

SUNDAY SCHOOL BANNER

for
TEACHERS
AND
YOUNG PEOPLE.

Vol. 26.]

FEBRUARY, 1892.

[No. 2.

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SUNDAY SCHOOL BANNER

for
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AND
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VOL. XXVI.]

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DEDICATING THE FIRST-BORN.

Dedicating the First-Born.

ONE beautiful feature of the Jewish religion was its preservation of the family life of the people and celebration of domestic institutions, such as the dedication of children, their presentation in the temple, the household festivals, the feast of tabernacles, and the like. Even the poorest, who could not offer a lamb or a kid for a sacrifice, were permitted, like Mary, the lowly mother of our Lord, to offer a turtle dove or two young pigeons. The devout Jew recognizes God as the giver of every good and perfect gift, and offers him the first-fruits of his flock and of his fields—not the halt and lame, but the best that he has.

Jewish family life is often exceedingly beautiful and worthy of highest imitation. We knew

a poor Jew who lived in a travelling van, and earned a livelihood by grinding scissors and the like. Yet two days of every week he did no work; on Sunday, because it was against the law of the land, and on Saturday, because it was against his religion. On this day he placed above the door the sign, "The Lord our God has commanded us to keep holy the Sabbath day." He was a widower with only one child, a little boy about eight years of age. On this boy he lavished all the love of a father's heart and had so instructed the little fellow in the Holy Scriptures that he could read the Bible fluently, not only in English and in German, but also in the original Hebrew. This Jew was a devout man and one that feared God, and we doubt not that the loving All-Father of the Gentile and the Jew accepted his service,

although mixed with error. Let us, with clearer light and fuller knowledge, imitate him in bringing up our children in the nurture and admonition of the Lord.

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Sunday School Banner.

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

TORONTO, FEBRUARY, 1892.

Methodist Young People's Convention.

BEFORE this copy of the BANNER shall have reached its readers, arrangements will be completed for the convention of the Methodist Young People's Societies in Ontario. This promises to be an occasion of much interest, and we trust will be accompanied by much spiritual benefit. It is held under the auspices of the Union of the Young People's Methodist Societies of the city of Toronto, and one of its chief purposes will be the formation of a Provincial Union of all the Young People's Societies in the Methodist Church throughout the Province, and also to discuss the best methods of Christian work for young people. It is a distinctly religious movement, and is designed for the stimulating of the spiritual activities of the young people of our Sunday-schools and societies.

A circular has been issued to all the ministers, and as far as possible to all the Young

People's Societies in the Province, inviting their hearty co-operation in connection with this work. The ministers especially are requested, where practicable, to preach a special sermon in the interest of young people on Sunday, February 7th, and to lead their congregations in prayer that the blessing of God may rest upon the convention, and that great spiritual profit to the young people themselves, to the societies which they represent, and to the churches to which they belong, may result from this coming together.

The Rev. Dr. Carman will be present throughout the convention and will give an address on the first evening meeting.

All the various societies of our Church, Epworth Leagues, Societies of Christian Endeavor, Mission Bands and Circles, King's Sons and Daughters, are invited to take part in this meeting.

Special addresses will be given on the different aspects of young people's work, and also on the larger world wide movements for Christ, as Missions, Temperance, Social Purity, and the like.

A Successful School.

COLBORNE, ONT.—We have 230 scholars and 21 teachers. Our collections have amounted to \$82 83. Dr. Mallory kindly circulated a subscription for replenishing our library, and raised \$105.75. We have by that means been enabled to add 225 new volumes to our library. We have patronized our Book Room for our supplies; have circulated 85 copies each of *Sunbeam* and *Happy Days*, and 75 copies of *Picture Lesson Paper* and 17 copies of the BANNER.

At the beginning of the year we decided to give prizes for attendance, good conduct, verses and general proficiency. We had our anniversary entertainment on Christmas night, and although the day was not as pleasant as we had hoped it would be, we had the our house filled to witness what proved to be the best entertainment we have ever had.

Our school is progressing in interest in the lessons, in attendance, financially, and in every way. I cannot close without mentioning that the very satisfactory result of the year's work has been due to the untiring efforts of our esteemed superintendent Wesley Bellamy, B.A., a young man who has given himself to the Master and who is endeavoring to advance His cause as best he can, and the officers and teachers are standing by him in his work. One pleasing feature of our Christmas entertainment was the presentation at the close, after giving the prizes to the school, of a case of silver nut crackers and forks to our organist and one of the Book Room's best Oxford Teacher's Bibles, these were given as a surprise by the members of the school.

WILLIAM H. IVES, Secretary.

The Forgotten Seed.

In autumn it is delightful to find the expected in your garden—the rich bloom of nasturtium or zinnia or dahlia. "I worked for it," you say. "I had a right to look for it, and here it is, and how much I enjoy it!"

It is specially delightful, though, to find the unexpected, to find some blossom waving a sword of flame or lifting a crown of gold. How came it there, when planted, how developed, you wonder. Under some canopy of green this king with a crown of gold was hidden till now. In some scabbard of emerald this flaming sword was concealed.

You have forgotten all about the chance dropping of a seed; but when did nature ever forget? Nature has its laws, and it goes on and on with unceasing perseverance. This is one of the delightful rewards of seed-sowing and plant-culture—to see nature throwing back the door of some great mystery and revealing a sudden joy of harvest.

It shall be one of the harvest joys that you, a worker, a tiller in the King's garden, shall have. Yours will be not only the joy that is expected, but you shall have the fruition of the unexpected.

Some one will come to you and say, amid the distant years, "Do you remember long ago that you wanted me to be a Christian, and you said, 'Serve God now?'"

Some one else will come and ask, "Do you remember when I was in sorrow, and you said, 'Lay it all on Jesus?'"

Then a young man years ago was going from home, and you said, "Don't touch any thing that intoxicates!" So he asserts, and that in the hot fires of temptation these words of influence you wove about him were a complete protection. Do you remember? No, no! All memory of these events is gone, utterly gone. But God, like nature—his creature—never forgets. Those distant influences going out from you were the seeds his own loving thought watched over, his own great care brought to completeness, and here is the result. Yours is the joy of the harvesting of the unexpected in time and in eternity.

To the Teacher.

Thou must be true thyself,
If thou the truth wouldst teach;
Thy soul must overflow, if thou
Another soul wouldst reach;
It needs the overflow of heart
To give the lips true speech.

Think truly, and thy thoughts
Shall the world's famine feed;
Speak truly, and each word of thine
Shall be a fruitful seed;
Live truly, and thy life shall be
A great and noble deed.

Opening and Closing Services.

FIRST QUARTER.

OPENING SERVICE.

I. Silence.

II. Responsive Service.

Supt. I was glad when they said unto me,
Let us go into the house of the Lord.

School. Our feet shall stand within thy gates, O Jerusalem.

Supt. Jerusalem is builded as a city that is compact together:

School. Whither the tribes go up, the tribes of the Lord, unto the testimony of Israel, to give thanks unto the name of the Lord.

Supt. For there are set thrones of judgment, the thrones of the house of David.

School. Pray for the peace of Jerusalem; they shall prosper that love thee.

Supt. Peace be within thy walls, and prosperity within thy palaces.

School. For my brethren and companions' sake, I will now say, P'ace be within thee.

Supt. Because of the house of the Lord our God I will seek thy good.

III. Singing.

IV. Prayer.

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 Church service, and week-evening prayer-meeting).

CLOSING SERVICE.

I. Singing.

II. Responsive Sentences.

Supt. O the depth of the riches both of the wisdom and knowledge of God!

School. How unsearchable are his judgments, and his ways past finding out!

Supt. For him, and through him, and to him, are all things.

School. To him be glory forever. Amen.

III. Dismissal.

INTERNATIONAL BIBLE LESSONS.

FIRST QUARTER.

About B. C. 712.

LESSON VI. THE GRACIOUS CALL.

[Feb. 7.]

GOLDEN TEXT. Seek ye the Lord while he may be found, call ye upon him while he is near. Isa. 55. 6.

A Authorized Version.

Isa. 55. 1-13. [Commit to memory verses 6-8.]

1 Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price.

2 Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness.

3 Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of Da'vid.

4 Behold, I have given him for a witness to the people, a leader and commander to the people.

5 Behold, thou shalt call a nation that thou knowest not, and nations that knew not thee shall run unto thee, because of the Lord thy God, and for the Holy One of Is'ra-el; for he hath glorified thee.

6 Seek ye the Lord while he may be found, call ye upon him while he is near:

7 Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon.

8 For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord.

9 For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.

10 For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater:

11 So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.

12 For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands.

13 Instead of the thorn shall come up the fir-tree, and instead of the briar shall come up the myrtle-tree: and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off.

Revised Version.

1 Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself

3 in fatness. Incline your ear, and come unto me; hear, and your soul shall live: and I will make an everlasting covenant with you, even the sure mercies of Da'vid. Behold, I have given him for a witness to the peoples, a leader and commander to the peoples. Behold, thou shalt call a nation that thou knowest not, and a nation that knew not thee shall run unto thee, because of the Lord thy God, and for the Holy One of Is'ra-el; for he hath glorified thee.

6 Seek ye the Lord while he may be found, call ye upon him while he is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon. For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. For as the rain cometh down and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, and giveth seed to the sower and bread to the eater; so shall my word be that shall goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it. For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir-tree, and instead of the briar shall come up the myrtle-tree: and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off.

TIME.—About B. C. 712. **DOCTRINAL SUGGESTION.**—The forgiveness of sins.

HOME READINGS.

- M.* The gracious call. Isa. 55.
Tu. Call to repentance. Ezek. 18. 25-32.
W. Return! Hos. 14.
Tu. With all the heart. Joel 2. 12-17.
F. Wisdom's call. Prov. 1. 20-33.
S. Loving invitation. Matt. 11. 25-30.
S. Without price. Rev. 22. 10-17.

LESSON HYMNS.

No. 119, New Canadian Hymnal.

I heard the voice of Jesus say.

No. 151, New Canadian Hymnal.

I lay my sins on Jesus.

No. 155, New Canadian Hymnal.

Oh, how happy are they.

DOMINION HYMNAL

Hymns, Nos. 82, 85, 88.

QUESTIONS FOR SENIOR STUDENTS.

1. **The Invitation**, v. 1-5.

What sort of people are invited by God to come to him for nourishment and delight? Read Matt. 5. 6; Rev. 21. 6; 22. 17.

What sort of people are they who, hungry and thirsty, and having "no money," spend money on "that which is not bread?"

Have you ever known men who labored for "that which satisfieth not" either in profit or in pleasure?

