.
S. Better than gold. Psa. 19. 7-14.

LESSON HYMNS.

- No. 291, New Canadian Hymnal.
 Let everlasting glories crown.
 No. 292, New Canadian Hymnal.
 Father of all, in whom alone.
 No. 293, New Canadian Hymnal.
 Holy Bible, book divine.

DOMINION HYMNAL.

Hymns, Nos. 157, 158, 159.

QUESTIONS FOR SENIOR STUDENTS.

1. **The Book of the Law**, v. 14-21.
 How many years was it since the reform conducted by Hezekiah?

How many years since that earlier reformation conducted by Josiah?

What was the relative condition of the kingdom now and in the reigns of Hezekiah and Josiah?

What monarch did Josiah imitate in his methods for the collection of money and its distribution?

Who found a book in the temple?

To whom did he deliver it?

What, probably, was Shaphan's position at Josiah's court?

Concerning what great work did Shaphan first report to the king?

How did the king act when Shaphan read the words of the law?

Name the deputation sent to the prophetess of God?

Why did the king send to the prophetess?

Can you mention any women in New Testament times to whom the Spirit of God was vouchsafed in an extreme manner?

Are women in the modern Church called to as close spiritual communion and as earnest endeavor as men?

2. **The Word of the Lord**, v. 22-28.

What did God say about the passage that had been read in the presence of the king?

What did he say concerning the king's repentance?

What did he promise Josiah?

What is the **GOLDEN TEXT**?

Practical Teachings.

Wherein does this lesson teach—

1. That golden opportunities are often lost by oversight?

2. That a thoroughly honest soul finds plenty of sins to mourn over?
3. That in the work of the Lord women have as solemn responsibilities as men?

Hints for Home Study.

1. Make a list of the prophetesses of the Old Testament.
2. Make a list of the prophetesses mentioned in the New Testament.
3. Put down on paper the difference that you discern between the reform under Josiah and the reform under Jeremiah.
4. Find out how many years it was after this when Jerusalem was reduced to ruins, and how many of the causes which finally destroyed the Jewish people were even now at work.

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. The Book of the Law, v. 14-21.

- Who found the book of the law?
Where was it found?
To whom did the priest give the book?
To whom did the scribe carry it?
What report did he make about the work?
What had been done with the money?
What did Shaphan say about the book?
How did reading the law affect the king?
To whom did he at once issue orders?
What did he tell these five to do?
Why did he give this order?
What says the GOLDEN TEXT about God's law?
- ##### 2. The Word of the Lord, v. 22-28.
- To whom did Hilkiah and his companions go?
Where was her home?
In whose name did Huldah answer?
What message of judgment did she declare?
What reason was given for this sentence?
To what ruler was a message sent?
What acts of piety were commended?
What promise of peace was given him?
What would he be spared seeing?
What is God's promise to every upright man?
(Psa. 37. 37.)

Teachings of the Lesson.

Where in this lesson are we taught—

1. To reverence God's law?
2. To search God's law?
3. To obey God's law?

Home Work for Young Bereans.

- Who wrote the book of the law of the Israelites?
What was the name of the earlier priest who assisted the King of Judah?
What king did Josiah imitate in his methods for collecting money?
What other women were chosen by God as prophetesses?

QUESTIONS FOR YOUNGER SCHOLARS.

How old was Josiah when he became King of Judah? **Eight years old.**

Whom did he seek when he was sixteen years old? **The one true God.**

What did he break down? **The altars for heathen worship.**

What did he command the people to do? **To repair the house of the Lord.**

What did Hilkiah the priest find in the temple? **A book of the law**

By whom was this given to Moses? **By the Lord.**

Who carried the book to the king? **Shaphan the scribe.**

What did Shaphan do? **He read the law to the king.**

For what did the king weep when he heard it? **The disobedience of his people.**

To whom did he send the priests? **To Huldah the prophetess.**

What did they ask her to tell them? **What to do to serve God.**

What did she say? **That God would punish the people.**

Who should not see the punishment of Israel? **Josiah.**

Why did the Lord spare him? **Because he had turned to him with his whole heart.**

What must we expect if we disobey God? **To be punished.**

Words with Little People.

HOW TO TREAT THE LAW OF THE LORD.

Keep it in sight.

Read and study it daily.

Seek to know its hidden meaning.

Try to obey it faithfully.

Whisper Motto.

"Thy law is my delight."

General Statement.

The reign of King Josiah was made particularly illustrious by the great reformation which he effected, by the solemn passover which was kept at Jerusalem in the eighteenth year of his reign, and by the discovery of the book of the law. The little kingdom was steadily approaching its dissolution, and that fact was not concealed from the far-sighted men who sought to steer it safely amid threatening political dangers. But Josiah yielded to no discouragements. He zealously undertook to reform his people and to repair the temple of the Lord. Money was collected from the cities of Judah, and from the scattered remnant of the Ten Tribes; the broken walls were rebuilt, the roofs repaired, the chambers refurbished. In the long-neglected precincts of the sanctuary an ancient parchment was discovered, which proved to be

the law of God as given to Moses. The book was read before the young king Josiah; its warnings excited his alarm, and a royal commission called upon the prophetess of the Lord to learn the meaning of the message. Huldah told the king's messengers that Judah had sinned past the day for repentance, and that the greatly dreaded time of overthrow and captivity was at hand; but because the king's heart was "tender" the threatened evils were to be postponed until after he had been "gathered to his grave in peace."

EXPLANATORY AND PRACTICAL NOTES.

Verse 14. "Fifty-seven years had passed since the death of Hezekiah, during which the land had been twice deluged with all the abominations of idolatry. The temple had been again allowed to fall into decay. King Josiah imitated King Joash in making a general collection of money to restore it. He appointed three high officers as joint superintendents of the repairs: Shaphan the scribe (perhaps as a sort of secretary of the treasury); Maasiah, Governor of Jerusalem; and Joah the recorder. With these earnestly co-operated Hilkiah the high-priest. The repairers probably found the holy place foul with neglect, the doors shut up, the lamps unlit, no incense within, no sacrifices without."—*Lumby*. **They.** The Levitical servitors. **Brought out.** Handed over to Hilkiah, as their forefathers had handed over to Jehonada, the contributions made by the people to repair the temple. **Money.** Money is the sinew of war, both in the State and the Church. God honors those who possess it by making them almoners of his bounty and helpers in his work. **Hilkiah.** The high-priest, one of that noble band of reformers who encouraged and aided the king in his efforts. He became ancestor of Ezra the scribe. **A book of the law.** A roll of parchment, containing, probably, the entire Mosaic law. **Given by Moses.** Some scholars believe that this was the original autograph copy penned by Moses more than nine hundred years before, and placed for preservation in the holy of holies. The law required a copy to be made for the use of the king; but "the half-century previous to Josiah's accession had been a period of utter darkness for people, priests, and king."—*Lumby*. Josiah had probably a very hazy understanding of the law he was seeking to enforce, and the priests in their temple service were doubtless guided by oral tradition.

15, 16, 17. Shaphan. The "prime minister," or "secretary of the treasury," under Josiah. **I have found.** A rare honor thus to bring God's word out of neglect and darkness and cause it to illumine a land. So did Luther and the reformers of the sixteenth century; and, in a sense, so does every teacher who sheds its light on young minds. **Book of the law.** It may have been carefully hidden to preserve it from destruction during Manasseh's persecution; or it may have been cast into the rubbish of the di-honored temple. **House of the Lord.** The sanctuary proper. **Delivered the book.** (1) *We should personally help to spread the Gospel.* **To the king.** When the

best of books falls into the hands of the best of kings, great results may be expected. (2) *Those who have the treasure of God's truth should not suppress nor retain it, but extend its blessings to others.* **Word.** Concerning the repairs and improvements in the temple. Before he announces Hilkiah's discovery he makes his official report. (3) *He is a good officer who does exactly what he is told to do.* **They do it.** Happy the master who can trust his servants. (4) *Our King expects a similar fidelity, and his all-seeing eye is upon his workers.* **Have delivered it.** An example of honesty in trusts. **Overseers.** Contractors. **Workmen.** (5) *Those whose time is occupied upon God's house have a right to compensation and support.*

18, 19. Then. After having gone through the routine of his report. **The priest hath given me a book.** Notice the cautiousness of his phrasing. He is uncertain how the king will receive his announcement. **Read it.** "It is not laid up in the king's cabinet as a piece of antiquity, a rarity to be admired, but it is read." (6) *The bestasket for God's word is the heart of an obedient hearer.* **Heard the words.** (7) *There is a peculiar power about truth when it for the first time strikes the heart.* We, who hear the word so often, can scarcely put ourselves into the condition of this young king, listening eagerly for the revelation from the Lord. (Teacher, show your class the need of receiving these early impressions, before the heart becomes hardened.) **Rent his clothes.** An Oriental token of alarm and grief. Kings are not exempted from trouble of heart; but few have so kingly a sorrow as this of Josiah. (8) *A thoroughly conscientious soul finds plenty of sins to mourn over.*

20, 21, 22. The king commanded. The noblest in the realm were not too lofty to wait upon the prophetess and learn the will of the Lord. A few years ago a Japanese nobleman, who had found a part of the New Testament, sent his trustiest servant three hundred miles to ascertain from a missionary the meaning of the word. **Ahikam.** Evidently a man of noble character. See Jer. 26, 24; 40, 5. His father was Josiah's trusted counselor, and his son became viceroy of Judea under Nebuchadnezzar. **Abdon.** Elsewhere called Achbor. See Jer. 26, 22; 36, 12; 2 Kings 22, 12. Nothing is known of him besides this incident. **Asai, a servant.** "Servant" is equivalent to officer of the court. **For me.** He felt anxious for himself,

(9) *We, in our anxieties for our souls, need not seek answer through human mediators, but can come directly to the great High-Priest for mercy. Because our fathers.* (10) *The children must suffer whenever the fathers sin. Huldah the prophetess.* God makes no distinctions of sex in his inspiration. **The wardrobe.** The officer having charge of the robes of state for the king. **College.** Otherwise translated, "in the second part," the portion of the city outside the wall. **To her.** She was at this time the recognized messenger of God.

23, 24, 25, 26, 27, 28. Tell ye the man.

CAMBRIDGE NOTES.

Verse 14. The language seems to imply that Hilkiah found the roll in the place where they had put the money, but perhaps nothing more than coincidence of time need be understood. The money was brought out from a treasury like that of Josiah, and paid to the men engaged in repairing. **Hilkiah.** An ancestor of Ezra (Ezra 7. 1). **The book.** Perhaps "a book" is more natural; as we should say, "a copy." The temple would be a natural place for the sacred documents to be kept (comp. Deut. 31. 26), and some pious priest may have hidden it when Manasseh desecrated the holy house. **By the hand of** (margin). Comp. Gal. 3. 19.

15. Shaphan. The "scribe's" office we have noticed before (see chap. 24. 11); it must be kept altogether distinct from the order which Ezra founded, being political, not religious. Shaphan was a man of advanced age, whose family were prominent throughout the later years of Judah. Comp. Jer. 26. 24; 29. 3; 36. 12, 25; Ezek. 8. 11. Gedaliah (2 Kings 25. 22), the upright ruler of Judah under the Babylonians, was his grandson.

16. Kings adds that Shaphan read it first. He begins in a business-like way with his report, and then the ground is clear for the more serious intelligence.

17. They. Shaphan, Maseiah, and Joah (ver. 8). **Emptied.** From the chest in which it had been deposited. See the notes on chap. 24.

18. Therein. The LXX., the Vulgate, and Kings have "read it," so we may assume that "therein" is a correction introduced by some scribe who thought the whole law was meant. But if it was simply the greater part of our Deuteronomy, three or four hours would suffice for reading it through, and this would obviously be more natural.

19. Hezekiah's alarm was apparently raised by the denunciations of Deut. 28.

20. Abdon. The form Achbor is proved by the concurrence of Kings and Jeremiah (26. 22; 36. 12) to be right; the difference is slight. His father was Micaiah, as the LXX. reads here with Kings; it is only adding the "jot." **Servant.**

"At first she places king and people all on one level."—*Cambridge Bible. I will bring evil.* God stands behind all great providential movements. (11) *There is no prosperity or calamity but Jehovah's hand has brought it. Because they have forsaken me.* This is the immediate or remote cause of every earthly calamity. **Provoke me to anger.** God's deep loathing of human sin can only be expressed by figuring it under human emotions. **Heart was tender.** Easily touched, susceptible. **In peace.** That is, before the days of the overthrow and deportation of the entire nation.

Perhaps answering to the "captain" of 2 Kings 7. 2; 9. 25.

21. Left. The phrase is not in Kings. It may perhaps be explained best by comparing Isa. 1. 9. The judgments of Manasseh's reign had made Judah more like a mere "remnant" than ever, while Israel was now most literally thus described. There is possibly the additional idea of the few "left" as faithful worshippers. Comp. 1 Kings 19. 18. Josiah had already shown that he considered Israel as having come back to the house of David when the rebellious population was departed. **Poured out.** Read "kindled," with the LXX. and Kings. **Our fathers.** The retrospect, like Hezekiah's in last lesson, contemplates only the last generation or two.

22. Huldah is the only woman in the Old Testament besides Miriam and Deborah endowed with prophetic gifts. It is a probable conjecture that she was of advanced age, and was sought as a survivor of Hezekiah's reign, during which the new-found book was assumed to have been known. This explains why the young prophet Jeremiah, or Hezekiah's great-grandson Zephaniah (whose prophecy dates some ten years before this event), was not applied to. **Shallum.** Apparently a Levite in charge of the temple vestments. Tikvah and Harhas (so LXX., Vulgate, and Kings) are not otherwise known. **Second quarter.** Comp. Zeph. 1. 10. It is best elucidated by reference to Neh. 3. 9, 12, the lower city being divided into two districts.

23. Note the impetuous abruptness of the language; before Jehovah earthly distinctions vanish, and the king is only a "man."

24. All the curses. Comp. Deut. 29. 20, quoted in Rev. 22. 18.

25. Provoke. Comp. Jer. 44. 8. This prophecy of irremediable doom repeats itself in the two other prophets of the reign. It was irremediable for exactly the same reason as the "blasphemy against the Spirit" is not to be forgiven—the sinners have gone too long and too far to repent. We can say with absolute certainty that the bar to for-

giveness never can be on God's side. But forgiveness not merely cannot be given—it cannot be received—without change of heart and life. Even Josiah's zeal could not do more than wake a flickering loyalty to Jehovah, which postponed the inevitable judgment. God's appointed remedy.

27. Humble. The personal repentance of Ahab and Manasseh is thus described, as well as this good king's repentance on behalf of his people. **Heard.** Josiah "heard" God's words, therefore God "hears" his.

28. Comp. Isa. 57. 1, 2. Josiah died in battle, but died "in peace," for the storm of judgment had not yet broken. Why he went to Megiddo is not altogether clear. Are we to acquit him, or not, from the charge of recklessness and failure to seek counsel? Perhaps it is best to recognize a pushing to excess of principles learned from prophetic teaching. That Egypt was utterly unreliable had been many times declared; that submission to Assyria was inevitable Jeremiah was perhaps already proclaiming. With characteristic impetuosity Josiah rushed into active hostility where neutrality was wise; and the bitter mourning of Hallel-rimon (Zech. 12. 11) was a forecast of the tears of exile.

The Lesson Council.

Question 2. *What were the contents of the book found in the reign of Josiah? Was this Scripture unknown, and why? How can its hiding be accounted for?*

The language itself indicates that the book in question was the Pentateuch. The reasons given for recognizing it as the Book of Deuteronomy are far from conclusive, while those assigned for regarding it as a forgery are absurd. The masses of the people may have been ignorant of the "book of the law," since for fifty-seven years their rulers systematically tried to subvert the religion of Israel. Some pious priest, fearing its destruction by Manasseh or Amon, might have hid this temple copy of the law. Now in the repairing of the temple it would be naturally discovered.—*Rev. William Ewins.*

This book was the Pentateuch, substantially as we now have it. It is less likely that Moses would leave a mere digest of the law than a full exposition embracing, in addition to the bare statutes, a history of their origin, and the principles by which they were to be administered. If this were the very manuscript that Moses wrote, its disappearance from public knowledge is not strange. Moses commanded that the law should be kept beside the ark. When the ark was taken from the tabernacle in the days of Eli the book was left. On the return of the ark from its journeyings David put it into the

new tabernacle at Jerusalem. The old tabernacle was in time taken down, and the book was probably removed to Jerusalem from Shiloh, and again found a place before the ark. In Solomon's temple the book and the ark were again together. When the idolatrous kings of Judah cast the ark out of the holy of holies, the book went out with it; both were thrown aside in some lumber chamber of the temple. If hidden, instead of lost, some pious priest might have quietly visited the lumber room, rescued the sacred book, and secreted it under a flag-stone of the pavement or elsewhere in the chamber; possibly workmen in repairing the pavement found the roll.—*Rev. J. M. Durrell.*

This was probably the Pentateuch, which is called in the Scriptures "the law of God." As a whole this law was practically unknown. It is supposed that the priests, for convenience, provided the people with an abridgment or ritual directing them in the observances of their religion, leaving out much of its history and especially its promises and threatenings. This book of the law, originally placed in the side of the ark of the covenant by command of Moses, was doubtless lost or secreted when the temple was desecrated. It may have been maliciously concealed by its enemies, or carefully laid away by its friends for preservation. If it was an autograph of Moses it must have been about eight hundred years old.—*S. N. Felton, D. D.*

Analytical and Biblical Outline.

The Effect of God's Word.

I. CURIOSITY.

I have found the book. v. 15.

"Hear what is the word." Ezek. 33. 30-32.

"Give me this water." John 4. 15.

II. INTEREST.

Read it before the king. v. 18.

"Incline your ears." Psa. 78. 1.

"The word is nigh thee." Rom. 10. 8.

III. ALARM.

Heard....rent his clothes. v. 19.

"Word of God....powerful." Heb. 4. 12.

"Pricked in their heart." Acts. 2. 37.

IV. INQUIRY.

Inquire of the Lord. v. 21.

"Open thou mine eyes." Psa. 119. 18.

"What shall we do?" Acts 2. 37.

V. WARNING.

I will bring evil. v. 24.

"I testify against you." Deut. 8. 19, 20.

"A fire is kindled." Deut. 32. 22.

VI. COMFORT.

Have....heard thee. v. 27.

"A broken spirit." Psa. 51. 17.

"To revive the spirit." Isa. 57. 15.

Thoughts for Young People.

Lessons Concerning God's Word.

1. *The most precious things may be hidden for years.* Like electricity and the power of steam and the printing-press and the watch and—Hilkiah's book of the law. So precious talents are hid behind dirty and unkennt and saucy faces. We are the priests of the Lord, whose high privilege it is to bring out from underneath the accumulated rubbish of the house of the Lord hidden treasures which may hereafter serve as revelations of his truth.

2. *The very obscurity of God's book has been the means of its preservation.* If this roll had not been lost for a few years it might have been lost forever, for Jewish writers tell us that Manasseh and other kings sought to destroy every copy of the law. History has repeated itself often, and this very incident may be taken as a type of what is going on now in the domain of "higher criticism." There is many an obscurity in the Bible which has been the means of pre-erving precious truth.

3. *The ignoring of God's law brings certain and terrible consequences.* The kings and priests of Judah might do just as they chose, but if they did wrong their punishment was inevitable. So it is with us.

4. *God's word when first heard is liable to awaken alarm and fear—*for consciousness of sin is general.

5. *God's word when heard and explained brings peace—*for God longs for our good and not for our sorrow.

6. *Those awakened by God's word desire to know God's will.*

Lesson Word-Pictures.

Found—a book!

That which has so often made a change in men's lives, a book, has now been found! And Hilkiah the priest found it. Yes, going about the Lord's house one day, he sees a peculiar object in a dusky corner or up on a shelf, and he stops. He seizes it. What, a parchment roll? He takes it to the light. He dusts it. He unrolls it. He holds the Hebrew characters to his eyes. "What is that word," he exclaims.

Was the first word he found that sacred one "Jehovah?" He does not pronounce it. He reverently says, "This is the word of God!" He is thrilled with the excitement of this discovery. He cannot stay longer. He hurries away. It would seem as if, girding up his loins, he must have run. He finds Shaphan the scribe. He too must know about this wonderful discovery: Hilkiah holds up the roll. Panting, nigh breathless, he exclaims, "I have—found—the book—of the law—in the house of the Lord!"

What, found the book of the law!

O, priceless finding!

And now another man girds up his loins, seizes the ancient roll, and hurries away.

Such excitement!

Breathless, he arrives at the king's palace.

He tells Josiah that money has been gathered for the temple's repair, but he makes short work of this and tells something more important.

Holding up the old parchment scroll, Shaphan cries, as his eyes kindle, "Hilkiah the priest hath given me a book!"

What, the very law of the Lord!

How the king stares!

Shaphan must read.

And then, bending forward, the king listens as for his very life. Shaphan's hands tremble as he holds the scroll. His voice quivers. His heart beats hurriedly. It is as if those two men heard God speaking out of that musty roll.

But the king is tearing his robes.

Royal purple is slit as if worthless rags. Such terrible things as God declares against the children of Israel's dreadful sin! The king cannot longer wait. He must inquire of the Lord, now, this very day, this very hour, concerning these matters. Off go the messengers.

Huldah the prophetess is sitting alone in her chamber. A notable woman is she. The Lord speaks through her. Has he any message for her to-day?

She may be at the lattice.

She sees five men coming toward this the prophet-house. She names them over, "Hilkiah, Ahikam, Abdon, Shaphan, and Asaiah!"

They seem anxious.

They walk in haste.

One wrings his hands and another tears his robes.

"Trouble, trouble!" sighs Huldah.

And now they stand before her. They hold up the book. They tell about its finding. They relate the king's consternation. Is there for Josiah any word from the Lord?

And then, looking afar, she slowly, solemnly speaks as the Lord moves upon her. She sees evil coming upon Jerusalem because of the wickedness of the people. A blessing though shall be upon Josiah. She sees the king dying in peace, and gathered in peace to his fathers.

The five men receive the message.

They take the book of the law.

They hurry away.

They report to Josiah.

By Way of Illustration

A Bible found. About the year 1820 a number of persons were found in a few villages in India who had forsaken idolatry and who constantly refused to render to the Brahmins the customary honors. They were said to be remarkable for their

truthfulness and correctness of conduct. It was said that they had derived all their principles from a book which was carefully preserved in one of their villages. Some native Christians resolved to visit the sect of whom they had heard so many remarkable things. The singular book from which their principles were derived was exhibited to the visitors. It was much worn, and was preserved in a case of metal resembling brass. Whence it came no one could tell. On examination it was found to be a copy of the first edition of the Bengalee New Testament, printed at Serampore in 1800. This copy of a part of the sacred volume reformed twelve villages and opened the way for extensive missionary work.

Veres 19, 20, 21. "What should I do without my Bible?" said a poor old woman in London. "It was the guide of my youth, and it is the staff of my age. It wounded me, and it healed me; it condemned me, and it acquitted me. It has given me comfort in life and hope in death."

The king made practical use of the Scriptures. He read the Scriptures, repented, and was saved. "The Bible is God's chart for you to steer by, to keep you from the bottom of the sea, and to show you where the harbor is, and how to reach it without running on rocks or bars. If you have been reading it to gratify curiosity, or to overthrow or establish a sect, then stop. It is God's medicine-book. You are sick. You are mortally struck through with disease. There is no human remedy for your trouble. But here is God's medicine-book. If you read it for life, for growth in righteousness, then blessed is your reading; but if you read it for disputation, it is no more to you than Bacon's *Novum Organum* would be."—*Beecher*.

"The truth shall prevail." Wycliffe uttered these words in 1378 when summoned to a meeting of convocation at Blackfriars and forbidden to circulate the Scriptures. The prophecy is fulfilled. The house where the words were spoken is now occupied by the British Bible Society. The buildings of the Religious Tract Society of London stand upon the spot where Bibles were once publicly burned. Voltaire's house in Lausanne is now occupied by a depository of the American Bible Society. Copies of the Scriptures are daily being sold in Florence on the square where Savonarola was burned for preaching the repentance of the Gospel.

Golden Text. "A man once made an artificial bee, and thought no one could tell the difference between that and a real bee. But another man said he could show the difference. He put the two bees down on the table, and then put a drop of honey before them. The real bee went for the honey.

There are a great many artificial Christians and they don't want the word of God."—*Moody*.

"The most beautiful object in Windsor Castle is the thumb-worm and marked Bible which General Gordon had used for years, and was with him when he was killed at Khartoum, and has been presented by his sister to the queen. It now rests in a little cabinet in a hall through which every visitor to the castle must pass, and is a perpetual reminder of the value of one copy of the Bible to the devout Christian."—*Dr. J. M. Buckley*.

It was the custom of John Quincy Adams to read the Bible through every year by reading four or five chapters every morning immediately after rising from his bed.

"The Bible has been my daily study and contemplation from childhood. My style in language and thought is due to my early love of the Scriptures."—*Daniel Webster*.

"The most learned, acute, and diligent student cannot in the longest life obtain an entire knowledge of this one volume. The more deeply he works this mine, the richer and more abundant he finds the ore. There is but one book—the Bible."—*Sir Walter Scott*.

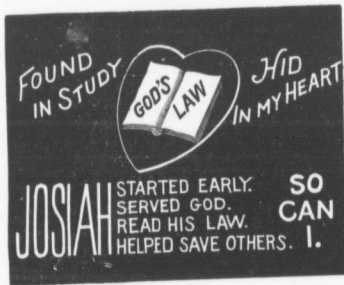
The Teachers' Meeting.

This lesson furnishes an interesting study in history and in human character. The story and its lessons. 1. *The discovery.* Our privilege is that we *have* what they *found*. 2. *The reading.* But they could only read what had been up to that date written—words of warning. We read words of promise and comfort. The law turned their attention to Mount Sinai; the Gospel turns ours to Mount Calvary. 3. *The alarm.* 4. *The inquiry.* We need not go to prophet or prophetic, but directly to the King's mercy-seat. The story of Captain Kidd's supposed treasure may be used as an illustration... How great may be the results when one young man consecrates himself to God... Take Josiah (his conversion and the thorough reform he made); Huldah (a woman whose fellowship with God was so intimate that to her was divinely committed the guidance of the king and nation); Hilkiah (the faithful priest of God); Shaphan (with a glance at his son and grandson). Beautiful character-studies.

References.

FOSTER'S CYCLOPEDIA. Prose, 653, 352, 372, 374, 381, 392, 401, 402, 406, 5224-5235, 6761-6828, 11616, 8344. Ver. 27: Prose, 1046, 1047, 979, 980, 973.

Blackboard.



An unread Bible is a lost Bible. A Bible read just so as to say you have read it is a lost Bible so far as finding out its truths is concerned. The Bible is found by devotional study, and a desire to know God's law and keep it. Its truths and promises may be then lost in your heart, and kept there growing richer, dearer, and more precious day by day. Lost or hidden from the world, but found by you. The law of the Lord was lost to the people either by design or carelessness and indifference, and thus it is lost out of our lives at this present day. Some people so neglect it that they forget there is such a book.

GOD'S LAW.

READ IT.
HEED IT.
RECEIVE IT.
BELIEVE IT.

Primary and Intermediate.

LESSON THOUGHT. *The Greatest Treasure.*

Introductory. [Let children name some of the children of the Bible. Print the names as they are spoken. Dwell a little upon the fact that God shows us in his book how ready and glad he is to use children in helping on his great work. Ask if some boy in the class is just eight years old. Tell that the lesson is about a boy just as old as this one, who had a great work to do.] Can you guess what his work was? Make a crown. Yes; he was a king. What boy-king did we hear about not long ago? This young king's name began with J, the same as the other. [Print "Josiah" in large letters. Tell that he lived a little more than six hundred years before Jesus came. It will help the children to understand this if you draw a line, divide it into four parts (with Noah at one end and Christ at the other), and show on the line about where Josiah came.]

Is Willie, here, old enough to seek God? He is just as old as Josiah was when he became king. [See what children think about seeking God early. Tell that Josiah did not have the word of God taught to him when a boy; he never even saw the

Scriptures until he was twenty-six years old. But he knew something about God, and when he was sixteen he began to seek him with all his heart. Teach that he was not too young at eight years to seek the Lord with all his heart; and tell the little boy's answer to the question, "How old should a child be to become a Christian?" "The younger the better." Sing "Come to Jesus, just now." Make a large heart. Print "Jesus" inside in as large letters as possible.] When the whole heart belongs to Jesus, for whom will we want to work? Yes; for Jesus. After Josiah gave his whole heart to God he began to work hard to get other people to do so too. What becomes of sin in the heart that is all given to Jesus? Yes; it is cast out. And such a heart wants to see sin cast out everywhere. Josiah began to break down the worship of idols and get people to worship the true God. Then he opened the Lord's house again and had it repaired. Where the men were busy making the temple clean they found a great treasure.