What is meant by "fatness" in the figurative language of the Bible?

Why was not the first covenant of God with the Hebrews everlasting?

What is meant by "the sure mercies of David?" Mention three phases of the Messiah's work which are given in the first four verses.

To how many nations did Moses give his law? How many nations are to "run unto" the Messiah?

2. **A Promise**, v. 6-13.

When are we to seek the Lord?
 When are we to call upon him?
 What must the wicked man forsake? If he will repent?

What must the unrighteous man forsake?
 What is God's attitude toward him who returns unto the Lord?

What is characteristic of God's love?

What is the difference between God's thoughts and ways and ours?

To what does God liken the falling rain in verses 10 and 11?

How would the Hebrews feel when the divine revelation was given them? (Verse 12.)

How does the unconverted man feel when he is "led forth" from his condition of sin?

How should the agriculture of Palestine testify to the secular blessings of God? (Verse 13.)

In what way should the life of a Christian bear witness to the fruitifying influence of the divine Spirit?

Practical Teachings.

Find in this lesson—

1. A definition of repentance.
2. An intimation of the joys of salvation.
3. An intimation that no one can live near God without evidencing it by his behavior.
4. A statement of the freeness of salvation and the danger of procrastination.
5. The certainty of God's promises.

Hints for Home Study.

1. Find some cases where God's people were led forth in numbers with peace and with joy.

2. Find indications in the historical books of the Bible that secular prosperity is one of the incidental results of righteous living.

3. Find a distinct statement made to David of the continuance of his dynasty on the throne.

4. Find a case in God's word where the Lord, not being called upon while he was near, withdrew from a human soul.

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. **The Invitation**, v. 1-5.

To whom is the invitation given?

Upon what terms is it offered?

What remonstrance is made?

What is promised to those who hear?

Who is given as a leader?

To whom will the invitation be extended?

To whom is the invitation now given? (Rev. 22. 17.)

2. **A Promise**, v. 6-13.

When should men seek God? (GOLDEN TEXT.)

What must they do in order to seek aright?

What promise is made to true seekers?

What says Jesus to every true seeker now? (John 6. 37.)

What is said of the Lord's thoughts and ways?

How much do they differ from ours?

What do rain and snow do for the earth?

Who are blessed thereby?

In what is this like God's word?

What blessedness is promised his people?

How long would this endure?

What ground of confidence in God's promises have we? (2 Cor. 1. 20.)

Teachings of the Lesson.

Where in this lesson are we taught—

1. When we should seek God?
2. How to seek God?
3. The blessedness of seeking God?

Home Work for Young Bereans.

Find what Hezekiah did to give good water to the thirsty citizens of Jerusalem.

Think why figures borrowed from agriculture are so frequently used, and figures borrowed from commerce so seldom used, by God's prophets.

Write down the names of some Bible characters to whom God was very near who did not "seek him" nor "call upon him," and from whom he withdrew.

QUESTIONS FOR YOUNGER SCHOLARS.

What did we learn in the last lesson? **That Jesus died for us.**

What does this lesson teach us? **That Jesus calls us.**

What is his call? "**Come unto me.**"

Who told this long before Jesus came? **Isaiah.**

Who gave him these words to speak? **The Lord.**

Whom does Jesus call? **All the hungry and thirsty.**

Who are they? **All who want to know God.**

What does God offer to those who come? **All good things.**

How does he give? **Freely and gladly.**

When should we seek God? **When we hear his call.**

What must we forsake? **Any thing that is wrong.**

What must we give to God? **Our hearts.**

What will he give to us? **His forgiveness.**

What will this do for us? **Make us safe and happy.**

Why should we come to God when young? **Because it is easy then.**

What makes it easy? **Sin has not hardened the heart.**

Words with Little People.

Suppose a rich and good king should ask a poor boy to come and live with him and be his child, and the boy should refuse!

It is like this when God calls us and we stay away from him!

Whisper Call.

"Come ye, buy, and eat."

General Statement.

The kingdom of Israel has passed away, and Judah, under the scepter of Hezekiah, is trembling at the advance of the Assyrian power. The prophetic vision of Isaiah penetrates the darkness gathering over Zion, and beholds the glories of Messiah's kingdom centuries distant. He presents the gospel invitation to the hungry and thirsty sons of men who have vainly sought to satisfy themselves with the pleasures of earth. The divine covenant with David is repeated, and its promises are declared to be everlasting. The prophet calls upon all men to seek the Lord, leaving their own ways of evil and calling upon God for pardon. A free salvation, a full salvation, a salvation for all mankind, is proclaimed in the name of the Lord.

EXPLANATORY AND PRACTICAL NOTES.

Verse 1. Thirsteth. Thirst is one of the keenest and most imperative of the physical appetites, and is used to represent that yearning of the higher nature which only God can satisfy. (1) *There is an inner life which thirsts for the water of life.* **Come ye.** (2) *Those who would drink at God's fountains must act for themselves and come.* **To the waters.** Water is every-where employed in Scripture to represent God's grace, which, like water, is (1) free, (2) abundant, (3) refreshing, (4) satisfying, (5) essential to life. **Hath no money.** In Oriental countries water is scarce, and sold by carriers in the streets; but the fountains of God's grace are abundant and free. **Buy, and eat.** The prophet thus represents salvation as a feast as well as a fountain. **Wine.** Wine is every-where mentioned in Scripture as among the commonest articles of drink. There is reason for believing that the wines so highly commended among the ancients belonged rather to the class of syrups

or preserved grape-juice than wines proper, as they were sweet, and scarcely, if at all, fermented. **Milk.** The beverage most esteemed in Oriental lands is milk, which, however, is never used until it has become sour, a change which takes place very soon in warm climates where no artificial methods of cooling are employed. **Without money.** (3) *None are so poor that they cannot obtain salvation, and none so rich as to be able to pay for it at its true value.* (4) *Men may set a price on privileges; God give.*

2. Spend money. Literally, "weigh money," as anciently the precious metals were not coined, but cut up into small pieces and weighed, rather than counted, in commercial transactions. **That which is not bread.** Literally, "the no-bread," a strong expression to indicate the unsatisfying character of the objects for which men spend their strength and life. (5) *How many are trying to feed upon the "no-bread" while their*

hearts are still hungry. (6) *Happiness and peace cannot be won by toil nor bought by gold. Hearken diligently.* (7) *Those who would be blessed by God must heed God's messengers. Eat ye. "Eat ye the good."* (8) *Those who feed at God's tables never depart hungry. Fatness.* The fat meat is in the Orient considered the finest, and as such was chosen for sacrifice at God's altar.

3, 4. Come unto me. Coming to God involves, (1) will, (2) action, (3) surrender, (4) submission, (5) union and sympathy with God. **Soul shall live.** (9) *There man is physical, but not spiritual life apart from God. Everlasting covenant.* A covenant is an agreement between two contracting parties. God's promises are so termed because they require man's acceptance of their conditions. (10) *The covenants of men are for a time, but those of God are everlasting. Mercies of David.* The promise to David (2 S . . . 7) was that the throne of his family should be established forever. This was fulfilled only in Christ, "great David's greater Son," whom the prophet foreshadows in this chapter. **I have given him.** David had been dead for centuries, so that the reference here can be to no other than the Messiah, who, as David's descendant and representative, is frequently called by his name. **For a witness.** That is, to bear testimony to the truth, for which purpose Christ declared that he came (John 18. 37). **A leader and commander.** (11) *The heart of man needs a leader and a master who can claim loyal obedience, and such it finds in Christ.*

5. Thou shalt call. The prophet in this verse directly addresses the Messiah, of whom he has been speaking. **A nation.** Those who in after ages should believe on Christ, his "chosen nation and peculiar people"—a prediction of the Gentile triumphs of the Gospel. **Because of the Lord thy God.** (12) *The possession of God and of the true religion gives prominence to a people and causes other nations to covet our privileges. He hath glorified thee.* By the resurrection, the ascension, and the progress of the Gospel God has glorified his Son.

6, 7. Seek ye the Lord. The prophet now turns to the people, and exhorts them to accept and possess their high privileges. (13) *If God is to be found he must be sought. While he may be found.* (14) *If the season of opportunity is limited men should be wise to employ it aright. While he is near.* (15) *There are times in every experience when God is especially near the seeking soul, and when the Spirit strives with unusual power. Wicked forsake.* (16) *As the ways of the wicked are afar from God, men must turn from them if they would draw nigh to him. His thoughts.* Purposes, aims, and plans. (17) *The heart must be made right as well as the life. Will*

have mercy. (18) *Man's only hope is in the mercy of God.*

8, 9. My thoughts. This verse may be interpreted in either of two ways: (1) That as the plans and ways of God are not those of wicked men, but infinitely higher and better, they must turn from their paths to his; (2) that God's plans of pardon are not according to the thoughts of men, for while men are unforgiving, he forgives willingly and freely. **Heavens . . . earth.** As the heavenly spaces are vaster than earthly distances, so the attributes of God and his purposes are larger than the puny thoughts of men.

10, 11. Rain cometh down. As God sends down the rain and the snow for a beneficent purpose, to water and enrich the earth, so he gives the word of his promise to bestow upon men spiritual blessings. **The snow.** Which in winter forms a protection against severe frosts to the soil which it covers. **Returneth not thither.** That is, not until it has accomplished the object for which the Lord sent it forth. **Seed to the sower.** (19) *As God's physical government proceeds from love to man, so his moral and spiritual rule begins with the same motive, and aims for the same end. Void.* That is, powerless and without result. God is as mighty in his word as in his work.

12, 13. Ye. The Jewish exiles. **Shall go out with joy.** So indeed they did from Babylonian exile to restore the cities of Judah; so had their forefathers gone out with joy from Egyptian slavery; so does the sinner in every age go out with joy from the slavery of sin and the exile of God's wrath. (20) *The religion of Jesus Christ is joyous. The mountains.* Canon Rawlinson points to the evident fact that Isaiah was a lover of mountains. He constantly refers with admiration to their scenery.

13. The thorn. An emblem of the wicked. **The fir-tree.** An emblem of the godly. **The briar.** The type of uncultivation. **The myrtle.** An emblem of beauty and prosperity. **It.** This regenerated creation. **Shall be to the Lord for a name.** "A historical manifestation of his character. A fact to which men will refer as showing forth his power and goodness."—*Speaker's Commentary.* **An everlasting sign.** A pledge of the endurance of his covenant. (21) *Christianity changes character.* The two facts most wonderful in the history of the world are (1) the perpetuity and prosperity of the Hebrew race, in spite of tenses strains and bitter trials than any other race has survived; and (2) the endurance and constant growth of the Christian Church in its purity in the face of persecutions which repeatedly have seemed to obliterate it. Both these facts are fulfillments of this prophecy and are "everlasting signs" of the verity of God's word, which never returns to him void.