What is a treasure? Yes; something very nice and precious. [Let several children tell what they think is the most precious thing in the world. Tell that the greatest of all treasures was found in the temple that day and carried to Josiah.

Ask how many children have heard of Captain Kid. Tell the story briefly, and help the children to fancy the joy one would have in finding such a treasure.

But Josiah found a greater one. What could it be? Excite curiosity, and then say you will show what it looked like. Either draw a scroll on the board or show one that you have made of paper rolled to represent one. Some of the children will not know what this means. Show a Bible. Tell that the scroll was the Bible in Josiah's time. It was the word of God!



Tell why this is a treasure. Put the lesson-symbol on the board. Tell of a wretched home where no Bible is found. There are such homes in our city, or village, perhaps. There are many such homes in heathen lands. Can we do any thing about it? Tell what Josiah did. His heart was full of love for God. If our hearts are like his we will want to have God's word known and obeyed. Tell what we can do about it. Print:

- | | | |
|---------|---|--------------------------|
| 1. LOVE | } | GOD'S WORD. |
| READ | | |
| OBEDY | | |
| 2. WORK | } | THAT OTHERS MAY HAVE IT. |
| GIVE | | |
| PRAY | | |

OPTIONAL HYMNS.

Front all that dwell.
How precious is the book.

Wonderful words.
 Feast of blessing.
 Saviour, teach me.
 My youth is thine.
 Tell it out.

The Lesson Catechism.

[For the entire school.]

1. Who found a book of the law in the Lord's house? **Hilkiah the priest.**
2. What was he doing when he found it? **Overseeing the restoration of the temple.**
3. To whom did he give it? **To Shaphan the scribe.**
4. What did King Josiah do when he heard the words of the Lord? **He rent his clothes.**
5. To whom did they send for more light? **To Huldah the prophetess.**
6. What did God say about the people? **My**

wrath shall be poured out, and shall not be quenched.

7. What did God say about the king? Because his heart was tender, his eyes should not see all the evil.

CATECHISM QUESTION.

33. What do you mean by saying that God is infinite?

I mean that His nature and attributes are high above all understanding, and without any limit.

Canst thou by searching find out God? Job xi. 7.

His understanding is infinite. Psalm cxviii. 5.

1 Kings viii. 27; Job xxvi. 14; Psalm cxvii. 2; 1 Corinthians ii. 11.

B. C. 588.]

LESSON XII. CAPTIVITY OF JUDAH.

[June 21.]

GOLDEN TEXT. Come, and let us return unto the Lord. Hos. 6. 1.

Authorized Version.

2 Kings 25. 1-12. [Commit to memory verses 4-6.]

1 And it came to pass in the ninth year of his reign, in the tenth month, in the tenth day of the month, that Neb'u-chad-nez'zar king of Bab'y-lon came, he, and all his host, against Je-ru'sa-lem, and pitched against it; and they built forts against it round about.

2 And the city was besieged unto the eleventh year of king Zed'e-ki'ah.

3 And on the ninth day of the fourth month the famine prevailed in the city, and there was no bread for the people of the land.

4 And the city was broken up, and all the men of war fled by night by the way of the gate between two walls, which is by the king's garden: (now the Chal-dees' were against the city round about;) and the king went the way toward the plain.

5 And the army of the Chal-dees' pursued after the king, and overtook him in the plains of Jer'icho: and all his army was scattered from him.

6 So they took the king, and brought him up to the king of Bab'y-lon to Rib'l'ah; and they gave judgment upon him.

7 And they slew the sons of Zed'e-ki'ah before his eyes, and put out the eyes of Zed'e-ki'ah, and bound him with fetters of brass, and carried him to Bab'y-lon.

8 And in the fifth month, on the seventh day of the month, which is the nineteenth year of king Neb'u-chad-nez'zar king of Bab'y-lon, came Neb'u-zar-a'dan, captain of the guard, a servant of the king of Bab'y-lon, unto Je-ru'sa-lem:

9 And he burnt the house of the LORD, and the king's house, and all the houses of Je-ru'sa-lem, and every great man's house burnt he with fire.

Revised Version.

1 And it came to pass in the ninth year of his reign, in the tenth month, in the tenth day of the month, that Neb'u-chad-nez'zar king of Bab'y-lon came, he and all his army, against Je-ru'sa-lem, and encamp'd against it; and 2 they built forts against it round about. So the city was besieged unto the eleventh year of king

3 Zed'e-ki'ah. On the ninth day of the fourth month the famine was sore in the city, so that there was no bread for the people of the 4 land. Then a breach was made in the city, and all the men of war fled by night by the way

of the gate between the two walls, which was by the king's garden: now the Chal-deans were against the city round about; and the 5 king went by the way of the Ar'a-bah. But the army of the Chal-deans pursued after the king, and overtook him in the plains of Jer'icho:

6 and all his army was scattered from him. Then they took the king, and carried him up unto the king of Bab'y-lon to Rib'l'ah; and they gave

7 judgment upon him. And they slew the sons of Zed'e-ki'ah before his eyes, and put out the eyes of Zed'e-ki'ah, and bound him in fetters, and carried him to Bab'y-lon.

8 Now in the fifth month, on the seventh day of the month, which was the nineteenth year of king Neb'u-chad-nez'zar, king of Bab'y-lon, came Neb'u-zar-a'dan the captain of the guard, a servant of the king of Bab'y-lon, unto Je-ru'sa-lem:

9 and he burnt the house of the LORD, and the king's house; and all the houses of Je-ru'sa-lem, 10 even every great house, burnt he with fire. And

10 And all the army of the Chal-dees', that were with the captain of the guard, brake down the walls of Je-ru'sa-lem round about.

11 Now the rest of the people that were left in the city, and the fugitives that fell away to the king of Bab'y-lon, with the remnant of the multitude, did Neb'u-zar-a'dan the captain of the guard carry away.

12 But the captain of the guard left of the poor of the land to be vine-dressers and husbandmen.

all the army of the Chal-de'ans, that were with the captain of the guard, brake down the walls of Je-ru'sa-lem round about. And the residue of the people that were left in the city, and those that fell away, that fell to the king of Bab'y-lon, and the residue of the multitude, did Neb'u-zar-a'dan the captain of the guard carry away captive.

12 But the captain of the guard left the poorest of the land to be vine-dressers and husbandmen.

TIME.—B. C. 582. **PLACES.**—Jerusalem; Babylon; the plain of Jericho. **RULERS.**—Nebuchadnezzar, King of Babylon; Zedekiah, the vassal King of Judah. **DOCTRINAL SUGGESTION.**—The final result of impotence.

HOME READINGS.

- M.* Captivity of Judah. 2 Kings 25. 1-12.
Tu. Prophecy of destruction. Jer. 32. 26-33.
W. Sad result of sin. Lam. 1. 1-11.
Th. Long-suffering of God. 2 Chron. 36. 14-21.
F. The exile's song. Psa. 137.
S. A cry from captivity. Isa. 64.
S. Words of warning. Matt. 21. 33-44.

LESSON HYMNS.

No. 8, New Canadian Hymnal.

Jesus! the name high over all.

No. 13, New Canadian Hymnal.

I will sing of my Redeemer.

No. 11, New Canadian Hymnal.

Take the name of Jesus with you.

DOMINION HYMNAL

Hymns, Nos. 11, 23, 35.

QUESTIONS FOR SENIOR STUDENTS.

1. The City, v. 1-3.

What cause had Nebuchadnezzar to attack Jerusalem?

Recall any facts known to you concerning Nebuchadnezzar's life?

What was the character of King Zedekiah?

What prevailed on the ninth day of the fourth month?

What is told elsewhere of the horrors of this famine?

2. The King, v. 4-7.

What was the important event of the ninth day?

How did the king act when his enemies entered the city?

Where was he overtaken?

To what place was he taken for judgment?

For what crime was he tried?

What punishment did he suffer?

What political purpose underlay both of the items of this awful punishment?

3. The People, v. 8-12.

What was the name of the captain of the guard whom Nebuchadnezzar sent to Jerusalem?

What great buildings did he destroy?

What was the object of thus reducing to ruins the architectural glory of Jerusalem?

What is meant by "the rest of the people?"

What is meant by "the fugitives?"

Why were the poor left in the land to be vine-dressers and husbandmen?

Practical Teachings.

Where does this lesson teach—

1. That the lust of conquest begets trouble?
2. That when God means to punish a sinner no armor can avail to protect him?
3. That our sin will surely find us out?
4. That our misdeeds may bring others into temporal as well as eternal ruin?
5. That we should keep faith with unbelievers?

Hints for Home Study.

1. Find out in what regard Zedekiah had been perfidious to Nebuchadnezzar.
2. Find out in what sovereign he had trusted to defend him against Nebuchadnezzar.
3. Make a sketch-map of ancient Jerusalem, and mark the vicinity of the gate through which the Chaldeans entered, and the place of the king's flight, and draw a line through the city and toward the plain to indicate the line of the flight and the pursuit of the king.

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. The City, v. 1-3.

What city is here referred to?

Who laid siege to the city?

Who was then King of Judah? (Verse 1.)

At what time in his reign did the siege commence?

Until what time did it continue?

What finally caused the city's defeat?

At what date did this occur?

2. The King, v. 4-7.

Whither did the men of war go?
Which way did the king go?
Who followed in pursuit?
Where was the king captured?
Before whom was Zedekiah brought?
What was done to his sons?
What to the king himself?
How long was Zedekiah kept a prisoner? (See Jer. 52. 11.)

3. The People, v. 8-12.

Who came against Jerusalem a month later?
What ruin did he work in the city?
What was done to the city walls?
What was done with the people?
Who alone were left in the land?
To what decision ought sorrow to lead? (GOLDEN TEXT.)

Teachings of the Lesson.

Where in this lesson are we taught—

1. That God's judgments are sure?
2. That God's judgments are right?
3. That God's judgments are merciful?

Home Work for Young Bereans.

Ascertain for what crime Zedekiah was tried by the King of Babylon. Ascertain what special reason the King of Babylon had to put out the eyes of Zedekiah. Ascertain what special reason he had to kill his sons. Ascertain the name of the King of Babylon.

QUESTIONS FOR YOUNGER SCHOLARS.

Who was the last King of Judah? **Zedekiah.**
Who besieged Jerusalem during his reign? **Nebuchadnezzar.**

Of what great country was he king? **Babylon.**

How long did he besiege the city? **A year and a half.**

What did Zedekiah and his soldiers finally do? **They ran away by night.**

Who pursued them? **Nebuchadnezzar and his army.**

Who was taken prisoner? **Zedekiah.**
What was done with his sons? **They were killed.**

What was done to him? **His eyes were put out.**

To what city was he carried? **To Babylon.**
How was Jerusalem destroyed? **By fire.**

How were the walls destroyed? **They were broken down.**

What became of the people? **Many were killed.**

Where were the others carried? **To heathen lands, to be slaves.**

What did all this trouble prove? **That the Lord was angry with the people.**

Why was he angry with them? **Because they had forsaken him.**

Words With Little People.

FORSAKING GOD LEADS TO	}	DISASTER. DEATH. DESTRUCTION.	} WHICH WILL YOU CHOOSE?
FOLLOWING GOD LEADS TO	}	HOPE. HAPPINESS. HEAVEN.	

Whisper Motto.

"Be true to God."

General Statement.

The wicked Jehoiakim was slain—whether by his own people or by enemies is unknown—after a reign of eleven years. His son Jehoiachin succeeded to the throne, but sat upon it only a hundred days, for he was carried away captive by Nebuchadnezzar, and with him many of the nobles and best of the people. This was Nebuchadnezzar's second invasion of the land, B. C. 598. He placed upon the throne the uncle of the deposed king, who was the son of Josiah and the brother of Jehoiakim. He took the name of Zedekiah, "the righteousness of the Lord," a name which seemed to show a desire to reign justly. He took an oath of allegiance to the great King of Babylon, and, had he kept it, all might have been well. But in an evil hour he followed the counsels of the ambitious nobles around him, rejecting the advice of Jeremiah, and rebelled against Nebuchadnezzar. He aimed for independence, relying upon the hope of assistance from Egypt and from the smaller states around, all of which were restless under the Babylonian yoke. Having chosen his course he pursued it regardless of results. He threw Jeremiah into prison because of his opposition to his policy; he compelled the people to endure heavy burdens of taxation; and he prepared to defend his capital against the Chaldeans. But all was in vain, Jerusalem's hour had come. The city was besieged by the Chaldean armies for more than a year, while within its walls the people starved and princes gave their gold for a crust of bread. "At last, after sixteen dreadful months, the catastrophe came. It was on the ninth day of the fourth month, about the middle of July, at midnight, that the breach in the stout and venerable walls was effected. Passing in through the breach, they made their way to the center of the city, and for the first time the temple was entered by a hostile force."—*C. R. Barnes, D.D.* Zedekiah tried to escape, but he was seized and taken before King Nebuchadnezzar. His children were slain in his sight, his eyes were put out, and in blindness he was sent to prison in Babylon. Thus fell the throne of David, which had stood with varying fortunes for four hundred and fifty years.

EXPLANATORY AND PRACTICAL NOTES.

Verse 1. In the ninth year. Zedekiah, the last King of Judah, began to reign in 598 B. C., so that the final siege of Jerusalem, which is here referred to, began in 590 B. C. **Tenth month.** Geikie gives the date of the investment, December 10, 591 B. C. This would make its fall take place in 588, instead of 587. **Nebuchadnezzar.** He was the son of Nabopolassar, the founder of the Babylonian Empire, and began to reign about 604 B. C. He was a great conqueror, and a great builder. Nearly all the bricks found at Babylon bear his name. He conquered the lands from the Tigris to the Mediterranean; but his empire passed away soon after his death. **Babylon.** See note on verse 8, below. **And all his host.** Twice before had the stern Chaldean soldiers stood around Jerusalem, once in the reign of Jehoiakim, when Daniel and his friends were carried away; again when the young King Jehoiachin was taken to Babylon. **Against Jerusalem.** The cause of their invasion was the rebellion of Zedekiah, who had aimed to become independent of the great king at Babylon. **Built forts.** Towers for attack, from which the besiegers could hurl their missiles into the city. They were sometimes placed upon wheels and pushed up close to the walls.

2. Unto the eleventh year. The siege lasted for sixteen or seventeen months, though it was interrupted for a time while the Chaldean army was called away to repel an attack of Hophra, or Apries, the King of Egypt. The Jews rejoiced, thinking that they were now freed from their enemies. But the Egyptians were repelled and the Chaldeans returned to press the siege with greater vigor.