CRITICAL NOTES.

BY PROFESSOR M. S. TERRY, D.D.

Verse 1. Ho. This word in the Hebrew serves as an exclamation of threatening, of exhortation, of indignation, or of pity. The context must determine the meaning. Here it seems to be mainly a cry of pity and implied reproach on those who spend their substance on things which cannot satisfy the soul. **Thirsteth . . . waters . . . wine . . . milk.** Not bodily thirst, nor the material blessings of the several drinks here mentioned; but all these terms are to be here understood in the high spiritual sense in which our Lord spoke of the water of life in John 4. 10, 14. Comp. Isa. 12. 3. This is seen further in the use of the words **without money and without price.** Here is an Old Testament presentation of the free and full salvation of God. Like the New Testament revelation of the water of life, these heavenly blessings are the free gift of God.

2. Spend money. Literally, "weigh out silver," in allusion to the ancient custom of actually ascertaining the weight of the silver used in the purchase of any thing. It implies here a somewhat laborious process. **Not bread.** The phrase is what rhetoricians call an *oxymoron*; that is, a pointed epithet, a smart saying. It may be better expressed by connecting the two words and translating: "Why weigh out silver for not-bread?" Thus "not-bread" becomes an expression of contempt. Compare how Isaiah (10. 15) uses the words "no-wood," and Deut. 32. 21, has "not-God" and "not-a-people." **Hearken diligently.** The Hebrew repeats the verb to express this idea: "Hearken, hearken;" exert your utmost ability to hear. **Soul delight itself in fatness.** A figure expressive of the highest spiritual enjoyment. In such figures we note the physical basis of much of our spiritual language.

3. Incline your ear. Another pictorial form of speech, derived from the habit of bending forward or stretching out to catch each whisper that may be audible. **Make . . . covenant.** Literally, "cut a covenant," in allusion to the ancient practice, seen in Gen. 15. 10, of cutting the victims in pieces on occasions of entering into a solemn covenant. **The sure mercies of David.** Construe this as in apposition with, and explanatory of, "everlasting covenant." It is more accurate to translate, with Cheyne, "the loving-kindnesses of David—the unfailing ones." The loving-kindnesses of David were the divine favors shown to him and promised to him and his posterity. Comp. 2 Sam. 7. 11-16. Those promises included in a general way the Messianic blessings, which are as unfailing as the sure word of God.

4. I have given him. That is, David, just referred to, and in the broad sense just explained. The verse is not so strictly Messianic as to refer

solely to the future. The perfect tense here used, as contrasted with the future in the next verse, seems clearly to forbid such a Messianic interpretation. David himself was made a witness for God among all the peoples with whom he had to do, and he was, as the history shows, a **leader and commander to the people.** This fact he celebrated in his song of thanksgiving (2 Sam. 22. 44). But in all this David was a type of his greater Son in whom the divine promises are all fulfilled. Hence the force and beauty of such passages as Psa. 89. 35-37: "Once have I sworn by my holiness that I will not lie unto David. His seed shall endure forever, and his throne as the sun before me. It shall be established forever as the moon, and as a faithful witness in heaven."

5. Thou shalt call. The address is to David, but the thing promised is to be realized in that seed of whom it was revealed to David that God purposed to "establish the throne of his kingdom forever" (2 Sam. 7. 12, 13). So David and his posterity, including the Christ of prophecy, are conceived as a unit by this sacred writer. The verse looks to the calling of the Gentiles, and should be compared with Isa. 60. 9.

6. Seek ye the Lord. The exhortation of verses 6 and 7 is based upon the foregoing words about the everlasting covenant and its Messianic promises. Hence it is a resumption of the hortatory strain with which the chapter began. Comp. verses 1 and 3. Let the student also note how the exhortation of these two verses is followed by three sets of reasons, each occupying two verses, and beginning with the word "for:" (1) Jehovah's thoughts are high; (2) his word is like the fertilizing rain and snow; (3) joy and wonderful prosperity shall follow.

7. The unrighteous man his thoughts. The Hebrew expression is, "man of iniquity;" that is, the man whose inner and outer life is characterized by the emptiness and folly which run into all kinds of evil. "As a man thinketh in his heart, so is he," and hence the thoughts of the wicked man must be forsaken before he can enter the covenant of grace. **Abundantly pardon.** Literally, "he will multiply to pardon;" he will do a great deal of pardon. O what lengths our God will go to secure the pardon of a guilty human soul!

12. Mountains . . . hills . . . trees. This highly poetical passage is after the style of Psa. 98. 7, 8, and presents the thought of a transition from barren wastes into a region of beauty, where every object seems to exult with conscious life and joy.

13. Thorn . . . fir. The contrast suggests ideals of the "new heavens and new earth" of

chaps. 65. 17; 66. 22. **Name . . . sign.** Monument and memorial sign. That is, all the aforementioned joy and prosperity and blessing will be such a monument and sign to Jehovah, an unfailing memorial of his goodness and his glory.

The Lesson Council.

Question 1. *What is meant by "the sure mercies of David," and how is this promise fulfilled?*

God's merciful promises to David comprised his own gracious presence, victory over his foes, and a perpetual successor. The realization of these promises by David and Solomon led Isaiah to call them "the sure [that is, the faithful] mercies of David." But a greater than David and Solomon is here, even Christ, David's Lord, as well as his son. The chief feature of these "mercies," or promise, was the perpetual succession. Paul in Acts 13. 32-37, with index finger pointing to the risen and ever reigning and merciful Saviour, says, "Behold its fulfillment."—*Rev. W. H. Meredith, Stoneham, Mass.*

God promised David that his seed should be established forever, and that his throne should be built up to all generations, and should endure as the days of heaven (Psa. 89. 3, 4, 28, 29, 35, 36; 2 Sam. 7. 12, 13). Paul considered the resurrection of Christ to be the assurance of the fulfillment of these promises (Acts 13. 34). The Gospel, with all its attendant blessings, was included in this covenant. The "everlasting kingdom" is the kingdom of the Lord Jesus Christ. The "sure mercies of David" are the holy promises made sure unto David and fulfilled unto the world in the Gospel of the Son of David, who is Christ the Lord.—*Rev. S. K. Quimby, A. M., Exeter, N. H.*

In Isaiah's vision of the ideal kingdom of God the person of David best typifies its founder. David had not only by force of arms established the wide foundations of the earthly kingdom of Israel, but his intense religious character and zeal for Jehovah's cause made him not less the ideal religious head of the kingdom of God in the earth. God had established his covenant with David, and of his royal line was the Messiah to be born. The everlasting covenant which God made was ratified by, and this promise was fulfilled in, the ministry of Jesus, who was recognized as continuing David's kingdom (Mark 11. 10).—*Rev. W. Arter Wright, Ph. D., Riverside, Cal.*

The phrase is Messianic. For its exact meaning recourse must be had to what God said to David in 2 Sam. 7. 12, 15, 16; Psa. 16. 10; 132. 4, 28, 29, 36. From these Scriptures it is patent that God promised David, among other mercies, (1) that of his seed, according to the flesh, the Messiah should come; (2) that he, the Messiah, should not see corruption; (3) that Messiah's kingdom should

have no end. Therefore, this promise had and has its grandest and sublimest fulfillment (1) when Christ was born of the house and lineage of David; (2) when he rose from the dead (Acts 13. 34); (3) now that he reigns, and shall forever reign, King of kings and Lord of lords.—*Rev. Charles Sheard, Cape Vincent, N. Y.*

Analytical and Biblical Outline.

Salvation.

- I. THE PROMISE OF SALVATION.
 - 1. *Ho, every one that thirsteth.* v. 1.
 - "If any man thirst . . . come." John 7. 37.
 - 2. *He that hath no money.* v. 1.
 - "Let him take . . . freely." Rev. 22. 17.
 - 3. *Eat ye that which is good.* v. 2.
 - "A table before me." Psa. 23. 5.
 - 4. *Let your soul delight itself.* v. 2.
 - "My soul shall be satisfied." Psa. 63. 5.
- II. THE CONDITIONS OF SALVATION.
 - 1. *Incline your ear.* v. 3.
 - "Wisdom crieth without." Prov. 1. 20.
 - 2. *Come unto me.* v. 3.
 - "All things are now ready." Luke 14. 17.
 - 3. *Seek . . . while . . . found.* v. 6.
 - "Jesus of Nazareth passeth by." Luke 18. 37.
 - 4. *Wicked forsake his way.* v. 7.
 - "Cease to do evil." Isa. 1. 16.
 - 5. *Return unto the Lord.* v. 7.
 - "O Israel, return." Hos. 14. 1.
- III. THE BENEFITS OF SALVATION.
 - 1. *An ever-lasting covenant.* v. 3.
 - "That I will not turn away." Jer. 32. 40.
 - 2. *He will abundantly pardon.* v. 7.
 - "With the Lord there is mercy." Psa. 130. 7.
 - 3. *Go out with joy.* v. 12.
 - "Rejoice in the Lord." Phil. 4. 4.
 - 4. *Led forth with peace.* v. 12.
 - "We have peace with God." Rom. 5. 1.
 - 5. *Instad of the thorn . . . fir-tree.* v. 13.
 - "A new creature." 2 Cor. 5. 17.

Thoughts for Young People.

The Gospel Message.

1. *An offer of all good things.* The prophet figures God's offer as refreshing water, as wine and milk and bread and "fatness." These figurative expressions are all designed to represent the rich and spiritual luxuries which are freely offered to our souls by God.

2. *An offer made to those who need it greatly.* The water is proffered to the thirsty, the wine and milk to the poverty-stricken, the bread and dainty meat to the hungry. In our world of physical wants there are some people who have the means to get whatever they desire, though not many; but in spiritual matters all are hungry, thirsty, impov-

orished, utterly needy; therefore the invitation is to all.

3. *An offer that merits earnest attention.* An unthinking man may eat bread and meat and drink water and milk and be refreshed; but no unthinking soul can partake of intellectual or moral or spiritual benefits. If our souls desire to live on the luxuries of the Gospel we must "incline our ears."

4. *The gospel offer is conditional.* We must seek the Lord "while he may be found." We must seek him by forsaking wicked ways and unrighteous thoughts. Our starvation came about because of our own wandering of heart, and we must ourselves leave the conditions of starvation if we would partake of the gospel benefits.

5. *But the God who offers gospel luxuries never changes.* His word shall not return unto him void, and the progress of Christianity during nineteen centuries is "an everlasting sign which shall not be cut off."

Lesson Word-Pictures.

BY REV. E. A. RAND.

The heavens are brass.

The earth is only ashes.

The air quivers in the heat as if the breath of a furnace.

How tormenting is the thirst of those in this land! Hunger, too! The land is parched with the drought. No growth, no life, no food. It is the desert land, the wilderness of sin.

But hark! What music!

The sound of water tinkling, splashing, running, water crystal in the sun, water cool in the shadow, water giving joy and strength and life! See it leaping out of the heart of that crag, making music as it touches invisible keys in the bed of the stream, sending up a psalm of praise to God all the length of its tuneful flow. And in this watered valley waves the grain and bend the tendrils of the vine with their juicy, purpling clusters.

And hear the voice of some one calling, graciously calling!

Those poor, thirsty, starving beggars in the land of sin, will they not come to fountain and field, come without money, come without price?

O come to the free, flowing fount of salvation, come to the land of the vine, the corn, and the wheat!

Calling, still calling!

O, look upon Him given to the people, witness, leader and commander! What royal form, what searching eyes of knowledge, what face of compassion, what far-reaching arms of forgiveness! Behold Jesus the Saviour!

How the nations come at the summons! From mountain and valley, from hill-top and prairie, from cold of the arctic and heat of the tropics, one vast multitude all over the earth on their way to salvation! They not only come, they even run! It is one great, far-reaching multitude, one grand coming up to this land of redemption! How they thicken on every hand, and hasten and hurry, reaching out hands, lifting up voices, craving salvation!

Calling, still calling!

Are they coming to-day, turning from sin, forsaking the land of destruction? Why should any be hesitating? Will not God pardon? Are man's ways the ways of our Father? Take off your eyes from the earth, look up to the heavens, swept of all mists, clear of all clouds, rising higher and higher, so pure and exalted and steadfast!

What far-reaching heights of mercy! Spaces that are limitless, and sign of compassion as shoreless!

Calling, still calling!

Is this the rain of the spring that has set in? Ten thousand times ten thousand drops of crystal rattling on the roofs, clattering down the highway, rushing in all the fields, one advancing wave of blessing!

Is it the north wind of the winter, bringing down from far Lebanon a vast flock of snow-flakes, falling, falling, falling, winged with such swiftness, alighting with such softness, covering all the land with whiteness? But what after-days of blessing, what successors to the rain and the snow-flakes! What a springing up of the tender shoots! What a swelling into buds, what a breaking into blossom, what a lifting of fruitage! And God's promises are just as sure to descend in blessing, as sure to open into white and fragrant blossom, as certain to bring harvest—hours of joy and peace and life.

Calling! Yes, calling; but what a sending out in blessing! Did they come in penitence and trust? Did they stoop in true lowliness and drink of salvation?

What a going forth in gladness! How joyous their faces, how exultant their voices! The very mountains all about them catch their spirit, and the great winds from those summits become singers majestic in this chorus of salvation. How the trees lift their tops, sway them like banners, and beat their leafy hands! The earth beneath the feet of this army of the Lord is responsive to the jubilant touch. It grew thorns, but gone are the thorns, and, lo, the green firs! It grew briars, but gone are the briars, and, lo, the odoriferous myrtle! Gone is the desert, and every-where is the emerald, fragrant, fruitful country of Beulah-land where righteousness dwells and God makes his home for-

By Way of Illustration.

BY JENNIE M. BINGHAM.

"Ho, every one that thirsteth." According to recent statistics two fifths of the land now owned by the United States is unproductive because it has no water supply. No wonder that this problem is receiving universal attention. Is not this a true type of our religious problem? Arid land—what better description of every unconverted soul? Possibilities of great fruitfulness; but for the present only the bare and parched soil of a soul that has never been vitally touched by the water of life. What is the solution of the problem? It is extremely simple. The vast stretches of arid soil at the West lie, many of them, under the continually frost-clad peaks of lofty mountain ranges, down whose sides the melting snows are trickling month after month. Carry the water from the mountains to the plains, and the work is done. Even thus the barren lives of unsaved souls lie ever under the mountains of God's infinite supply. The water of life fresh from the great white throne needs only to be turned into these lives and the work is done. Christian workers, learn how to conduct the water of life to the arid soil of sinners.—The Golden Rule.

Verse 2. Charles the Fifth, Emperor of Germany, King of Spain, and Lord of the Netherlands, after having alarmed and agitated all Europe for nearly fifty years, retired from the world to a life of Christian service, and said: "I have tasted more satisfaction in my solitude in one day than in all the triumphs of my former reign; and I find that the sincere study, profession, and practice of the Christian religion hath in it such joys and sweetness as courts are strangers to."—J. G. Vaughn.

Verse 7. "Abundantly pardon." One day when Luther was crying out almost in despair, "O my sins, my sins!" an old monk entered his cell. He told Luther that he had found great comfort in repeating the article, "I believe in the forgiveness of sins." These words filled Luther's mind with consolation and joy.

A felon was executed in Scotland, who during his imprisonment experienced pardoning mercy. At his execution he cried out, under a sense of pardon, "O! He is a great forgiver! he is a great forgiver!"

Verses 10 and 11. When Mr. Spurgeon's tabernacle was finished the great preacher stepped to the platform to test its acoustic properties. He recited a single sentence: "This is a faithful saying, and worthy of all acceptance, that Jesus Christ came into the world to save sinners." A workman in a distant corner heard the words, was convicted, converted, saved. It was the word of God prospering in the thing whereto it was sent.—Bible Society Record.

Verses 12 and 13. The Christian has joy here, but, great as it is, it is only a hint and foretaste of what shall be in the world to come. While a man is stringing a harp he tries the strings, not for music, but for construction; when it is finished it shall be played for melodies. God is fashioning the human heart for future joy. He only sounds a string here and there to see how far his work has progressed.—Becher.

Lightning and light may suitably illustrate the difference between the joy of the sinner and the saint. The one is like lightning—short, hurried, transient, scorching; the other is like light—lasting, healthful, beautiful, and healing.

The Teachers' Meeting.

An outline for teaching this lesson—1. To whom salvation is offered: (1) The thirsty; (2) the poor; (3) the hungry; (4) the wicked; (5) all men.... 2. What it requires of men: (1) Hear; (2) come; (3) seek the Lord; (4) turn from sin; (5) submit to God.... 3. What it promises to men: (1) Mercy; (2) pardon; (3) enjoyment; (4) eternal life (verse 3). Show these points in the lesson, prepare a text from Scripture to illustrate each, and make prominent the duty of immediate action (verse 6).... Or, as suggested in the Illustrative Notes, treat the lesson as a study of salvation, what it brings, and the conditions under which we may enjoy it: (1) Needed (verses 1, 2); (2) free (verses 1, 2); (3) covenanted (verses 3, 4); (4) universal (verse 5); (5) conditional (verses 6, 7); (6) abundant (verses 7-13).... Or, take the Lesson Outline and compare the several conditions of "The Invitation" with those of "The Promise."

References.

FREEMAN'S HAND-BOOK. [Ver. 1: Invitation to buy, 526. Ver. 12: Clapping the hands, 846.... FOSTER'S CYCLOPEDIA. Ver. 1: Prose, 2383, 3910, 816, 5683. Ver. 2: Prose, 2552. Ver. 4: Prose, 10188; Poetical, 1637. Ver. 6: Prose, 697, 4707, 4970, 5408, 10831, 10834, 11631, 11911. Ver. 7: Prose, 4294, 8800. Ver. 8: Prose, 5699. Ver. 9: Prose, 688. Ver. 11: Prose, 7533.

Primary and Intermediate.

BY MARTHA VAN MANTER.

LESSON THOUGHT. The Saviour's Call. Blackboard. In the center of the board make an open Bible. Across the pages in large, gold-colored letters print the word "Come." Let rays of light from above fall upon the book. Make two paths—one leading up toward the light, the other and broader one leading away from it.

Ask, What book is this? Who speaks in it? To whom does he speak? Yes, to us, and to every

body—big folks and little folks, good people and bad people, rich and poor. God speaks to every body in the Bible, his loving letter to us!

What does he say to us in his letter to-day? One of the sweetest of all his sweet words, "Come." What does he mean?

Tell a story: A little boy was crying in the streets of a great city. He had no home. He was an orphan, and the kind woman who had let him sleep in her poor little room was dead. Now, he thought, "I must sleep on the ground," for he had earned no money that day doing errands, for he had stayed to see his one friend carried away in the undertaker's wagon.

A good man spoke this very word to the poor little boy. What did it mean? Yes, it meant "Come to home, to love, to comfort." It meant to the tired, hungry boy what God's "Come" means to his tired, hungry children. There was a crowd of boys standing at a door in a large city one day. They stood waiting in the cold rain for the door to open. They waited a long time. Sometimes it would open a little way and a few of the boys would be allowed to go in. Then it would close again. Do you wonder what was inside? I will tell you.

Some one had said "Come" to all the boot-blacks in the city. They were told that if they came to this hall each one should have all the milk he could drink and all the bread he could eat, and he would not have to pay any money for them. How glad they were to come! It made them glad to know that some one cared for them as well as to know they could get food and drink for nothing.

God is calling "Come" to all who are hungry and thirsty in their hearts. He will give the bread of life and the wine and milk of heavenly truth to all who will come and take them.

[Tell what it is to be hungry and thirsty in the heart. Every teacher will be able to give illustrations from her own experience of children who have felt the evil of sin and its burden, and who have wanted help from God.]



Tell the old story of a little girl in a Sunday-school convention who heard a gentleman talk very earnestly about leading the children to Jesus. She left her seat and went to him, saying, simply, "Please, sir, wait you lead me to Jesus?" She heard the call and obeyed the best she knew how. When we hear God's call we must obey the best we know how.

How can a child "Come" to Jesus? Pray to him. Tell him that you want to be his child; to stop feeling and acting naughty; to have a new heart that loves the good; and ask for his Holy Spirit to help you every day to do right. Then believe that God hears you and takes you to be his

child right away, and just keep "looking up to Jesus" all the time to learn what he wants.

[Try to make the way as simple and plain as possible.]

Practical Truth. Show the two ways. Print in one "Satan's Way." Show how it is leading away from the light, from God's book, from the keeping holy the Sabbath, from goodness and truth. Tell that so many people are in this way, and that Satan tries so hard to make it look pleasant, that we are in danger of being deceived.