3. Fourth month. This date is wanting in the text, and is supplied from the parallel account in Jer. 52. **The famine prevailed.** Fearful pictures of the famine are given in the prophecy and Lamentations of Jeremiah. Nobles, delicately brought up, were staggering through the streets and digging with skeleton fingers in dung-heaps for a morsel of food. Mothers boiled and devoured the flesh of their own children. From the want of food and the unburied corpses of the dead a pestilence was engendered which swept away multitudes. **The people of the land.** The city was crowded with refugees, who had sought its walls for safety from the Chaldeans. (1) *See what are the wages which Satan gives to those who serve him.* (2) *There is a hunger of the soul which leads to a worse fate than hunger of the body.*

4. The city was broken up. A breach was effected in the walls, through which besiegers poured in, and penetrated to the heart of the city, while the princes of Nebuchadnezzar took their seats in state at the entrance of the deserted temple.

The men of war fled. Zedekiah, his family, and a few soldiers escaped by night on the side opposite to that by which the Chaldeans had entered. **Between two walls.** Probably those on the east and west of the Tyropœon valley. **By the king's garden.** This may have been in the district known as Ophel, south of the temple. **Toward the plain.** His aim was to reach the Jordan valley near Jericho, and escape to the mountains of Gilead on the east of the river. (3) *Those who place themselves under God's care are safer than behind hosts of men.*

5. Pursued. The alarm was given, and detachments were sent by the only two roads over which the king might escape. **Overtook him.** Josephus says that the king was recognized and betrayed to the Chaldeans by some Jewish deserters. **Plains of Jericho.** At the widest part of the Jordan valley, near the Dead Sea. **Army were scattered.** "Save himself who can," said Napoleon after the battle of Waterloo. Each man looked after his own safety, leaving the king to his enemies. (4) *The wicked are selfish and care for themselves alone.*

6. They took the king. The Chaldeans at last seized their prey. **To Riblah.** A city in the valley of Lebanon, thirty-five miles north of Baalbec and ten days' journey from Jerusalem. With what misery did Zedekiah travel up the steep hills toward his doom! **They gave judgment.** Josephus relates that Nebuchadnezzar reproached Zedekiah bitterly for his ingratitude and perjury to his promise, and then gave him his cruel sentence. (5) *Sin is sure to find out the sinner.* (6) *God uses the cruelty of one wicked man to punish the sins of another.*

7. Slew the sons. The last glance of the hapless king was cast upon his own children; slaughtered for his crimes. (7) *So now the innocent children of the drunkard and the wrong-doer are the heaviest sufferers by their sins.* **Put out the eyes.** Probably by piercing them with javelins; perhaps by the hand of Nebuchadnezzar himself, as monuments show to have been the custom of Assyrian kings. **Bound him.** From Ezek. 19. 9 (Revised Version), it has been supposed that he was dragged by a hook through his lips and placed in a cage, just as may be seen on the Ninevite bass-reliefs. **Carried him to Babylon.** Jeremiah had prophesied (32. 4) that Zedekiah should see and speak with the King of Babylon; Ezekiel had predicted (12. 13) that he should be brought to Babylon and die there, but should not see it; and both predictions were fulfilled. He died in prison, but his obsequies were celebrated with the honors befitting a king (Jer. 34. 4, 5). (8) *God, who fulfills his warnings, is equally sure to keep all his promises.*

8. In the fifth month. After its capture the city stood a month awaiting orders from Nebuchadnezzar. **Nineteenth year.** As Zedekiah was no longer king, the date is given from the accession of Nebuchadnezzar, which was in 604 or 605 B. C. **Babylon.** One of the most ancient cities of the world, founded by Ninrod, and standing on both sides of the river Euphrates. For many centuries it was overshadowed by and subject to the younger city of Nineveh, but became independent about B. C. 625, and soon supplanted its rival in the empire of the East. Under Nebuchadnezzar it rose to vast size and great beauty. It was surrounded by walls three hundred and fifty feet high, eighty-seven feet thick, pierced by one hundred gates. Within it were the Temple of Bel and the famous hanging gardens on an artificial hill commanding a view of the entire city. It was captured by Cyrus B. C. 538, and again by Darius Hystaspes, who despoiled it, after which it gradually sank into ruin, and has long been unoccupied. **Nebuzar-dan, captain of the guard.** Literally, "Chief of the executioners." He was the officer to whom was intrusted the destruction of the city.

9, 10. Burnt the house of the Lord. The temple, which had been standing for more than four hundred years. **The king's house.** This probably stood near the temple, perhaps on

its southern side. **All the houses.** The Revised Version reads, "All the houses of Jerusalem, even every man's house." They destroyed all the houses that were of any importance. **Brake down the walls.** The reason for this destruction was partly to revenge upon the Jews their rebellion, partly to make safe and sure the frontier of the empire toward Egypt by leaving no strongholds to be held by enemies.

11. The rest of the people. All except the poorest and meanest, who were not considered worth carrying into captivity. **The fugitives that fell away.** There was a party among the Jews who favored the Chaldeans, seeing that opposition was useless. These and others had deserted to Nebuchadnezzar during the siege. **Carry away.** To Babylon, a journey of nearly twelve hundred miles.

12. Left of the poor. There was still a large population of the poorer class, increased after the departure of the Chaldeans by those who had escaped and been in hiding. **To be vine-dressers and husbandmen.** Farm lands were assigned to them (Jer. 39. 10) and they were placed under the rule of Gedaliah, a friend of Jeremiah, and a grandson of this Shaphan, who had aided in the reforms of Josiah. (9) *Often more than men realize it is well to be poor and obscure.*

CAMBRIDGE NOTES.

The calmness of the historian describing the tragedy of fallen Jerusalem reminds us of the yet more wonderful self-restraint of evangelists telling the story of the cross. What the historian and his countrymen felt may be seen throbbing in the passionate outbursts of many Psalms, of the dirge "Lamentations" of the prophet of sorrow who suffered through the awful siege, or of his exiled comrade who saw in vision the successive stages of that woe from the distant banks of Chebar. All who wish to realize the catastrophe should read the magnificent chapter in Stanley's *Jewish Church* (vol ii), where the contemporary aspect of the whole is presented with the most vivid truthfulness. Many things have happened since the accession of the good king whose degenerate sons we see passing like phantom monarchs over the scene. Nineveh has sunk forever in the whirlpool of nations, leaving scarcely a bubble to mark her fate, except the exultant triumph of the prophet Nahum. Pharaoh-Necho has marched from the overthrow of Josiah to receive from Nebuchadnezzar at Carchemish a defeat which blotted out Egypt as an Asiatic power. In Judah Shallum ascended his father's throne, taking the new name Jehoahaz. Taken into captivity by Necho in his retreat, he made way for his elder brother Eliakim, whom Necho set up in the vain hope that a vassal King of Judah might be maintained against the victorious Baby-

lonians. He, too, as a kind of charm, took a new name, Jehoiakim, but Jehovah was in nothing of him but his name. His headstrong folly and wickedness were denounced by Jeremiah in the written prophecy which the king burned, and he died under an awful curse. His son Jehoiachin was taken away to Babylon after a three months' reign, and the weak but not ill-meaning Zedekiah (Jehovah's righteousness), the last son of Josiah, was raised to the throne, his old name Mattaniah being changed perhaps in reference to Jeremiah's prophecy (23. 6). The flower of the nation had already been taken away (Jer. 24). The worthless nobles left behind forced the king to break his oath to Nebuchadnezzar, and the crash came when David's last successor had reigned ten years.

Verse 1. The last chapter of the Book of Jeremiah contains this narrative in a better textual condition (referred to as "Jer." below). The chronicler substitutes a commendous account with reflections on the causes of the disaster. **Ninth.** We may suppose that Zedekiah's refusal to pay tribute was some time earlier. Note the minuteness with which this dark day is chronicled. It was kept as a fast by the later Jews, and is kept to this day. **Month.** Tebet; that is, December to January. **Nebuchadrezzar** (so Jer.). "Nabu-kuduri-ussur," the greatest of Babylonian kings, appears first in the campaign against Necho, when he commanded

the army instead of his aged father Nabu-pai-utsur. The name of the god Nebo, prominent in so many Babylonian titles, is interesting to us as a cognate of the Hebrew *nabi*, "prophet," for Nebo is represented as the Hermes of that pantleion, the "spokesman" of the gods, just as the prophet was "spokesman" of God to man. Nebuchadnezzar succeeded his father in 605 B. C., while still occupied with Necho's chastisement, and he reigned forty-three years, raising the power of Babylon to its highest summit. He took Jerusalem (verse 2) in B. C. 586. Seven years before Zedekiah had gone on an embassy to Babylon (Jer. 51. 59); but not long after this he had been tempted by the proposed league against Nebuchadnezzar (Jer. 27. 3), of whose success he was assured by the false prophet Hananiah (28. 1, *sq.*) **Forts.** Perhaps more probably a stockade (*Theutus*).

2. We learn from Jeremiah (chap. 34. 7; 37. 5, *sq.*) that the enemy were largely engaged in reducing the towns of Judah, as Sennacherib had done; moreover, a feeble diversion had been attempted by Pharaoh, which caused the siege to be raised for a short time. During this interval Jeremiah attempted to go home to Anathoth, but was arrested as a deserter. The extraordinary strength of the fortifications of the city naturally prolonged the siege.

3. Fourth. Supplied from Jeremiah. The month was Tammuz; that is, June to July. **Famine.** Comp. Jer. 37. 21.

4. Jer. 39. 2-7, gives a fuller account. **Breach.** With battering-rams, such as are frequently depicted on the monuments. The entrance was apparently effected through the north wall. **Gate.** Comp. Neh. 2. 14. It was close to the Pool of Siloam, leading down to the Kidron valley on the south-east. **Arabah.** The Jordan valley. Like David fleeing from Absalom, Zedekiah tried to put the river between him and his enemies. In the will and trackless hill-country beyond Jordan he would be safe. He seems to have fled almost alone.

6. Riblah. On the Orontes, north of Damascus. The route from Jerusalem to Babylon went northward so far in order to avoid the Syrian desert, which would have been much nearer in actual distance. The conqueror tarried on the way till his officers should finish this trifling war and bring him the captives. "Riblah in the land of Hamath" is the reading of Jeremiah. **They gave.** Jeremiah in both places reads "he gave," and this is probably the right reading here, being supported by the LXX. and Vulgate. The "judgment" which Nebuchadnezzar "spoke to him" (see margin) had reference mainly to the broken oath. Jews have so often inclined to treat obligations to Gentiles as matters of indifference, that it is striking to notice how emphatically it is condemned in Scripture,

alike by priestly writer (2 Chron. 36. 15) and prophet (Ezek. 17. 11-21).

7. This does not seem to have been merely wanton cruelty; there were left thus no claimants to the throne, and Zedekiah's last sight was that which deprived him of any hope of a successor. Not of his line should be born that true Son of David, the incarnate "Righteousness of Jehovah." The punishment of putting out the eyes was extremely common among these cruel people, as their monuments abundantly show. The comparison of Jeremiah's and Ezekiel's prediction of the king's doom (Jer. 34. 3; Ezek. 12. 13) is very striking; he should see Nebuchadnezzar, but not Babylon, though he should die there. **Babylon.** Jeremiah adds, "And put him in prison till the day of his death." The LXX. here write "in a mill-house," the phrase they used in the story of Samson, of which this reminded them. Compare the vivid parable of Ezek. 19. 9. Zedekiah evidently did not outlive Nebuchadnezzar, whose son Evil-merodach (B. C. 562) set Jehoiachin free.

8. Month. Ab (July to August). The memorial fast of the Jews begins on the evening of the ninth day, so the evidence for "tenth day" (LXX., one text, and Jer.) is strong. **Nebuzar-adan.** The campaign seems to have been mainly left in the hands of this capable and (for a Babylonian) not inhumane officer, the king himself only inaugurating the siege. This treatment of Jeremiah (see chap. 39. 11-14; 40. 1-6) was in striking contrast with the cruelty practiced on the prophet by his countrymen. He not only favored the counselor of submission, as he might have rewarded a mere traitor who had helped the conqueror, but recognized that Jeremiah had played a part so intensely repugnant to a true patriot out of a higher patriotism that was inspired of God. The name of his office, literally, "chief of the executioners," is found first in Gen. 37. 36; the case of Beniah (1 Kings 2) shows that the highest military officer had occasionally to perform the function which had originated the title. It is possible that up to this time only the lower city had been taken, the temple and citadel still defying capture. **A servant of.** Jeremiah, "that stood before," which is supported by the LXX. here.

9. The text does not seem to be sound, but there is no important point in question. Evidently many of the poorer houses were left. The chronicler says the "palaces" were destroyed.

10. The words "the poorest sort of the people," to be added from Jeremiah, belong there very probably to this verse, not the next; the proletariat of the Jews were impressed by the Chaldean army to help in demolishing their own walls. This is made probable by the otherwise rather unnecessary mention of the "army."

11. Residue. That is, the survivors belonging to the classes above the "poor," who have just

been mentioned. **Fell away.** Deserted. It must be remembered that Jeremiah had declared it to be Jehovah's will that they should make their submission to the Babylonians. **Multitude.** Read "artificers," the probable meaning of the word in Jeremiah. See Jer. 52. 15, Revised Version, margin. The best of the artisans were taken away with Jehoiachin (chap. 24. 14).

12. See Jer. 39. 10. That these were a very numerous body appears from the account in Jeremiah (52. 28-30) of the captives taken away. Even allowing for slaughter during the siege, the proportion of the population left must have been very large. The selfish greed of the rich had, as in Israel (see last month's notes), created an enormous class of sheer paupers. Endowed with lands by Nebuchadnezzar, they might have formed a regenerate Judah under Gedaliah's wise rule, but the selfish ambition of the pretender Ishmael blasted this last remaining hope. Despite one more Cassandra-like protest from Jeremiah, the remnant fled to new trouble in Egypt, and the land was left to "keep her Sabbaths." So end the annals of the kingdoms.

The Lesson Council.