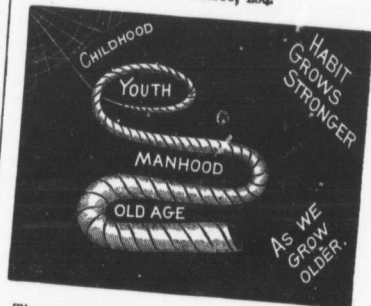
Show the other path leading up to the light. Print in it "God's Way." It is a narrow path. No sin can be there, even when it wears a gay dress and looks sweet and pleasant. But "Peace," "Plenty," "Love" are there. All the people who have heard God's "Come" and obeyed are in this path.

Have you heard and obeyed? If not, begin now. Print "Forsake" before "Satan's Way," and show how children can do this.

Sing "Come to Jesus," and, if practicable, close with a children's prayer service.

Blackboard.

BY J. B. PHIPPS, ESQ.



The easiest and best time to seek God is now. "Seek ye the Lord while he may be found, call ye upon him while he is near." It is easier to give yourself to God in early life than at any other time, because the habits of life are not then formed. This is illustrated on the blackboard. In childhood our habits are easily broken; they bind us no stronger than a spider's web. In youth the silk of the web becomes a cord harder to break. In manhood it is a rope such as might be used to bind a strong man with. In old age it is like a cable, impossible to break. Give yourself to God in early life; form good habits that will grow stronger as you grow older, just as bad habits do.

THE INVITATION.
 WHO? CONDITION? ACT? WHERE? PRIVILEGE? } **LIVING WATER.** { EVERY ONE. THAT THIRSTS. COME. TO THE WATER. DRINK.
HOW? FREELY.

OPTIONAL HYMNS.

No. 1.

Break thou the bread of life.
 Come, ye sinners, poor and needy.
 Blest are the hungry,
 Come, come to Jesus!
 Weary child, by sin oppressed,
 Come to the fountain.
 To Jesus I will go.
 The Spirit and the bride say "Come!"
 I heard the voice of Jesus say.

No. 2.

Calling, pleading, waiting,
 The Saviour calls.
 Come, sinners, to the gospel feast.
 Ho, every one that thirsteth.
 How sweetly sounds the call.
 The water of life.

The Lesson Catechism.

[For the entire school.]

1. Who are invited to partake of divine blessings? **Every one that thirsteth.**
2. What should we do when God's servants speak? **Hearken diligently.**
3. When should we seek the Lord? **While he may be found.**
4. What does God say concerning his word? **"It shall accomplish that which I please."**
5. What is Christ to us? **A leader and a commander.**

CATECHISM QUESTION.

6. What commission did Christ give to His apostles before His ascension into heaven?
 He said unto them: "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: teaching them to observe all things whatsoever I commanded you: and lo, I am with you **always, even unto the end of the world."**

About B. C. 606.] LESSON VII. THE NEW COVENANT. [Feb. 14.]
GOLDEN TEXT. I will forgive their iniquity, and I will remember their sin no more. Jer. 31. 34.

Authorized Version.

Jer. 31. 27-37. [Commit to memory verses 33, 34.]

27 Behold, the days come, saith the Lord, that I will sow the house of Is'ra-el and the house of Ju'dah with the seed of man, and with the seed of beast.

28 And it shall come to pass, that like as I have watched over them, to pluck up, and to break down, and to throw down, and to destroy, and to afflict; so will I watch over them, to build, and to plant, saith the Lord.

29 In those days they shall say no more, The fathers have eaten a sour grape, and the children's teeth are set on edge.

30 But every one shall die for his own iniquity: every man that catcheth the sour grape, his teeth shall be set on edge.

31 Behold, the days come, saith the Lord, that I will make a new covenant with the house of Is'ra-el, and with the house of Judah:

32 Not according to the covenant that I made with their fathers, in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was a husband unto them, saith the Lord:

33 But this shall be the covenant that I will make with the house of Is'ra-el: After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.

Revised Version.

- 27 Behold, the days come, saith the Lord, that I will sow the house of Is'ra-el and the house of Ju'dah with the seed of man, and with the seed of beast. And it shall come to pass, that like as I have watched over them to pluck up and to break down, and to overthrow and to destroy, and to afflict; so will I watch over them to build and to plant, saith the Lord. In those days they shall say no more, The fathers have eaten sour grapes, and the children's teeth are set on edge. But every one shall die for his own iniquity: every man that catcheth the sour grapes, his teeth shall be set on edge.
- 31 Behold, the days come, saith the Lord, that I will make a new covenant with the house of Is'ra-el, and with the house of Ju'dah: not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was a husband unto them, saith the Lord. But this is the covenant that I will make with the house of Is'ra-el after those days, saith the Lord; I will put my law in their inward parts, and in their heart will I write it; and I will be their God, and they shall be my people; and they shall teach no more every man his neighbor, and every man his brother, saying, Know the

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34 And they shall teach no more every man his neighbor, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more.

35 Thus saith the LORD, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; the LORD of hosts is his name.

36 If those ordinances depart from before me, saith the LORD, then the seed of Is'ra-el also shall cease from being a nation before me forever.

37 Thus saith the LORD; If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Is'ra-el for all that they have done, saith the LORD.

LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and 35 their sin will I remember no more. Thus saith the LORD, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which stirreth up the sea, that the waves thereof roar; the LORD of 36 hosts is his name: If these ordinances depart from before me, saith the LORD, then the seed of Is'ra-el also shall cease from being a nation 37 before me forever. Thus saith the LORD: If heaven above can be measured, and the foundations of the earth searched out beneath, then will I also cast off all the seed of Is'ra-el for all that they have done, saith the LORD.

TIME.—About 606 B. C. **PLACE.**—Probably Jerusalem. **DOCTRINAL SUGGESTION.**—God's fulfillment of promise.

HOME READINGS.

- M.* The new covenant. Jer. 31. 27-37.
Tu. The everlasting covenant. 2 Sam. 23. 1-5.
W. Covenant with David. Psa. 89. 20-37.
Th. The Lord's covenant. Isa. 59. 16-21.
F. A covenant of goodness. Jer. 32. 36-44.
S. A covenant of peace. Ezek. 37. 21-28.
S. The better covenant. Heb. 8. 6-13.

LESSON HYMNS.

- No. 104, New Canadian Hymnal.
 Lord, as to thy dear cross we flee.
 No. 105, New Canadian Hymnal.
 Would Jesus have the sinner diet
 No. 98, New Canadian Hymnal.
 Depth of mercy, can there be.

DOMINION HYMNAL

Hymns, Nos. 43, 47, 48.

QUESTIONS FOR SENIOR STUDENTS.

- 1. A Gracious Covenant, v. 27-30.**
 Who made this covenant with Israel?
 How does God promise to prosper Israel? (Verse 27.)
 What five methods of judgment has God taken?
 What two methods of blessing does he promise?
 What false proverb had these Jews coined? (Verse 29.)
 On what commandment, misinterpreted, may this false proverb have been based?
 How is the doctrine of personal responsibility taught by the 80th verse?

What does Paul say about personal responsibility? (Rom. 14. 12.)

2. A Spiritual Covenant, v. 31-34.
 What early covenant had been made and broken?

Who broke it, and how?
 Where is God's law to be written?
 Where was it written by Moses?
 Who are God's temples?
 What will be one result of God's residence in our hearts?

What will become of our iniquity and sin?
 Who secured to each of us the privilege of direct access to God?

3. An Everlasting Covenant, v. 35-37.
 From whom does Jeremiah quote verse 35? (Isa. 51. 15.)

Who maintains all the forces of nature?
 When only will Israel cease to be a nation?
 What does the perpetuity of Israel symbolize?
 How certain is it that God will not cast off his chosen ones? (Verse 37.)

What practical lesson may we take from Israel's breach of the earlier covenant and God's punishment?

What practical lessons from the spirituality and the permanence of the new covenant?

Practical Teachings

- Find in this lesson—
 1. A promise of the perpetuity of Israel.
 2. The doctrine that God is a Spirit, and they that worship him must worship him in spirit and in truth.
 3. The doctrine that each soul is personally responsible before God.
 4. That Christianity should know no "priests," but that each soul should have direct access to God.

Hints for Home Study.

1. Find the covenant which God made with Abraham.

2. Find the covenant which God made with Moses.
3. Find the covenant which God made with David.
4. Find an angel's statement of the "everlasting covenant" made at the birth of Jesus.

QUESTIONS FOR INTERMEDIATE SCHOLARS.

- 1. A Gracious Covenant, v. 27-30.**
 Who made this covenant with Israel?
 What promise of prosperity is made?
 For what five ends had the Lord before watched over Israel?
 What gracious assurance is here given?
 What saying would no more be heard?
 When any one did wrong who would suffer?
 What will give account for us to God? (Rom. 14. 12.)

- 2. A Spiritual Covenant, v. 31-34.**
 What does the Lord here call his covenant?
 When had he before made a covenant with Israel?
 How had the people treated that covenant?
 Where would God's law be written?
 What security does God's law in the heart insure? (Psa. 37. 31.)

What teaching would no longer be needed?
 What would God do with the sins of Israel?
 (GOLDEN TEXT.)

- 3. An Everlasting Covenant, v. 35-37.**
 How is the Lord here described?
 When only would Israel cease to be a nation?
 When would they be cast off by the Lord?
 What assurance have we that God's covenant is sure? (See Josh. 21. 45.)

Teachings of the Lesson.

Where in this lesson are we taught—

1. The justice of God?
2. The mercy of God?
3. The truthfulness of God?

Home Work for Young Bereans.

Find one of the ten commandments which, being misunderstood, probably gave rise to the bad Hebrew proverb which Jeremiah quotes in verse 29.

Find another case in which God affixes a promise to a beautiful object of nature, so that it becomes a pledge of his mercy.

QUESTIONS FOR YOUNGER SCHOLARS.

What is the Lord's love for his people? **An everlasting love.**

What had they done many times? **Forsaken him.**

What had he been obliged to do? **To punish them.**

Why did he punish them? **Because he loved them.**

What did he say he would do now? **Restore them.**

What was he ready to make with them? **A new covenant.**

With whom had he made a covenant before? **With their fathers.**

When was this covenant made? **When they came out of Egypt.**

Did Israel keep that covenant? **No; they broke it.**

What is a covenant? **An agreement.**

On what was the law first written? **On tables of stone.**

Where did God say he would now write his law? **In the hearts of his people.**

What did he say he would beto Israel and Judah? **Their God.**

What should they be to him? **His people.**

What was he willing to forgive? **All their sins.**

How can we make a covenant with the Lord? **By coming to Jesus.**

Words with Little People.

Do you say, "I am sorry I have such a sinful heart?" God says, "A new heart will I give you." Do you say, "I can't remember to do right?" God says, "I will write my law in your heart?" Who will make a covenant with God today?

Whisper Promise.

"I will be your God."

General Statement.

This is the first of our lessons taken from the writings of Jeremiah. This prophet lived during the ruinous years of Judah; he clearly foresaw the horrors of the downfall of his beloved nation, and lived to see his most mournful prophecies come to pass. His own life was a succession of personal sorrows, and the two books which we have from his pen contain more profound expressions of anguish than perhaps any other document in all literature. Contemporary with him were Ezekiel and Daniel, but none of the prosperity that came to them in Babylon and its vicinity was granted to the "weeping prophet" of Jerusalem; and yet here and there the sunlight of hope irradiates his message; in this passage a hopeful outlook is presented to the beleaguered Jews. The unfaithfulness of the nation to the covenant made by God with Moses, David, and other national representatives is assumed, and a new covenant is promised—a covenant which shall deal directly with the spiritual nature of man, and of which all earlier ceremonies were typical. This passage is one of the most interesting fore-glances of the Gospel.

EXPLANATORY AND PRACTICAL NOTES.

Verse 27. The days come. The past glories of Jerusalem made the present distress all the more poignant. Its citizens were, for years together, either suffering the horrors of siege or enduring the strain of the enormous assessment made by the last of their conquerors. The flower of the nation was already slain or enslaved, and those who remained looked forward with gloomy apprehension to the time when they, too, should be forcibly deported to distant lands and exposed for sale in foreign marts. The "days" her promised came after the seventy years' captivity, from about 606 to about 536 B. C. **I will sow.** The sources of the promised prosperity of Judah were to be found in God. **House** here, by a figure of speech, stands for territory.

28. Like as . . . so will. Thus the very woes of the Hebrews were turned into pledges that God would restore them. A noteworthy lesson here is that the afflictions of Judah had been brought upon it by God as chastisement. (1) *There are no "accidents," all events are under the control of God's providence.*

29. In those days. When God's favors shall have enabled the people to better understand his providential dealings. **The fathers, etc.** This was evidently a proverb, based, very likely, on a misapprehension of the second commandment (Exod. 20, 5, 6). **Teeth are set on edge.** Unripe fruit would give the mouth discomfort and would injure the teeth. The Hebrews were disposed at this time to complain that they suffered for their fathers' sins. Their punishment, which culminated in the captivity, was certainly brought about by centuries of sinning, and for much of it the "fathers" were responsible. But the general conduct of the people to whom Jeremiah spoke abundantly proves that they were as bad as their ancestors, and deserved the worst. In all God's dealings with men uncounted innocent persons suffer because of the guilt of others, just as uncounted sinners are made prosperous and happy incidentally because of the honest and thrifty virtues of their more godly fellow-men. (2) *This is not the world of punishment, and God's dealings with us here are not final.*

30. Every one shall die for his own iniquity. In the fuller revelation which God is about to make—the gospel dispensation—it becomes evident that personal moral evil and personal moral ruin are closely connected. (3) *Every man shall give account for himself before God.*

31. A new covenant. "Every covenant

which God concludes with men consists, on the side of God, in assurance of his favors and actual bestowal of them. These bind men to the keeping of the commands laid on them."—*Keil.*

House of Israel . . . house of Judah. The whole family of the Hebrews, and, typically the whole people of God.

32. The covenant that I made with their fathers. The Old Testament covenant, which pledged the protection of Jehovah on condition that certain sins were avoided and an elaborate system of laws and ceremonies scrupulously carried out. (4) *The Mosaic ritual was a school-master to bring men to Christ.* This old covenant was broken by man's failure to keep it. **In the day.** Not precisely the day or night of their departure from Egypt, but "in those days." **Which my covenant they brake.** Almost every act of Hebrew history was a fracturing stroke at the covenant of God. **Although I was a husband.** Sacredly united to them. (5) *God is faithful to us.*

33, 34. This shall be the covenant. The new covenant of the Gospel. **Aft' r'rhos' days.** Not when they are over, but when they have come. **I will put my law in their inward parts.** In place of God's commands being any longer outward and ceremonial they are to be principles lodged in the soul. **Write it in their hearts.** God's first covenant was written on slabs of stone and treasured in the holiest place of the temple; but (6) *Under the new covenant every man is to become a temple of God, and the divine law is to be written in every human heart.* **They shall teach no more.** That is, teach as reformers and missionaries. **They shall all know me.** All having been taught concerning me from infancy, and having profited by the teaching.

35, 36, 37. These verses pledge the surety of God's promise by the permanence of the laws of nature. **Divideth the sea.** Stirreth it up with storms and tides. **Cease from being a nation.** The greatest wonder of history is the continuity of the Jewish nation. **If heaven above can be measured, and the foundations of the earth searched out.** This never can be, for the more we investigate the heaven the more wonders are revealed; as science approaches perfection, the problems presented to us multiply; to the human mind the mysteries of nature are inexhaustible—practically infinite. Such is the faithfulness of God.

CRITICAL NOTES.

Verse 27. The days come. The original has an indefiniteness which is better represented by the translation, "days are coming." Just when they will come, and how many there will be,

the prophet does not declare. Suffice it that such days are coming on. **Sow . . . with the seed of man, and . . . beast.** The language is here metaphorical, and the Israelites and the land

they are destined to occupy are compared to a field which will bear an abundant fruitage of men and beasts. Jehovah will sow that field, and great will be the harvest. **Israel and Judah.** Though the kingdom of Israel, as distinct from Judah, had been overthrown by Assyria more than a hundred years before, and Judah and Jerusalem were as good as captured by the Chaldeans, the prophet thinks of them as one great people, under the watchful oversight of Jehovah, and yet to be won back to unity and holiness through the long-suffering and righteousness of God. Here is an example of true prophecy.

28. Watched over them. Allusion back to the symbol of the almond-tree in chap. 1. 11, 12. The Hebrew word for almond-tree (*Shaked*) is identical with that for watching, and Gesenius defines it as "the waker, so called as being the earliest of all trees to awake from the sleep of winter." So here Jehovah renews his assurance that he is the wakeful one, ever watching over his people to fulfill all his word to them. Notice the great truth that he is just as watchful to destroy as to build up. Here we learn both the righteousness and the mercy of God. He watches to see that no word of truth fails.

29. Say no more. They had said it, and there was truth in the saying, as Exod. 20. 5, very clearly states. The Jewish people suffered sorely for Manasse's sins in spite of all the good works of his grandson Josiah (2 Kings 23. 26). But after several generations pass away the terrible curse will be removed, and each man will be required as always to answer for himself. **A sour grape.** The word is used as a collective, and should be translated as in Ezek. 18. 2, "sour grapes." These are not the same as the "wild grapes" of Isa. 5. 2, 4. The proverb is not to be understood as contradicting the doctrine of Exod. 20. 5, any more than the doctrine of hereditary suffering is set aside by the statement of Deut. 24. 16. The prophecy points forward to a time when there will be so few examples of hereditary suffering that the old proverb will fall out of use. The penalty and the suffering will end with the individual sinner.

31. New covenant. In contrast with the old one made at Sinai, and written in stone (Exod. 24. 12; 34. 1). Those "coming days" would therefore be an epoch as momentous as that of the exodus of Israel from Egypt, and the Mosaic legislation.

32. Took them by the hand. Or, "took fast hold by their hand;" a frequent expression in the Scriptures to denote rescue and guidance by a strong helper. **Although I was a husband unto them.** The Septuagint translates this, "and I disregarded them," and this is adopted in the Epistle to the Hebrews (8. 9), where this whole

passage is quoted. Many critics believe this to be the better reading both here and in chap. 3. 14, where, instead of "I am married unto you," we should read, "I have rejected you." This emendation seems in both passages to be more in harmony with the immediate context.

33. After those days. At that glorious epoch and "thereafter," the word "after" suggesting that the things promised would continue to be realized long after the beginning of those days. **In their inward parts.** This expression as well as **write it in their hearts** denotes the spirituality of the new dispensation in contrast with the outwardness of the old, the spirit as against the letter. Compare the development of this thought in 2 Cor. 3. 6-18.

34. They shall teach no more. Evidently not a prohibition, but a prediction of what will be. The reason is immediately given in the fact of the universal diffusion of the knowledge of God. **For I will forgive.** The knowledge of God is based upon his pardon of human sin and guilt. Thence spring the deep inner experiences which supersede the elementary instruction of Old Testament times.

35. Sun for a light. As recorded in Gen. 1. 14. **The ordinances of the moon.** The laws of its nature and its appointment "to rule the night," as written in Gen. 1. 16. These ordinances of the heavenly bodies are referred to in chap. 33. 25, and Job 38. 33. **Divideth the sea.** The verb rendered "divideth," when applied to the sea, means rather to "excite," to "strike with terror." Jehovah agitates the sea, and, as a consequence, its billows roar.

36. If those ordinances depart. The permanence of nature's laws is here presented as a truth attested by Jehovah himself.

37. Measured . . . searched out. As verse 36 affirms the permanence of natural laws as ordinances of God, so this verse indicates the mystery involved in all, and known only to the infinite Jehovah, who created the heavens and the earth.

The Lesson Council.