Question 3. *What were the benefits to the Jews of the seven years of captivity?*

1. A closer walk with God. We refuse to be deprived of things by the hands of others that under other circumstances we voluntarily relinquish. Judah had abandoned God before the catastrophe, but when oppression came the people refused to be coerced into idolatry. 2. An appreciation of the laws of Moses. This bound them together in a strange land. 3. An increased yearning for the promised days of the Messiah, a yearning that gave significance to the predictions of Daniel, Obadiah, Ezekiel, Zechariah, and Malachi. 4. An intense patriotism that burned brighter than ever before. 5. Hardship developed latent heroism and ability—Ezra, Esther, Zerubbabel. 6. By the destruction of the temple and the symbols of worship Judah learned to distinguish between religion and the forms in which it is expressed. 7. By the return of only the most intense Jews, the most enthusiastic, patriotic, and religious preparation was made for the coming flower of the Abrahamic seed—the Son of man.—*Rev. J. M. Durrell.*

1. National unity was restored, tribal divisions lost; Judah and Benjamin alone remained, with whom all returning Israelites were united. 2. The nation was sifted and purified. Idolaters were destroyed and only true worshipers of God returned to Judea. 3. Idolatry was completely overthrown. No tendency to idol-worship remained. 4. The canon of Scripture was corrected and completed to date. 5. A collected literature and a religious education. 6. Israel, before a monarchy, now be-

came more distinctively a church. 7. A purer temple service was restored.—*S. N. Fellows, D.D.*

If, as is supposed, the synagogue system of worship was established during the captivity, this must have been a great blessing, in that it gave all the people an opportunity to listen to the reading and exposition of the law. The captivity brought the Jews into contact with a new form of civilization which broadened their modes of thought along religious, philosophical, and social lines. Whatever were the influences at work, from the time of their sojourn in Babylonia the chosen people were bitterly opposed to idolatry in every form and were correspondingly attached to the religion of their fathers.—*Rev. William Eakins.*

Analytical and Biblical Outline.

God's Discipline.

I. BY ENEMIES.

King of Babylon came. v. 1.

"Nebuchadnezzar my servant." Jer. 25. 9.

"The beginning of sorrows." Matt. 24. 8.

II. BY WANT.

The famine prevailed. v. 3.

"Children ask bread." Lam. 4. 4.

"Not live by bread only." Deut. 8. 3.

III. BY DEFEAT.

The city was broken up. v. 4.

"The city sit solitary." Lam. 1. 1.

"O Jerusalem, Jerusalem!" Matt. 23. 37, 38.

IV. BY SORROW.

Slew the sons. v. 7.

"Seed of the wicked... cut off." Psa. 37. 28.

"Hath torn... will heal." Hos. 6. 1.

V. BY SUFFERING.

Put out the eyes. v. 7.

"No peace... to the wicked." Isa. 48. 22.

"Blinded... which believe not." 2 Cor. 4. 4.

VI. BY CAPTIVITY.

The rest... carry away. v. 11.

"By the rivers of Babylon." Psa. 137. 1.

"Servant of sin." John 8. 34.

Thoughts for Young People.

The Lessons of the Captivity.

1. *The result of sin.* The Jewish captivity was the direct result of sin, and the lesson of all history is that national wrong is followed by national woe. The only safety of our country is in its righteousness.

2. *The result of following evil counsel.* We see in the last King of Judah, as we saw in the first, these baneful results. If Zedekiah had been wise, and had followed the advice of Jeremiah, he might have lived in honor.

3. *Even God's people are forsaken when they for-*

ake God. To have the name of God's people will not save those who are unfaithful.

4. Rank and greatness have their perils from which a lowly position is free. What poor vine-dresser in Judah would have changed places with the blinded and captive king?

5. Even the darkest cloud has a silver lining. The captivity was after all the means of Israel's new life and new faithfulness. Out of those captives God called forth a new nation.

Lesson Word-Pictures.

Come up to the top of Jerusalem's walls and look off. Many others have ascended with you and are also looking away. Do you see that suspiciously black mass over in the north? It grows, spreads out, advances like a flood and pours all about Jerusalem. What a clamor comes with it—the shouting of men, the neighing of horses, the clash of arms, the rolling of chariot-wheels! It is the dreaded army of Babylon's king. On every hill, yes, through the valleys, is drawn out a girdle of violence and wrath inclosing and confining Jerusalem.

"Ha-ha!" laugh the Jews near you. "We are strong. Look at our stout gates, our heavy walls. Ha-ha! We have friends, too, in our weapons."

Yes, rock-planted, rock-built Jerusalem is strong, and in sword and bow and engines of war the Jew has friends. Ah! there is one friend lacking. Go up to the temple. No fire smokes from its altars. No song of worship trembles in the morning or evening air. Zion's courts are forsaken, despised, polluted. God is far off. Far off? Yes, as Jerusalem's friend, but, O, so nigh as Jerusalem's judge! The rocky city is his judgment-seat, and the Jew knows it not. The siege goes on.

The enemy build forts round about the city. Still the Jew on the wall laughs, "Ha-ha! who cares for the enemy? Our towers are higher! Ha-ha!"

But one day there comes to Jerusalem an enemy that all care for. No one sees the shadow of any approach. No one hears any voice. No one feels any hostile touch. Unseen he stalks through the crowded streets. No door opens to him, and none cry, "Come in, thou Guest of Jerusalem!" and yet he enters every home. Wherever he goes people weaken, grow pale and thin and gaunt, and die. His name is Hunger, and Hunger conquers. One black night Jerusalem's gates are madly assaulted, but assailed from within. With a groan the rusty gates fall back, and there is a savage rush out of Jerusalem. Men are in mad haste to get away from the grim enemy within. All the men of war and the king himself are fleeing. They drive along the old road to Jericho. Faster now, for Babylon's hosts are after them. On the green plains of Jericho Zede-

kiah is captured. His men of war are scattered like chaff before the thresher's flail in harvest-time. There is no running now, but a leisurely, sad going toward Babylon. And what ingeniously cruel punishment awaits him! They are about to put out his eyes. What shall be the last thing he looks upon? The beautiful sky, the green plain, with its sweet brilliant flowers, and the strong river flowing through all? Not that, not that, but the butchery of his young sons; and then, in the torturer's hands, the poor king is made blind forever!

And other torturers are at work, too, in Jerusalem. They are putting out the city's eyes. They are humbling its high towers and rolling the stones down into the valley. They rush about, torch in hand. They fire the once happy homes. They make ashes of the king's house. They set the torch to the house of the very King of Kings!

Jerusalem at last is as helpless as that poor, blinded king in fetters of brass up in Babylon.

Come up now to Jerusalem's walls and look off again! There is once more a dark object on the northern landscape. It is not an enemy approaching, but a conqueror leaving; at his heels a miserable, fettered crowd of unhappy captives, sobbing and hobbling toward the long land of exile. No sound now of any Jew sneering at an enemy, but the warm, gray ashes spatter, while over the temple's broken walls hangs, like a sackcloth, a blackening cloud of smoke. To-night the jackals will prowl through the silent streets, and the doors will cowl at the gates ever open and that no watchman will close for many a long day. Smoldering fires glare amid the temple's ruins, but none flash upon its altars. The great day of the Lord has set in. Day of doom, day of judgment!

By Way of Illustration.

"Pursued after the king, and overtook him."

The king was almost saved, but lost.

In the year 1870 eleven men ascended Mount Blanc. Darkness came down upon them and they lost their way. When the morning dawned the whole party had perished, and were found five steps from a place of shelter. O, how near they were! Five steps would have saved them. Friends, you are lost, but one step will save you. Will you not take it ere the night falls and you perish?

Verse 6-11. If the punishment seems severe we must remember that Judah had been warned again and again.

A number of persons employed by a large manufacturing company in Connecticut have been discharged because they are unable to read and write. Some of them have been in the employ of the company a long time, and it is stated they are able to perform efficiently the duties required of them, although they are ignorant of reading and writing.

The company has been charged with harshness in discharging these people, and until all the circumstances were known there appeared to be grounds for the charge.

It appears, however, that a year ago the company advertised that after a lapse of one year from no person could be retained by the corporation who could not read and write, and those who were deficient in these branches were given an opportunity to learn by the establishment of night-schools, with competent instructors. It thus appears that the discharged persons might have continued in the services if they had availed themselves of the facilities provided for them, and therefore have only themselves to blame for losing their situations. In a far more important matter, "how shall we escape, if we neglect so great salvation?"

Golden Text. The captivity was a blessing. The remnant of Judah, chastened by affliction, came back to rebuild Jerusalem.

"A quarryman goes down into the excavation, and with strong machinery bores into the rock. The rock says: 'What is that for?' He puts powder in. There is a thundering crash. The rock says: 'Why, the whole mountain is going to pieces.' It is taken into the artist's studio. It says: 'Well, now I have got into a good, warm, comfortable place at last.' But the sculptor takes the chisel and mallet, and he digs for the eyes and he cuts for the mouth, and he rubs it with sand-paper, until the rock says: 'When will this torture be ended?' A sheet is thrown over it. It stands in darkness. After awhile the covering is removed. It stands in the sunlight, in the presence of ten thousand applauding people, as they greet the statue of the conqueror. 'Ah!' says the statue, 'this is better than being down in the quarry.' So God finds a man down in the quarry of ignorance and sin. How to get him up? He must be bored and chiseled and scoured, and stand some time in the darkness. But after a time the mantle of affliction will fall off, and his soul will be greeted by the one hundred and forty-four thousand and the thousand of thousands, as more than conqueror."—*Talmage*.

The Teachers' Meeting.

In connection with this lesson it might be well to review the names of all the twenty kings of Judah. Write their initials and have them repeated, if there be time for a preliminary lesson: R., A., A., J., J., A., Qu. Ath., J., A., U., J., A., H., M., A., J., J., J., J., Z.... Draw a map; locate Babylon, Riblah, Jerusalem; show the route of Nebuchadnezzar's march, and that of the captives, to Babylon.... Show the immediate crimes of Zedekiah, leading to his dethronement and captivity: 1. Ambition. 2. Following evil counsel. 3. Falsehood. 4. Distrust of God.... Show the results of sin in this life: War, want, destruction, failure, sorrow,

darkness, bondage.... Do not fail to notice that the innocent children of Zedekiah suffered for his crimes, and illustrate the same principle now.... The judgment of Zedekiah a type of another judgment to come.... Tell about another Jerusalem, the city of God, which shall never be destroyed and of which we may all be citizens.

References.

FREEMAN'S HAND-BOOK. Ver. 1: "Forts," 565. Ver. 4: Fortified cities, 366. Ver. 7: Prisoners blinded; fetters, 360. Ver. 8: The captain of the guard, 71. Ver. 11: Deportation of captives, 352. FOSTER'S CYCLOPEDIA. PROSE, 5000, 5001, 11436, 7913, 7506-7545, 7920, 1070, 1073, 1051, 7916, 7997, 9959, 1389-1401, 6029, 6034, 12233.

Primary and Intermediate.

LESSON THOUGHT. Sent Away from God.

Introduce the lesson by story of little Mary, who asked her mamma what was done with bad folks when they died. "God can't have bad folks with him, you know," mamma said. "O, yes!" said Mary, "he has to send them away to a dark place, where they can think about their sins, don't he?"

Lesson Plan. 1. To talk about blindness and captivity. 2. To show how we may be blinded and led captive. 3. To teach the way we may be made and kept free.

1. Let all who can see raise their hands. Are there children in the world who cannot see? [Get information before coming to the class concerning some asylum for the blind in the vicinity. The children will be deeply interested to hear of blind persons as individuals instead of a class.] Tell the children to put their hands over their eyes, and keep them there while you count one hundred aloud. It will seem a long time to the little ones, but tell them that for less than one minute they have been in darkness, while the blind are in the dark all the minutes, all the hours, and all the years.

Ask some boy to come forward and "play prisoner." Choose a child whose imagination is not very active. Tie his hands behind him, and tell how the people of Judah were bound and carried away from their homes to be prisoners in a strange land. What for? They had disobeyed God, and had kept on doing it, though God told them that he would have to punish them. Make a number of little squares to indicate a city; outside many dots placed in order to indicate an army coming to take the city. The people were worshipping idols again, and God sent the army to take them away captive so they would learn that he could not let them go on sinning. Make a good many dots, or straight marks, leading away from the city, to indicate the prisoners being taken away—one taller than the others to stand for King Zedekiah. Tell how his

eyes were put out and he was put into a prison to die.

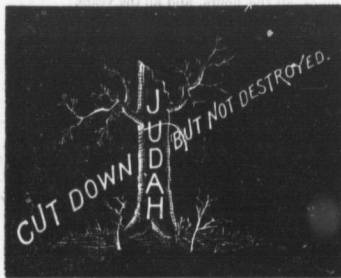
2. Make a large ornamental S, with a snake's head and tail, if you will. What caused this blindness and captivity? Teach that sin is just the same that it was when Judah was taken captive. Little boys and girls are in danger now of blindness and captivity as truly as the people of Judah were so long ago. Let children help tell what some of the idols are which keep us away from God. Print on the board "Fine Clothes," "Good Times," "Play," "Self-will," etc. The Jews did not want God, and so put something in his place. If we do not want God we shall put something in his place, and that will be an idol. Then God will have to punish us as he did the Jews, by sending us away from him. How sad that is—to be sent away from God!



3. Make links of a chain, not very heavy. Tell that the king was bound, and so were his people. This is what made the chain: Print "Disobedience" in strong letters, so that the chain-links will pass through the word. Teach that if we disobey, we, too, shall be bound and carried away captive! Show that the chain "Disobedience" binds to Satan. But there is another kind of chain which binds to God. Print "Obedience," links of chain passing through the word.

May be some child here is a captive already. Ill-temper, falsehood, pride, vanity, etc., are all Satan's chains. Jesus can break them. Will he do it? Yes; if we ask him. We can ask him now. But when we have asked him we must not go on in our old way. We must try to remember and obey. Jesus will make us free, and we must help him to keep us free by obeying him. Sing "Jesus, keep me near the cross."

Blackboard.



On the board is seen a tree with all its branches cut off except a few feeble ones. The tree has been cut down until nothing is left but a seemingly life-

less trunk. What name is written on the trunk? Judah. This remnant of a tree must represent Judah, and so it does. A faulty tree is sometimes trimmed and cut away until it seems as though it would be utterly destroyed, but after a while new branches grow out, and fresh leaves appear, and the tree is better than ever. God dealt somewhat with Judah after this fashion. He warned them by lesser evils. His prophets entreated them to turn to God, but they were unheeded, until finally it seems that there was nothing else to do but to cut off the people from their sins; so the nation was cut down, but not utterly destroyed. God is slow to anger, and plenteous in mercy, but the way of the transgressor is hard.

OPTIONAL HYMNS.

'Tis known in earth.
I am trusting, Lord.
Look up.
Jesus, my portion.
O happy day.
Guide me, O thou great Jehovah.
Saviour, who thy flock.
To the work.

The Lesson Catechism.

[For the entire school.]

1. What terror surrounded Jerusalem? **A Chaldean army.**
2. What horror was inclosed within its walls? **Famine.**
3. How did the Chaldeans enter the city? **By breaking down the walls.**
4. Where was the flying monarch overtaken? **In the plains of Jericho.**
5. What awful punishment was meted out to him? **His sons were slain before his eyes, and he was blinded.**

CATECHISM QUESTION.

34. Are there more gods than one?
There is one God only, the living and true God.
35. How many persons are there in the Godhead?
In the Godhead there are Three Persons, the Father, the Son, and the Holy Ghost; and these Three are one God.

Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost. **Matthew xxviii. 19.**

SECOND QUARTERLY REVIEW.

June 28.

HOME READINGS.

- M.* Saved from famine. 2 Kings 7. 1-11.
Tu. Nineveh brought to repentance. Jon. 3. 1-10.
W. Israel often reproved. Amos 4. 4-13.
Th. Sin the cause of sorrow. Hos. 10. 1-12.
F. Captivity of Israel. 2 Kings 17. 6-18.
S. Hezekiah the good king. 2 Chron. 29. 1-11.
S. The book of the law found. 2 Chron. 34. 14-28.

REVIEW SERVICE FOR SENIOR STUDENTS.

DIRECTIONS FOR STUDY.

- Write out the titles of the lessons of the quarter, and read each lesson afresh.
- If you have not already committed to memory the GOLDEN TEXT and the Outline and the Doctrinal Suggestion of each lesson, do so now.
- What is the earliest date, and what the latest, in this series of lessons?
- Which of the lessons of this quarter are prophecies, and how many are historic?
- Which of the lessons of this quarter relate to the kingdom of Israel?
- Which relate to foreign nations?
- Which relate to the kingdom of Judah?
- What three kings of Judah were reformers, and revived the services of the temple?
- How many years after the captivity of Israel was Judah taken into captivity?
- What was the name of the last King of Israel?
- What was the name of the last King of Judah?
- What prophet was sent to preach repentance to a wicked city?
- Name four great captains frequently mentioned in the history of these times.
- What was the name of the great Babylonian conqueror who devastated Judah?
- What was the name of the monarch who began the final siege of Samaria?
- To what usurping king did that capital city surrender?
- What army was frightened by a supernatural noise?
- What reformer was guilty of perfidy and cruelty in his reforms?
- What was the character of the two great idolatries to which the Israelites fell away?
- What city repented in sackcloth and ashes on the preaching of a Hebrew prophet?
- What was the name of the shepherd who was sent from his rustic home in Judah to the courts of Jerusalem to prophesy God's wrath against that northern kingdom?
- What vision did that shepherd-prophet see?

23. To what remote places did the Assyrian conqueror take the captive Israelites?

24. What king was hidden in his boyhood in the temple?

25. To what king was brought a lost book of the law of the Lord?

26. What king saw his sons slain by his enemy, and then had his eyes put out?

27. What lessons are indicated by the following symbols:

A false priest in a white garment.

A great storm, and a frightened crew.

A king speaking to a crowd of priests.

A leper with a bag of gold on his shoulder.

A lonely prophet walking erect through a crowded city, denouncing its overthrow.

28. Repeat the names of places prominently mentioned in these lessons.

29. Repeat the names of persons prominently mentioned in these lessons.

REVIEW SCHEME FOR INTERMEDIATE SCHOLARS.

DIRECTIONS FOR STUDY.

I. TITLES AND GOLDEN TEXTS.—Recall, by the help of the following catch-words, the title and GOLDEN TEXT of each lesson.

- | | |
|-------------------------|--------------------------------|
| 1. S. from F. | O that men— |
| 2. The G. and E. in J. | Man looketh on the outward— |
| 3. J. S. to N. | Preach unto it the— |
| 4. N. B. to R. | The men of Nineveh— |
| 5. I. O. R. | He, that being often reproved— |
| 6. I. O. F. | Whosoever hath not,— |
| 7. S. the C. of S. | Your iniquities have— |
| 8. C. of I. | Because ye have forsaken— |
| 9. The T. R. | God loveth a cheerful— |
| 10. H. the G. K. | Them that honor me— |
| 11. The B. of the L. F. | The law of thy mouth— |
| 12. C. of J. | Come, and let us return. |

II. THE LESSON STORY.—Recall the main incidents of each lesson by the aid of the following hints:

- A besieged city; a deserted camp; a happy people.
- A great assembly; a great slaughter; a royal idolater.
- A fugitive prophet; a storm at sea; a man overboard.

4. A startling message; a penitent city; a pardoned people.
5. A disobedient people; severe discipline; faithful warning.
6. A basket of fruit; a wicked nation; feasts turned to famine.
7. An empty vine; desolate altars; a despoiled people.
8. A conquering king; a sinful nation; an angry God.
9. Wise planning; generous giving; earnest working.
10. A good king; a good work; a good resolve.
11. An old book; an alarmed king; a woman teaching.
12. Siege and famine; flight and capture; torture and captivity.

III. STATE A DOCTRINE OR DUTY TAUGHT IN EACH LESSON. (See GOLDEN TEXTS.)

1. When we have received great mercies.
2. As to how God judges men.
3. What we should do when God commands.
4. The duty of all men, every-where.
5. The sure doom of the impenitent.
6. The risk of doing nothing.
7. What puts God away from us.
8. Why God leaves men.
9. How to give in a good cause.
10. The true way to secure honor.
11. The best riches for man.
12. The sinner's wise resolve.

REVIEW SCHEME FOR YOUNGER SCHOLARS.

DIRECTIONS FOR STUDY.

**O that men would—
Man looketh on—
Preach unto it—
The men of Nineveh—
He, that being often—
Whosoever hath not—
Your iniquities have—
Because ye have forsaken—
God loveth a—
Them that honor me—
The law of thy—
Come, and let us—**

LESSON I is a story of deliverance. Who laid siege to Samaria? **The Syrian army.** What did the siege cause? **A famine.** Who caused the Syrian army to fear and run away? **The Lord.** What did they leave behind? **Plenty of food.**

LESSON II tells how the worship of Baal came to an end. Who was the new king? **Jehu.** Whom did he call to a great meeting? **The worshipers of Baal.** What did he then command his soldiers to do? **To kill them all.** Did Jehu teach the people to worship God? **No; he told them to worship the golden calves.**

LESSON III is about running away from God. Where did the Lord send Jonah? **To Nineveh.** What did he try to do? **To run away from**

God. Who sent a great storm upon the sea? **The Lord.** Who was thrown into the sea? **Jonah.** What swallowed him up? **A great fish.**

LESSON IV tells how Jonah learned to obey. What did the Lord tell him the second time? **To go to Nineveh and preach.** What did he tell the people of that wicked city? **That God would destroy their city.** What did the people do? **Repented and turned to the Lord.** What did the Lord do? **He spared the city.**

LESSON V shows the sin of Israel. Who was Amos? **One of the Lord's prophets.** What did he tell the people? **Of the Lord's anger.** Why was the Lord angry with them? **Because they had forsaken him.** What did God send upon them? **Great trouble.**

LESSON VI shows the bitter consequences of sin. Did the Israelites heed the warning of Amos? **No; they kept on sinning.** What did the Lord finally say? **"The end is come."** What did he mean by this? **That he would bear with them no longer.**

LESSON VII teaches the Lord's willingness to save. What prophet again warned Israel? **Hosea.** What did he say was the cause of all their troubles? **Sin.** What did he say would fall if they did not repent? **The kingdom.** What did he promise if they would turn to the Lord? **Mercy and forgiveness.**

LESSON VIII is the sad story of captivity. What king conquered Israel? **The King of Assyria.** What was done with the people? **They were carried into captivity.** Why were they punished in this way? **For forsaking the Lord.**

LESSON IX is the story of a good king. Who was the young King of Judah? **Joash.** How old was he when he began to reign? **Seven years old.** What did he call upon the people to do? **To repair the Lord's house.** How did they give for this purpose? **Very willingly.**

LESSON X tells of a king who remembered God. What was his name? **Hezekiah.** Whose house did he open when he became king? **The Lord's house.** Why had it been closed? **The people worshiped idols.** What did Hezekiah teach them to do? **To worship the true God.**

LESSON XI tells of a wonderful book. What King of Judah began to seek the Lord when young? **Josiah.** What did he tell the people to do? **To repair the Lord's house.** What did they find there? **The book of the law.** Why was Josiah sorrowful when he heard it read? **Because his people had disobeyed the Lord.**

LESSON XII is the story of Judah's downfall. Who was the last King of Judah? **Zedekiah.** By whom was Jerusalem besieged? **Nebuchadnezzar, King of Babylon.** Whom did he carry into captivity? **The king and the people.** What became of Jerusalem? **It was destroyed by fire.**

B. C. 725.]

TEMPERANCE LESSON.

[June 28.

GOLDEN TEXT. Know ye not that the unrighteous shall not inherit the kingdom of God? 1 Cor. 6. 9.

Authorized Version.

Isa. 28. 1-18. [*Commit to memory verses 16, 17.*]

1 Woe to the crown of pride, to the drunkards of E'phra-im, whose glorious beauty is a fading flower, which are on the head of the fat valleys of them that are overcome with wine!

2 Behold, the Lord hath a mighty and strong one, which as a tempest of hail and a destroying storm, as a flood of mighty waters overflowing, shall cast down to the earth with the hand.

3 The crown of pride, the drunkards of E'phra-im, shall be trodden under feet:

4 And the glorious beauty, which is on the head of the fat valley, shall be a fading flower, and as the hasty fruit before the summer; which when he that looketh upon it seeth, while it is yet in his hand he catch it up.

5 In that day shall the LORD of hosts be for a crown of glory, and for a diadem of beauty, unto the residue of his people,

6 And for a spirit of judgment to him that sitteth in judgment, and for strength to them that turn the battle to the gate.

7 But they also have erred through wine, and through strong drink are out of the way; the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink; they err in vision, they stumble in judgment.

8 For all tables are full of vomit and filthiness, so that there is no place clean.

9 Whom shall he teach knowledge? and whom shall he make to understand doctrine? them that are weaned from the milk, and drawn from the breasts.

10 For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little:

11 For with stammering lips and another tongue will he speak to this people.

12 To whom he said, This is the rest wherewith ye may cause the weary to rest; and this is the refreshing; yet they would not hear.

13 But the word of the LORD was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little; that they might go, and fall backward, and be broken, and snared, and taken.

14 Wherefore hear the word of the LORD, ye scornful men, that rule this people which is in Jeru'sa-lem.

15 Because ye have said, We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us; for we have made lies our refuge, and under falsehood have we hid ourselves:

16 Therefore thus saith the Lord God, Behold, I lay in Zi'on for a foundation a stone, a tried stone, a precious corner-stone, a sure foundation: he that believeth shall not make haste.

Revised Version.

1 Woe to the crown of pride of the drunkards of E'phra-im, and to the fading flower of his glorious beauty, which is on the head of the fat valley of them that are overcome with wine!

2 Behold, the Lord hath a mighty and strong one; as a tempest of hail, a destroying storm, as a tempest of mighty waters overflowing, shall he cast down to the earth with the hand. The crown of pride of the drunkards of E'phra-im

4 shall be trodden under foot: and the fading flower of his glorious beauty, which is on the head of the fat valley, shall be as the first ripe fig before the summer; which when he that looketh

5 catcheth it up. In that day shall the LORD of hosts be for a crown of glory, and for a diadem

6 of beauty, unto the residue of his people: and for a spirit of judgment to him that sitteth in judgment, and for strength to them that turn

7 back the battle at the gate. But these also have erred through wine, and through strong drink are gone astray; the priest and the prophet

8 have erred through strong drink, they are swallowed up of wine, they are gone astray through strong drink; they err in vision, they

9 stumble in judgment. For all tables are full of vomit and filthiness, so that there is no place

10 clean. Whom will he teach knowledge? and whom will he make to understand the message? them that are weaned from the milk, and drawn

11 from the breasts? For it is precept upon precept, precept upon precept; line upon line, line

12 upon line; here a little, there a little. Nay, but by men of strange lips and with another tongue

13 will he speak to this people: to whom he said, This is the rest, give ye rest to him that is weary; and this is the refreshing: yet they would not hear. Therefore shall the word of the LORD be unto them precept upon precept,

14 precept upon precept; line upon line, line upon line; here a little, there a little; that they may go, and fall backward, and be broken, and snared, and taken.

14 Wherefore hear the word of the LORD, ye scornful men, that rule this people which is in Jerusalem: Because ye have said, We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us; for we have made lies our refuge, and under

16 falsehood have we hid ourselves: therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner-stone of sure foundation: he that believeth

17 Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding-place.

18 And your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it.

TIME.—About 725 B. C. **PLACE.**—Jerusalem, but some of the allusions are to Ephraim.

DOCTRINAL SUGGESTION.—The judgment of God.

HOME READINGS.

- M.* The drunkards of Ephraim. Isa. 28. 1-8.
Tu. Precept upon precept. Isa. 28. 9-18.
W. The corner-stone. Eph. 2. 13-22.
Ta. Building for eternity. 1 Cor. 3. 11-23.
F. Returning unto God. Hos. 6. 1-6.
S. The wise servant. Matt. 24. 42-51.
S. The carnal mind. Rom. 8. 1-9.

LESSON HYMNS.

No. 334, New Canadian Hymnal.

Hark! the temperance bells are ringing.

No. 335, New Canadian Hymnal.

Homes there are of want and sorrow.

No. 337, New Canadian Hymnal.

Friends of temperance, onward go.

DOMINION HYMNAL

Hymns, Nos. 239, 241, 245.

QUESTIONS FOR SENIOR STUDENTS.

1. The Fading Flower, v. 1-4.

In which kingdom did Isaiah prophesy?

What great calamity befell the northern kingdom during his life-time?

What licentious city was regarded as the proud crown of the drunkards?

What is referred to by the "destroying storm" which was to "cast down" the "glorious beauty" of Ephraim?

What were the dreaded characteristics of Assyrian invasions?

What was the name of the Assyrian conqueror who carried captive the Ten Tribes?

2. The Crown of Glory, v. 5-13.

Who were "the residue" of God's people?

Did God literally give discretion to those who sat in judgment, and strength to those who fought?

Does he bestow corresponding gifts and graces now?

Who are meant by "they also" in the seventh verse?

17 shall not make haste. And I will make judgment the line, and righteousness the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding-place.

18 And your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it.

What underlying cause is given for the prevalence of drunkenness?

How did these faithless teachers resent Isaiah's warnings?

Why should children and youth be taught with exceptional care the high duty of purity and total abstinence?

Why should a community which tolerates the drink evil be as persistently taught the truth as are children?