Question 2. *What is a covenant in the Bible? What is the new covenant, and how does it differ from the old covenant?*

A covenant in the Bible is either a mutual agreement between men, or God's prescribed terms of favor to men. The new covenant is God's declared purpose to pardon and renew the penitent believer in the atoning sacrifice of Christ. It was announced in Eden before the penalty for breaking the old covenant was pronounced upon the transgressors (Gen. 3. 15). It was more fully unfolded to Abraham, to psalmists, prophets, and to the apostles of the New Testament or covenant. It

differs from the old in that it speaks of mercy, while the old spoke only of justice. The old was temporary, the new is "everlasting." The old was the external "letter" of precept, the new promises the Spirit and life. Therefore the new is "the better covenant."—*Rev. W. H. Meredith.*

A covenant is (1) a contract or agreement between man and man, as in 1 Sam. 20. 8; (2) a promise made by God to man, as in Gen. 9. 9; (3) a promise made by God, depending on man's fulfilling certain specified conditions, as in Lev. 26. 14, 15, 16. The new covenant is that of which Jesus is the surety; it is sealed by his sufferings and death, and is confirmed by his resurrection. It differs from the old as the type differs from the antitype; as Sinai differs from Calvary; as the law differs from the Gospel. Compare Exod. 20 with the sermon on the mount. See 2 Cor. 3. 6-11; Gal. 4. 21-23; Heb. chaps. 8, 9, 10.—*Rev. S. E. Quimby, A. M.*

A covenant in the Bible is a promise of God conditioned upon man's conformity to certain requirements. The old covenant was established in outward signs and ceremonies, with the purpose that these should teach inward conditions of spiritual order and purity; the new covenant is by the blood of Jesus established in the hearts of men, with the assurance that it will operate from within outward, and renovate the entire activities of the life.—*Rev. W. Arter Wright, Ph. D.*

A covenant in its scriptural signification is an agreement entered into by God and his people; or that disposition which God makes of the whole human race, by one supreme purpose of grace in Christ Jesus. The new covenant is God's contract to save rebellious man through the atonement of Christ. Hence, the new covenant may be said to differ from the old in the following particulars: 1. It is of grace, and not of works. 2. Christ is the mediator, and not man (Heb. 9. 15). 3. It is Christ's blood that ratifies it, and not the blood of bulls and of goats (Heb. 9. 12). 4. It is between God and all mankind, and not between him and a particular person or a chosen people.—*Rev. Charles Sheard.*

Analytical and Biblical Outline.

God's Promise to His People.

- I. A PROMISE OF MERCY.**
 1. *Will sow... seed of man.* v. 27.
"Will multiply man." Ezek. 36. 10, 11.
 2. *To build and to plant.* v. 28.
"I will build again." Acts 15. 15-17.
- II. A PROMISE OF LOVE.**
My law... in their hearts. v. 33.
"I delight in the law." Rom. 7. 22.
"Thy laws is within my heart." Pa. 40. 8.

III. A PROMISE OF KNOWLEDGE.

They shall all know me. v. 34.
"Thy children... taught of God." Isa. 54. 15.
"Given us an understanding." 1 John 5. 20.

IV. A PROMISE OF FORGIVENESS.

I will forgive their iniquity. v. 34.
"There shall be none." Jer. 50. 20.
"Redemption through his blood." Eph. 1. 7.

V. AN ALMIGHTY PROMISE.

Thus saith the Lord. v. 35.
"I am the almighty God." Gen. 17. 1, 2.
"All power is given unto me." Matt. 28. 18.

VI. AN EVERLASTING PROMISE.

If these ordinances depart. v. 36.
"If ye can break." Jer. 33. 20-21.
"This seed shall endure forever." Psa. 89. 35-37.

VII. A BOUNDLESS PROMISE.

If heaven... can be measured. v. 37.
"Host... cannot be numbered." Jer. 33. 22.
"Whosoever will." Rev. 22. 17.

Thoughts for Young People.

Concerning Storms.

If life is a voyage, as the poets sometimes sing, we are the sailors; and it becomes us to study all tides and winds, and, like wise mariners, to learn from the experiences of those who have before us crossed these seas. He is a fool who risks a new experiment where an old experiment revealed the facts. No mariner was ever more hardy beset by cruel storm and current than was Jeremiah. Let us try to learn wisdom from his experiences.

1. *An apparently hopeless struggle is as likely to succeed as the most hopeful one.* Almost every page of secular history might be quoted to sustain this proposition. The greatest victories of the world have been achieved after acknowledged defeat, by a "forlorn hope" which did not know when it was whipped. All the chances were against Jeremiah. His nation was on the brink of ruin; he was opposed by its master spirits; he was thrown into prison as a traitor when he was almost the only intelligent patriot; he was loathed by the men he loved. And he foresaw clearly that there was no hope, that ruin was inevitable; but, having done all, he stood—stood, seeing Him who was invisible; stood, with all the odds against him; simply stood his ground when hated, persecuted, broken-hearted. But what a victor we to-day see him to have been! How the cause of righteousness in later ages would have staggered if he had failed. "Having done all, stand."

2. *The blast that drives into the storm will carry you through.* God makes use of the trials of life as he does of its pleasures. All breezes should be welcomed that waft toward heaven. All secular affairs are controlled by God and in the end will work good.

3. *God's promises are as certain as the sun and stars.*

4. *When the virtuous man is compelled to speak severely of sin do not think he is angry or bitter.*

In the storms of life the Captain's orders may be uttered hoarsely, through harsh and rasping trumpets, but they are our orders and we must obey them. If the people who found fault with Jeremiah had heeded his warnings, Jerusalem might even at this time have been saved. They thought him their worst enemy who was their best lover. Let us make no such mistake.

Lesson Word-Pictures.

Sowing-time; bright, sunny, happy sowing-time!

Seed falling every-where, showered on the hill-slopes, the valleys, the broad, open fields, the little nooks of hope in craggy gorges! Thick as the rain-drops, multiplied as the snow-flakes—every-where, every-where—drops the seed. It is the seed of truth, of purity, of reverence, of prayer, of love. What a spring-day of promise!

But who is the sower!

The shadow of a serious yet delightful thought stretches across the spring-land; it is God who is sowing the seed, the heavenly Father in all the fullness of his compassion and the greatness of his power.

And now the uprising of the seed! How strong and thick and hopeful the shoots! It was one dark stretch of soil a little while ago; now it is one wide sea of emerald. It deepens. Before the wind it rolls in waves. But who watches over it, driving away birds of temptation, preventing the feet of trespassers! What care every-where overshadows the emerald growth! What watch encourages the uprising of the seed of purity and consecration and holiness, and drives back every hurtful influence! The same parental love of God that sowed the seed. Jehovah is Israel's defense and Judah's protection.

And now a covenant is witnessed between God and his people. Solemn days in the olden time when in the wilderness the Hebrew took the Lord Jehovah as his God, Sinai's shadow brooding over him. And look, out of the shadow is reached a table of stone, mid the trembling of the earth and the roaring of the sky! But where are the hands lifted by Israel to receive that law! Those hands are joined in an idolatrous frenzy that sweeps in mad waves around an idol senseless and dead as the metal out of which it was fashioned. O, that old-time covenant between Israel and his Maker, a covenant trampled upon even as the worthless mire under foot!

But look again!

It is a new covenant.

This is the new table, the fleshy table of the

heart, and, lo, across it moves the finger of God, tracing there the declarations of his love! And what a solemn challenging of witnesses to this covenant!

Look up!

Behold the sun glittering as with the penetrating, dazzling vision of Jehovah! Watch the moon gilding the heavens with its radiant silvery pathway into which crowd the stars in a countless flock! Hark! Hear the roar of the sea thundering beneath that silent, solitary, silvery glory, and upon the shore rolling its great billows, breaking into surf like snow in that moonlight! Sun and moon and stars and roaring sea, these are the witnesses of that covenant abiding forever even as they.

And now look up once more! Contemplate those awful heights sweeping up, up into space! Can you measure them? Look down! Think of the deep recesses under your feet. Can your thought reach and explore the profound mysteries of those hidden depths! Can you search the secret foundations below you? Bring it all before your mind once more, the dome of the bespangled heavens above you, the dark, far-away secrets under your feet! Are these things to be held within your grasp? No more possible than that an eud can be found to the loving care of a covenant-keeping God, the great Jehovah.

By Way of Illustration.

Verse 28. "Like as . . . so soil." If his judgments were severe and terrible, in like measure will his mercy be. Before the Reformation it seemed as if God left nations to their darkness and the result of their sins. But when under Luther the people repented the Lord watched over and built and planted with abounding mercy. So in England the churches were "broken down" and "thrown down," figuratively speaking; but with the revival under Wesley came new life, and converts in such numbers as it seemed "they sprang from the ground like wheat in a sown field." The Methodist Church of to-day is the result of that watching and building and planting.—J. M. R.

"A new covenant." Luke tells us what the Christian's covenant is. In speaking of the Lord's Supper, he quotes Christ as saying: "This is the new covenant in my blood." And we miss the central thought if, when we come around the table, we merely have before us the historic Christ, or dwell on the agony of the crucifixion. Dr. Dwinell says: "It is pledging afresh the troth of the Saviour and the disciples in the supreme matter of salvation." Over the emblems of his broken body he pledges to us deliverance from sin, while we pledge to him allegiance. The Lord's Supper is more than ceremony or rapt sentiment or contemplation. It is a covenant.—

J. M. R.

Verse 33. The new covenant emphasizes being more than doing—character above service. A young girl who had been trying to do something very good, and had not succeeded very well, was comforted by this remark of a friend: "God gives us many things to do, but don't you think he gives us something to be, just as well." "Does he? Tell me about being." "God says: 'Be kindly affectioned one to another.' 'Be ye also patient.' 'Be ye thankful.' 'Be not conformed to this world.' 'Be ye therefore perfect.' 'Be courteous.' 'Be not wise in your own conceit.' 'Be not overcome of evil.'" "I will have a better day to-morrow," said the girl. "I see that doing grows out of being."—*Sabbath Reading.*

"*My law*" In 1804 there were in all the world only five million Bibles. Now there are in the hands of humankind not less than two hundred million copies of the sacred word. Protestants occupy over five hundred separate fields. In them they have more than twenty thousand mission stations, supplied with no less than forty thousand missionaries. One million communicants are enrolled in congregations gathered from among the heathen.—*Pulpit Treasury.*

"*Write it in their hearts.*" "For God who commanded the light to shine out of darkness hath shined into our hearts." Suppose you were in a dark room in the morning, the shutters closed and fastened, and only as much light coming through the chinks as made you aware it was day outside. And suppose you should say to a companion with you: "Let us open the windows and let in the light." What would you think if he replied, "No, no, you must first put the darkness out, or the light would not enter." You would laugh at his absurdity. Just so we cannot put sin out of our hearts to prepare for Christ's entering; we must open and take him in, and sin will flee. Fling the window open at once, and let Christ shine in.—*Advocate and Guardian.*

Golden Text. "I cannot think what becomes of all the sins God forgives, mother," said a little fellow. "Charlie, can you tell me where are all the figures you wrote on your slate yesterday?" "I washed them all out." "But where are they?" "They are nowhere; they are gone." "Just so it is with our sins; if we believe in the Lord Jesus Christ they are gone, blotted out, to be remembered no more."

"*Shall all know me.*" "*Shall not cease from being a nation.*" Human society rests on religion. Civilization without it is like the light that plays in the northern sky—a momentary flash on the face of darkness ere it again settles into eternal night. Wit and wisdom, sublime poetry and lofty philosophy, cannot save a nation, else ancient Greece had never perished. Valor, law, ambition, cannot preserve a people, else Rome had still been

mistress of the world. The nation that loses faith in God and man loses not only its most precious jewel, but its strongest conserving force.—*A. M. Fairbairn.*

The Teachers' Meeting.