3. The Sure Foundation, v. 14-17.

To whom were the fourteenth and fifteenth verses directly addressed?

By what means did the Judæan princes hope to escape destruction by the Assyrians?

Have modern politicians ever been tempted to make lies their refuge while dealing with great moral questions?

What was the "sure foundation" for the citizens of ancient Jerusalem?

Who is our "sure Foundation"?

What will inevitably become of all "refuges of lies"?

What is the assured final outcome of the existing struggle between earnest Christianity and those who indorse the liquor traffic?

Practical Teachings.

Find in this lesson—

1. The duty of training children in religious truth.
2. That liquor-drinking is at the root of all vice and crime.
3. That the Christian teacher must not weary.
4. That eventually "right the day must win."

Hints for Home Study.

1. Read again the story of the boorish rich man who died after a bout of heavy drinking.
2. Read again the story of the captive youths who stood up for temperance and loyalty to God.
3. Read again Solomon's wise words about those that drink wine.
4. Memorize the words of John which group drunkards with others who are shut out of the city of eternal delights.

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. The Fading Flower, v. 1-4.

Upon whom is a woe here pronounced?

To what is their beauty compared?

To whom is the Lord's vengeance likened?
 What is promised to drunkards of Ephraim?
 Like what two things will their beauty be?

2. The Crown of Glory, v. 5-13.

To whom is the crown of glory promised?
 Who would be that crown?
 What is promised to the just and strong?
 Why had people and rulers gone astray?
 What questions are asked about teachers?
 What answer is given, and what reason assigned?
 How would the people be spoken to?
 What had the Lord said to them?
 In what manner had his word been given?

3. The Sure Foundation, v. 14-17.

Who were these "scornful men of Jerusalem?"
 How did they hope to avoid the "overflowing scourge?"

What was the "corner-stone" of Zion?
 What threat does God make to these wicked men?

Teachings of the Lesson.

Where in this lesson do we learn—

That drunkenness tends to impious pride?
 That drunkenness tends to degrading practices?
 That drunkenness tends to utter ruin?

Home Work for Young Bereans.

Find where Isaiah lived. Find how he is supposed to have died.

Find in what social vice the idolaters of Israel and Judah tended.

QUESTIONS FOR YOUNGER SCHOLARS.

Who wore a crown of pride? **The drunkards of Ephraim.**

What was it made of? **Wreaths of flowers.**

What sort of men were they? **Bad men who sneered at God.**

Who spoke through the prophet Isaiah? **The Lord God.**

What did he say to those drunkards? **That their glorious beauty should be as a fading flower.**

What did he promise to those who were faithful to him? **A crown of glory.**

What made these men so bad? **Wine and strong drink.**

Did they not know better? **O, yes! They had been often taught better.**

How were they taught? **By precept upon precept, line upon line, here a little, and there a little.**

Why did they not do better? **They would not hear.**

What did God say to them? **Because they would not hear, they should have no mercy.**

Were those who lived in that country destroyed? **Nearly all of them.**

Where did God say he would lay a sure foundation? **In Zion.**

What did he mean by that? **That the Lord Jesus was coming to save us all.**

Words With Little People.

"LINE UPON LINE, PRECEPT UPON PRECEPT."
 Never take that which will make you drunk.
 Never take that which will make you drunk.
 NEVER take that which will make you drunk.
 NEVER take that which will make you drunk.

Whisper Motto.

"Let us hear the word of the Lord."

General Statement.

The twenty-eighth chapter of Isaiah has been characterized as one of the greatest of his prophecies, "distinguished by that regal versatility of style which places its author at the head of Hebrew writers." Its date has been conjectured as about 725 B. C., and it was doubtless spoken in Jerusalem. God had opened the prophet's eyes to see the storm which was soon to break on the kingdom of Israel, or "Ephraim." Samaria and the other cities of the northern kingdom had borne a great crop of luxurious and licentious aristocrats, who reveled in false security and held true religion in scorn. In the passage from which this lesson is taken Isaiah foretells the destruction of these men, shows that their political trickery was lacking in real wisdom and must fail, and urges them to trust only in the God of Zion. The figures of speech which are clustered together in this passage are so numerous and unusual that it will require some patience on the part of the teacher to make the meaning plain.

EXPLANATORY AND PRACTICAL NOTES.

Verse 1. Woe. Meaning, "God's curse rest upon." **Crown of pride, to the drunkards of Ephraim.** This should read "proud crown of the drunkards of Ephraim," and refers to Samaria, the capital of the kingdom, and its chief glory; as Paris might be called the crown of France. **The drunkards of Ephraim** were not the outcasts of society, but were courtly revelers, the nobility of the land. **On the head.** Flowers were

often wreathed around the heads of guests, their fresh beauty being emblematic of the joy of the feast. When the prophet says that their "glorious beauty" shall fade he foretells the sudden destruction of the kingdom. **Fat valleys of them.** Meaning the people who dwell in these valleys, as we now use the word "city" when we mean the inhabitants of a city. The valleys about the city of Samaria were very fertile, "fat," and populous.

The Israelites by the valleyful were festive and riotous; but they were on the brink of ruin. Samaria fell into the hands of the Assyrians about four years after this prophecy was uttered.

2, 3. Lord hath a mighty and strong one. The Assyrian (chap. 10, 5). (1) *All earthly powers are like tools or weapons in the hand of the Lord. Tempest . . . storm . . . flood.* The Assyrian would leave the land an utter waste.

Trodden under feet. We have nothing in modern history at all analogous to the conquest of an ancient kingdom by a horde of Assyrians or Babylonians. Every thing was over-swept by their fury and their numbers. Great cities were leveled to the ground; whole populations were lifted from their homes and carried to remote regions; and all mercantile and social and family relations were utterly annihilated.

4. Hasty fruit before the summer. When warm days come too soon, and are succeeded by frost, the fruit of autumn is impoverish'd. So the splendid luxury of the Israelites came unseasonably and must be succeeded by blight and barrenness. **While it is yet in his hand he eateth it up.** The Assyrian conqueror was so enraged against the perfidy of the Samaritan monarchs that he was eager not merely to conquer their capital, but to destroy it.

5. In that day. (2) *God's wrath against his enemies is not more noticeable than God's mercy to those who seek to serve him. The Lord of hosts, "Jehovah of armies." A diadem of beauty.* The luxury of the sinners has been likened to a wreath of flowers already partly withered; now God's protecting power is likened to a diadem of solid gold and jewels with which his chosen ones are crowned. **The residue of his people.** Those who are true to him. There were many such who, foreseeing the evil, left Samaria in time and cast their lot with Judah, which, at this time, under the reign of Hezekiah, was exceptionally prosperous.

6. Spirit of judgment . . . strength. (3) *The help God gives his children is adapted to the need of each.* To the judge he promises wisdom; to the soldier, strength. There is a beautifully varied repetition of this comforting truth in the Bible; the Old Testament and the New alike emphasize it, and we should press it upon our scholars. Weary minds unable to learn or to plan may have their strength renewed by turning to God, and (4) *Men and women, and boys and girls as well, confused by the embarrassments of life may be guided, in secular affairs as really as in spiritual matters, by God.* Many a Christian has faith enough to believe that God will save him in death, whose faith dares not claim God's promise to save him in life. The Holy Spirit is the Spirit of truth and wisdom as really as the Spirit of love. Turn

the battle to the gate. Hurl back the enemy to his own city.

7. They also. The leaders of State and Church in Jerusalem also had indulged in intoxicants. **Have erred.** They reeled. **Out of the way.** They staggered. **The priest and the prophet.** How sad a condition when the representatives of God become exemplars in sin. **In vision . . . in judgment.** Men who commit any sin against temperance or God's law or nature inevitably err in vision and stumble in judgment.

9, 10. These verses teach that "God's ways are mostly commonplace—the hardest lesson we have to learn."—*Smith.*

11. Stammering lips and another tongue. The "priests," "prophets," and nobles had derided Isaiah's repeated warnings; he now says that God's next message will be delivered by Assyrian and Babylonian desperadoes, whose barbarian tongue sounded to a Hebrew ear like stammer and jargon.

14. This verse is an arraignment of the politicians of Jerusalem, who, like their fellows in Samaria, turned to trickery and wire-pulling instead of to God, and sought to rule by worldly wisdom and chicanery rather than by justice and common sense under God's guidance.

15. Made a covenant. What covenant is here referred to is not certainly known; but during the years of Judah's decay its monarchs and nobles repeatedly strove to postpone the day of ruin by league with Egypt and other monarchies. **Lies.** Statesmen and politicians often take refuge in lies.

16. A tried stone. There is an enduring strength in Jerusalem, if these men could only know it, which needs no alliance with Egypt or Assyria to buttress it. Even though city walls be overthrown and temple services discontinued, this Foundation standeth sure.

18. Disannulled. Obliterated. As words on a waxen tablet are erased by passing the stylus over it.

Thoughts for Young People.

Crowns and Thorns,

1. The sinner's crown soon withers. If sin were without delight there would be no sinners; but it is sweetened poison. No matter how pleasurable sin may be, its permanent results are always bitter.

2. The godly man is crowned with glory. "A diadem of beauty" is his, of intrinsic and enduring value. Duty done may bring temporary pain, but works out for us afterward abundant reward in time and eternity.

3. God's promise is the solid foundation of our hopes as Christians. On it we are substantially throned.

4. We should enter early on our inheritance as

king and priests to God. We should reiterate to ourselves the commands of God, "Line upon line," and "precept upon precept."

By Way of Illustration.

"*Wor.*" Sir Matthew Hale, one of the oldest chief-justices of England, gave the following testimony against strong drink: "As a judge I have had an opportunity to observe the original cause of most of the enormities that have been committed for the space of twenty years, and I find four fifths of them to have been the results of strong drink."

A physician was riding along the road, when he overtook an old man with a bottle of whisky sticking out of his pocket. Pointing up the road, the man said to the physician, "Is this the way to the poor-house?" "No," said the physician, pointing to the whisky-bottle; "but that is."

"*Crown of pride . . . trodden under feet.*" "Passing the warehouse of an iron merchant, Dr. Storrs says that he noticed the sign, 'Vices and chains here,' and thought that the sign might fitly be transferred to the door of the dram-shop."—*Vaughan.*

"I never drink wine or give it to my guests. Strong drink is the curse of the country and the age. Sixty thousand men in America every year lie down in the grave of the drunkard. Drink has murdered my best friends, and I hate it. It burdens me with taxes, and I denounce it as a nuisance, on which every honest man should put his heel."—*J. G. Holland.*

In the days of the Washingtonian temperance movement a drunkard assailed a man with the shout of derision, "There goes a teetotaler!" The gentleman waited till the crowd had collected, and then turning upon the drunkard, said: "There stands a drunkard! Three years ago he had a sum of eight hundred dollars; now he cannot produce a penny. I challenge him to do it, for if he had a penny he would be at a public-house. Here stands a teetotaler with a purse full of money honestly earned, with a good hat, good shoes, good clothes, and a good watch, all paid for. There stands a drunkard! Three years ago he had a watch, a coat, shoes, and decent clothes; now he has nothing but rags upon him, his watch is gone, and his shoes are open to the weather. Now, my friends, which has the best of it?" The bystanders raised a cheer for the teetotaler, and the crest-fallen drunkard slunk away.

"*A sure foundation.*" "Whatever else we may find in the Bible, we can never find it saying that there is any other foundation than Jesus Christ. Remember the four 'onlys': The Bible only; Jesus only; the Holy Spirit, the only fountain of holiness; faith, the only condition of justification. On the cover of Longfellow's fine edition of his *Divine*

Passion there is a Greek cross, on the four arms of which are the words, *Rex, Lex, Dux, Lux*, Jesus being the center to whom they all converge and apply. So on our hearts let Him be written as our only King, our only Law, our only Guide, our only Light."—*Dr. A. T. Pierson.*

Teachers' Meeting.

This is a difficult lesson, but its difficulty lies largely in its rhetorical figures. As soon as the student has mastered the meaning of such unusual phrases as "crown of pride," "fat valleys," "hasty fruit," etc., he will have little trouble to understand the entire passage. Make a list of these phrases, and thoroughly explain them. This will incidentally furnish all necessary geographical and historical information, and be a serviceable introduction to the study of the lesson . . . Use the "lesson outline:" 1. The fading flower; 2. The crown of glory; 3. The sure foundation. Trace these three distinct pictures on the students' memory: 1. The luxury and iniquity of the Israelite nobles and their speedy overthrow. These were well emblemized by "the fading flower." 2. The timidity (2 Chron. 29. 5-11) with which the godly Hezekiah began his reign, and the political dangers through which he was safely guided. His God-given success was "a crown of glory." [Abundant material for word-pictures may be found in Kings and Chronicles, in ordinary Bible dictionaries, and in such works as Stanley's *Jewish Church* and Geikie's *Hours with the Bible.*] 3. "The sure foundation" contrasts with the first two pictures by being spiritual. It is true that the line of David was far more securely seated on the throne than any dynasty of the northern kingdom had been, but the prophecies of the permanence of Zion can be said to have been fulfilled only as they are interpreted with a spiritual meaning. It is "great David's greater Son" whose throne is permanent. He is "the precious corner-stone" . . . Emphasis should be laid on the great remedy suggested in verses 9-13. Children must be taught the truth of God and the principles of conduct. All lasting moral reform must begin at the cradle and the school-deck.

Primary and Intermediate.

TEMPERANCE LESSON.

LESSON THOUGHT. *Purity is of God.*

Objects. Some fresh flowers. A withered flower. A plate with some decayed fruit upon it, covered by a napkin. Two pieces of paper—one clean, the other soiled.

Print "Pure" in very large letters. Show the two papers; ask which children like best. Tell story of four-year-old Ada from a wretched home, where both father and mother were drunkards.

When a kind lady took her to a clean, pleasant home, Ada was afraid to get into the white bed at first. The next night she said, "Can Ada sleep in nice white bed every night?" When told that she could she patted the pillow lovingly, and said, "Pretty white bed, I love you!" Ada loved pure things because her heart was pure. When people's hearts get stained with sin they do not mind much if things about them are not clean.

Let children guess what you have on the plate. Tell that it is something God made, which children love to eat. They will look for something nice. Tell that God made it beautiful and good, but it is spoiled [uncover], just as people sometimes spoil the good bodies and souls which God has given them. Put where all can see two pictures—one an innocent baby, the other a drunkard, as ill-looking a picture as you can find. Tell that once he was as pure and sweet as the baby. What has he done? The children will say he has spoiled himself. Yes; and our lesson tells how he has done it.

Why is this fruit no longer good to eat? Once it was full of sweet juice. Now the juice is sour. It has begun to ferment. When cider is made the juice is pressed out of apples, and then it is allowed to stand until it ferments. The sweet apple-juice spoils, just as this apple has spoiled. Nobody would like to eat the spoiled apple, but a great many people would drink the spoiled apple-juice. What is it that makes them like it? It is something called alcohol. There is some of it in a glass of almost sweet cider. There is more in beer, and still more in whisky. It all comes from decay. Do you think it can be clean and good?

This sweet little baby has not begun to spoil its body. It drinks milk and eats bread and has a clean, healthy body. But this bad-looking man has spoiled the body which God gave him. He has done it by drinking spoiled juices. Do you think he knew they were spoiled, and would spoil his body? Read from the Bible verses 7 and 8 of the lesson. God told him in his book, but he would not hear. He made a covenant with death and hell. A covenant is an agreement, you know. Death and hell (or Satan) are glad to agree to furnish "good times" to any one who will disobey God.

Show a fresh and a faded flower side by side. Which one is this poor man like? Yes; all the beauty of his body and soul and life are spoiled because he made this agreement.

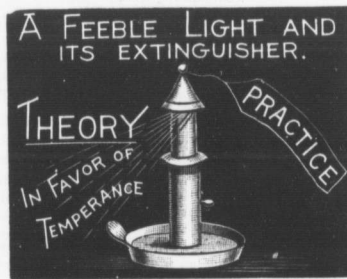
Tell that little children are like the fresh flower. They can keep their hearts and bodies clean by turning away from sin in all its forms.

Here are two crowns. The lesson tells about them. Which one would you like to wear? Make two large crowns, with points large enough to print words in. In one point of the first print "Pride:" in another, "Self-will;" a third, "Self-love."

In the points of the second print "Love," "Faith," "Obedience," "Truth."

The Lord says he will be such a crown as this to his people. But the other crown shall be trodden under foot.

Blackboard.



Not many years ago we used to burn tallow candles. They made a feeble light at best, and each candlestick had an extinguisher to be used in putting out the light. There are many alleged temperance people and professing Christians like the old tallow candle—they give a feeble light by saying they are in favor of temperance, or that they want to live right, but practice is an extinguisher for them. The men that God honored, and that did right in his sight, were men in earnest, not theorizing, but doing the right.

DIRECTIONS.—Draw the candlestick and extinguisher with yellow chalk; candle with white; rays, red and yellow.

OPTIONAL HYMNS.

Precious promise.
Father, lead me.
Yield not to temptation.
Am I a soldier.
Take up the cross.
Some work to do.
We'll help the cause along.
The sparkling rill.

The Lesson Catechism.

1. To what does God liken the drunken pleasures of those who "are overcome with wine?" **To a fading flower.**

2. To what does God liken the wisdom, rectitude, and strength which he offers his people? **To a diadem of beauty.**

3. What does the prophet hold forth as the chief cause of crime and error? **Wine and strong drink.**

4. In what way does he say children should be taught the principles of holiness and temperance? **By precept upon precept, line upon line.**

5. What awful question does Paul ask concerning those who indulge in wrong habits? (**GOLDEN TEXT.**) **"Know ye not,"** etc.

Responsive Review Service for the Second Quarter.

LESSON I.

Saved from Famine.

Supt. Where was this lesson located?
School. In the city of Samaria and the surrounding country.
Supt. Give the persons named.
School. Elisha, the king's lord, four lepers, the Syrians, King Jehoram, the king's servant.
Supt. What did Elisha say?
School. "To-morrow . . . shall a measure of fine flour be sold for a shekel, and two measures of barley for a shekel, in the gate of Samaria."
Supt. What did the lord say?
School. "If the Lord would make windows in heaven: might this thing be?"
Supt. What did the four lepers say?
School. "Let us fall unto the host of the Syrians."
Supt. What had the Syrians done?
School. The Lord had frightened them with the noise of horses and chariots, and they had fled from their camp, leaving their tents and horses and possessions.
Supt. What did the king say when the lepers sent word that they had found the Syrian camp deserted?
School. He said that the Syrians might be hiding in the field waiting to capture them when they should enter the camp.
Supt. What did the king's servant say?
School. Let us send horses and men and find out.
Supt. What did they find?
School. "That the way was full of garments and vessels, which the Syrians had cast away in their haste." "And the people went out and spoiled the tents of the Syrians."
Supt. What is the teaching of this lesson?
School. That the Lord cares for his own.

LESSON II.

The Good and Evil in Jehu.

Supt. When Jehu had gathered all the people together, what did he say to them?
School. Ahab served Baal a little; but Jehu shall serve him much. Call together all the prophets and servants of Baal, for I have a great sacrifice to do to him.
Supt. Was this a deception on Jehu's part?
School. Yes; he did it that he might destroy the worshippers of Baal.
Supt. When the worshippers had come together in the house, what did Jehu do?
School. He appointed four-score men to surround the house and slay all the worshippers of Baal, and destroyed the images and brake down the house of Baal.
Supt. Did the Lord approve of Jehu's work?
School. He approved his zeal, but not his deception.
Supt. How did he reward his act of destroying the Baal-worshippers?
School. By saying that his descendants to the fourth generation should sit on the throne of Israel.
Supt. What can you say of Jehu?
School. "But Jehu took no heed to walk in the law of the Lord God of Israel."
Supt. What is the difference between the judgment of man and the judgment of God?
School. "Man looketh on the outward appearance, but the Lord looketh on the heart."

LESSON III.

Jonah Sent to Nineveh.

Supt. What was the message to Jonah?
School. "Arise, go to Nineveh, that great city, and cry against it."
Supt. How did Jonah regard the command?
School. He took a ship for Tarshish, trying to flee from the Lord's command.
Supt. What calamity overtook the ship?
School. A great wind, causing a mighty tempest in the sea, so that the ship was like to be broken.
Supt. After the mariners had called upon their gods, what did they next do?
School. They awakened Jonah out of his sleep, and cast lots to know for whose cause this evil had come, and the lot fell upon Jonah.
Supt. When the men knew that he was fleeing from the presence of the Lord, what did they say?
School. "What shall we do unto thee?"

Supt. What was Jonah's answer?
School. "Take me up, and cast me forth into the sea."
Supt. After they had made one more attempt to bring the ship to land, what did they do?
School. They took up Jonah, and cast him into the sea; and the sea ceased from her raging. And they offered a sacrifice unto the Lord.
Supt. What became of Jonah?
School. "Now the Lord had prepared a great fish to swallow up Jonah. And Jonah was in the belly of the fish three days and three nights."

LESSON IV.

Nineveh Brought to Repentance.

Supt. What was God's message to Jonah the second time?
School. "Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee."
Supt. Did Jonah obey?
School. He arose and went unto Nineveh and cried, "Yet forty days, and Nineveh shall be overthrown."
Supt. What did the people of Nineveh do?
School. They believed God, and proclaimed a fast and put on sackcloth.
Supt. What did the king of the city do?
School. He covered himself with sackcloth and sat in ashes, and proclaimed that all were to cry mightily to the Lord and turn from their evil ways.
Supt. Did God forgive them?
School. "God saw their works . . . and God repented . . . and he did it not."
Supt. What is the GOLDEN TEXT?
School. "The men of Nineveh shall rise up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonas; and behold a greater than Jonas is here."

HYMN.

"Hasten, sinner, to be wise."

LESSON V.

Israel Often Reproved.

Supt. Who uttered this prophecy concerning Israel?
School. Amos.
Supt. What sins did he accuse them of in verses 3 and 4?
School. Idol-worship at Beth-el and Gilgal, with sacrifices, tithes, and free-offerings.
Supt. From verses 6 to 11 he reminds them of punishments sent for sin. What were they?
School. Famine, drought, failure of harvest, pestilence, death, and defeat in war.
Supt. What was now the Lord's message to them?
School. "Prepare to meet thy God, O Israel."
Supt. Recite the verse which shows how great is the Lord's power?
School. "He that formeth the mountains, and createth the wind, and declareth unto man what is his thought, that maketh the morning darkness, and treadeth upon the high places of the earth, the Lord, the God of hosts, is his name."
Supt. What shall be the end of those who being often reprov'd, yet heed it not?
School. They shall suddenly be destroyed, and that without remedy.

LESSON VI.

Israel's Overthrow Foretold.

Supt. Why was Israel likened to a basket of summer fruit?
School. Because the nation was ripe for her last punishment.
Supt. Of what crimes did God accuse them in verses 4, 5, and 6?
School. Of covetousness, Sabbath-breaking, fraud in selling grain, slavery, and oppression.
Supt. What did the Lord say should come upon them?
School. Earthquakes, floods, eclipses, mourning and lamentations, and spiritual darkness.
Supt. How were the prophecies fulfilled?
School. In the captivity of Israel and the destruction of Samaria.
Supt. What is the teaching of this lesson?
School. That God's word is sure, and that sin will not go unpunished.

LESSON VII.

Sin the Cause of Sorrow.

Supt. Who wrote this lesson?
School. The prophet Hosea.
Supt. To what is Israel compared?
School. To a luxuriant vine. (Revised Version.)
Supt. How did prosperity affect the people?
School. According to the multitude of their fruit and the goodness of their land, they had increased altars and made images.
Supt. What other charges were brought against them?
School. Their heart was divided, trying to serve God and Mammon; and they made false covenants.
Supt. What did the prophet say should become of their chief idol at Beth-el?
School. It should be carried unto Assyria for a present to their king.
Supt. What should become of Israel's king?
School. He should be cut off as the foam upon the water.
Supt. How is the terror of the people foretold?
School. "They shall say to the mountains, Cover us; and to the hills, Fall on us."
Supt. How is the captivity of Israel foretold?
School. I will set a rider on Ephraim; Judah shall plow, and Jacob shall break his clods.
Supt. What had brought all this trouble to God's chosen people?
School. "Your iniquities have separated between you and your God." (GOLDEN TEXT.)

LESSON VIII.

Captivity of Israel.

Supt. What king captured Samaria and carried Israel away captive?
School. The King of Assyria.
Supt. How many tribes were carried away?
School. The ten tribes.
Supt. Did they never return?
School. Never. Their nationality was lost.
Supt. What tribe was saved?
School. The tribe of Judah only.
Supt. Name the sins of Israel as given in this lesson?
School. Ingratitude for past blessings; evil associations; secret sins; public idolatry; indifference to the warnings of prophets; defiance of God and friendship with the heathen; moral degradation and the sacrificing of their own children.
Supt. What is the teaching of the lesson?
School. There is a limit to God's forbearance.
Supt. Recite the GOLDEN TEXT.
School. "Because ye have forsaken the Lord, he hath also forsaken you."

LESSON IX.

The Temple Repaired.

Supt. What did the young king Joash determine to do?
School. To repair the house of the Lord.
Supt. What was his first plan for getting money?
School. He gathered the priests and Levites and sent them to the people to gather money for the work.
Supt. When the Levites were slow about their collection, what did Joash do?
School. He made a chest and set it without the house of the Lord, and called on the people to pay the tax which Moses had commanded in the wilderness.
Supt. What was the result?
School. They gathered money in abundance.
Supt. After the workmen were paid, what was done with the money?
School. They made dishes of gold and silver for the house of the Lord.
Supt. How do you know that these people were cheerful givers?
School. All the princes and all the people rejoiced, and brought in, and cast into the chest.
Supt. Whom does God love?
School. A cheerful giver.

HYMN.

"I love thy kingdom, Lord."

LESSON X.

Hezekiah the Good King.

Supt. How old was Hezekiah when he began to reign?
School. Five and twenty years old.

Supt. How do you know he was a good king?
School. "He did that which was right in the sight of the Lord."
Supt. In what year of his reign did he open the house of the Lord and repair it?
School. The first year.
Supt. Whom did he get to help him?
School. The priests and Levites.
Supt. What were they to do before they cleansed the temple?
School. Sanctify themselves.
Supt. What did he say their fathers had done?
School. Had forsaken God, shut up the temple, and put out the lamps.
Supt. What had they not done?
School. They had not burnt incense nor offered burnt-offerings in the holy place.
Supt. What had been the punishment?
School. The wrath of the Lord had been upon them. Their fathers had fallen by the sword, and their sons, daughters, and wives were in captivity.
Supt. What did Hezekiah propose to do?
School. To make a covenant with the Lord God of Israel.
Supt. What does he say in the eleventh verse?
School. For the Lord hath chosen you to stand before him.
Supt. What does Christ say to his disciples?
School. "Ye have not chosen me, but I have chosen you."
Supt. Upon whom does God put honor?
School. "Them that honor me, I will honor." (GOLDEN TEXT.)

LESSON XI.

The Book of the Law Found.

Supt. What precious thing did Hilkiah the priest find in the house of the Lord?
School. A book of the law of the Lord given by Moses.
Supt. To whom did he give it?
School. To Shaphan the scribe.
Supt. What did he do with it?
School. Carried it to the king.
Supt. When Shaphan read it to the king, what did he do?
School. He was terrified, and sent messengers to inquire concerning the words of the book?
Supt. Who was found to explain the book?
School. Huldah the prophetess.
Supt. What was her statement to the king?
School. "Because thine heart was tender, and thou didst humble thyself before God, . . . thou shalt be gathered to thy grave in peace, neither shall thine eyes see all the evil that I will bring upon this place."
Supt. How did the psalmist value God's word?
School. "The law of thy mouth is better unto me than thousands of gold and silver." (GOLDEN TEXT.)

LESSON XII.

Captivity of Judah.

Supt. What king encamped against Jerusalem?
School. Nebuchadnezzar, King of Babylon.
Supt. When the city was besieged, what was the condition of the inhabitants?
School. They were without bread.
Supt. When the enemy entered the city, what did the men of war and the King of Judah do?
School. Escaped by night toward the plain.
Supt. Was the King of Judah captured?
School. He was overtaken and brought to the King of Babylon. And they slew his sons before his eyes, and then put out his eyes, bound him with fetters of brass, and carried him to Babylon.
Supt. What was done to the city?
School. The walls were broken down and the great houses were burnt.
Supt. What was done to the people?
School. The poor of the land were left to be vine-dressers and husbandmen, and the rest were carried into captivity.
Supt. Did this captivity prove a blessing to Judah?
School. It did.
Supt. Recite the GOLDEN TEXT.
School. "Come, and let us return unto the Lord."

HYMN. •

"Now is the accepted time."

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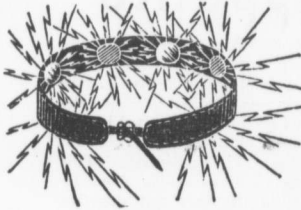
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