This lesson may be picturesquely handled by portraying the downward course of the Hebrew nation, and offsetting against it the contemporaneous development of divine revelation and of spiritual life in the hearts of men. Beginning with the reigns of David and Solomon, we have an almost perfect ritual law, almost perfectly kept—a nation marvelously prosperous, and relatively righteous, but lacking in holiness of heart. Secular decadence and spiritual growth at once begin. The books of the Bible from Chronicles to Malachi unfold a steady decrease of worldly prosperity simultaneous with a steady increase of spiritual prosperity; the exchange of the Old Covenant for the New Covenant; the beginning of a disintegration both of national existence and of ritual law which must of necessity precede the Gospel.... Or, take the New Covenant, and analyze it according to the lesson outline: I. Gracious; II. Spiritual; III. Everlasting. Substantiate these three propositions, first, from the text, the prophet's promise; then, from subsequent history of God's chosen people, the fulfillment of prophecy; then, from the personal experiences of a saved human soul—personal application.... Still another outline: I. A Covenant of Blessing (verses 27, 28); II. A Personal Covenant (verses 29, 30); III. A Spiritual Covenant (verses 32, 33); IV. A Covenant of Fellowship (verse 34); V. A Covenant of Forgiveness (verse 34); VI. An Attested Covenant.

References.

FOSTER'S CYCLOPEDIA. Prose, 7783, 11231-11233. Ver. 31: Prose, 9548. Ver. 32: Prose, 2019. Ver. 33: Prose, 704, 9392, 2936, 2862. Ver. 34: Prose, 7593. Ver. 35: Prose, 3259, 4095. Vers. 35, 36: Prose, 8607.

Primary and Intermediate.

LESSON THOUGHT. *God Writing in the Heart.*

Review. Call back the central word of the last lesson. Let some child tell who says "Come;" to whom he says it; and what the child who hears his call should do. Tell that this lesson shows what blessing will come to those who obey the call.

To be taught: 1. Why God watches his children. 2. That he writes his law in hearts. 3. That what he says he will surely do.

1. Read from the Bible the last clause of verse 28. Tell story of a little boy who had been taught

that God could see all he did, and knew all his thoughts. It made him unhappy, and he said he didn't "like to have God watching around all the time." He did not have the right thought about God's watchful love.

Show that our heavenly Father is not watching us to find fault, but to do us good.

Read again: He is watching us "to build," and "to plant." Talk about God the builder, and show how he wants to make every thing in our lives help to build up a strong, good character.

Most children love to build with blocks. Encourage them to talk about building, bringing out the thought that the building has to begin at the foundation, and go on, little by little; that if one part is left out, or poorly done, it weakens the whole, and that all must be done under the eye of a master builder.

Show how the little things we do every day are all helping to build the houses we must live in forever, and teach that only the good houses built on the rock Jesus Christ can stand.

What else is God watching us to do? Yes, to plant. Talk about planting seeds, and teach that little hearts are soil in which seeds are planted every day. God is planting his seed, and, alas! Satan is watching, too, to plant his seeds of selfishness and naughtiness! We may know the difference between God's seed and Satan's by the feeling in our hearts. If God's seeds are growing we shall have love and peace and joy in our hearts. If we let Satan sow his bad seed there we shall be cross, fretful, unloving, selfish.



2. Do you know that God writes letters? Can you think of a letter he has written? Yes, the Bible is two long letters. One is called the Old Testament, the other the New Testament. He writes his letters on the sky and in the fields and woods. The sun and moon and stars and clouds, the trees in the forest, and the flowers in the fields are all God's words to us.

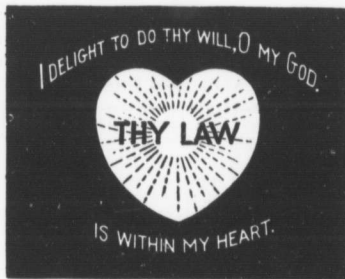
But he wants to write his sweet law of love and life on our very hearts! And so he makes this promise: "I will write my law in their hearts." Think of it. God writing on a child's heart! He will write only good on a heart, so when any wrong thought comes we may know it is not God who is writing, and we must turn away from it.

Tell that God uses many things in writing on hearts. The lessons we learn in Sunday-school, the songs of love and praise we sing, the love of our friends, pleasant times, sad times, sickness, health—all are used by him. Make a heart on the board, "God's Law," in letters large enough to fill it, printed inside.

3. How may we know that God will write on our

sinful hearts? Because he says so. He wants to make a covenant with us. But we have to help make the covenant. God says, "Obey me, and I will be your God." If you say, "I will obey," then the covenant is made. God never changes. Every thing else changes, grows old, wears out. God's word never changes!

Blackboard.



The text for the blackboard design is found in Psa. 40. 8, and it embodies the key-note of to-day's lesson—the law of God kept in the heart, through love and obedience, and written there by the Holy Spirit, instead of being written on tables of stone. This is the new covenant set forth in verse 33.

DIRECTIONS FOR COLORS.—The heart white; the words "Thy Law" red; the sentence at the top bright yellow; the words at the bottom red.

OPTIONAL HYMNS.

No. 1.

Though troubles assail.
How firm a foundation.
Hide thou me.
All for thee.
It is well with my soul.
My Jesus, as thou wilt.
Keep thou my way
My youth is thine.

No. 2.

Still, still with thee.
Divine union.
The rock that is higher than I.
My body, soul, and spirit.
Come, let us use.
Perfect peace.

The Lesson Catechism.

[For the entire school.]

1. What did God promise to make with his people? **A new covenant.**

2. Where will he write his law? **In their hearts.**
3. What is promised in the full days of gospel grace? **All shall know the Lord.**
4. What does God promise in the GOLDEN TEXT? **"I will forgive,"** etc.
5. When will the Lord cast off those that are faithful to him? **Not till the world ends.**

CATECHISM QUESTION.

7. What is repentance?
Repentance is true sorrow for sin, with sincere effort to forsake it.
Repent, and turn yourselves from all your transgressions. Ezekiel xviii. 30.

About B. C. 606.] **LESSON VIII. JEHOIAKIM'S WICKEDNESS.** [Feb. 21.]
GOLDEN TEXT. To-day if ye will hear his voice, harden not your hearts.
Heb. 3. 15.

Authorized Version.

Jer. 36. 19-31. [*Commit to memory verses 22, 23.*]
19 Then said the princes unto Ba'ruch, Go, hide thee, thou and Jer'e-mi'ah; and let no man know where ye be.

20 And they went in to the king into the court, but they laid up the roll in the chamber of E-lish'a-ma the scribe, and told all the words in the ears of the king.

21 So the king sent Je-hu'di to fetch the roll; and he took it out of E-lish'a-ma the scribe's chamber. And Je-hu'di read it in the ears of the king, and in the ears of all the princes which stood beside the king.

22 Now the king sat in the winter house in the ninth month: and there was a fire on the hearth burning before him.

23 And it came to pass, that when Je-hu'di had read three or four leaves, he cut it with the penknife, and cast it into the fire that was on the hearth, until all the roll was consumed in the fire that was on the hearth.

24 Yet they were not afraid, nor rent their garments, neither the king, nor any of his servants that heard all these words.

25 Nevertheless El'na-than and Del'a-i'ah and Gem'a-ri'ah had made intercession to the king that he would not burn the roll; but he would not hear them.

26 But the king commanded Je-rah'me-el the son of Ham'me-lech, and Ser'a-i'ah the son of Az'ri-el, and Shel'e-mi'ah the son of Ab'de-el, to take Ba'ruch the scribe and Jer'e-mi'ah the prophet: but the Lord hid them.

27 Then the word of the Lord came to Jer'e-mi'ah, after that the king had burned the roll, and the words which Ba'ruch wrote at the mouth of Jer'e-mi'ah, saying,

28 Take thee again another roll, and write in it all the former words that were in the first roll, which Je-hoi'a-kim the king of Ju'dah hath burned.

29 And thou shalt say to Je-hoi'a-kim king of Ju'dah, Thus saith the Lord; Thou hast burned the roll, saying, Why hast thou written therein, saying, The king of Bab'y-lon shall certainly come and destroy this land, and shall cause to cease from thence man and beast?

Revised Version.

19 Then said the princes unto Ba'ruch, Go, hide thee, thou and Jer'e-mi'ah; and let no man

20 know where ye be. And they went in to the king into the court; but they had laid up the roll in the chamber of E-lish'a-ma the scribe; and they told all the words in the ears of the

21 king. So the king sent Je-hu'di to fetch the roll; and he took it out of the chamber of E-lish'a-ma the scribe. And Je-hu'di read it in the ears of the king, and in the ears of all

22 the princes which stood beside the king. Now the king sat in the winter house in the ninth month: and there was a fire in the brasier

23 burning before him. And it came to pass, when Je-hu'di had read three or four leaves, that the king cut it with the penknife, and cast it into the fire that was in the brasier, until all the roll was consumed in the fire that was in

24 the brasier. And they were not afraid, nor rent their garments, neither the king, nor any of his servants that heard all these words.

25 Moreover El'na-than and Del'a-i'ah and Gem'a-ri'ah had made intercession to the king that he would not burn the roll; but he would not

26 hear them. And the king commanded Je-rah'me-el the king's son, and Ser'a-i'ah the son of Az'ri-el, and Shel'e-mi'ah the son of Ab'de-el, to take Ba'ruch the scribe and Jer'e-mi'ah the prophet: but the Lord hid them.

27 Then the word of the Lord came to Jer'e-mi'ah, after that the king had burned the roll, and the words which Ba'ruch wrote at the

28 mouth of Jer'e-mi'ah, saying, Take thee again another roll, and write in it all the former words that were in the first roll, which Je-hoi'a-

29 kim the king of Ju'dah hath burned. And concerning Je-hoi'a-kim king of Ju'dah thou shalt say, Thus saith the Lord: Thou hast

burned this roll, saying, Why hast thou written therein, saying, The king of Bab'y-lon shall certainly come and destroy this land, and shall cause to cease from thence man and

30 beast? Therefore thus saith the Lord con-

30 Therefore thus saith the Lord of Je-hoi'a-kim king of Ju'dah: He shall have none to sit upon the throne of Da'vid: and his dead body shall be cast out in the day to the heat, and in the night to the frost.

31 And I will punish him and his seed and his servants for their iniquity; and I will bring upon them, and upon the inhabitants of Je-ru'-sa-lem, and upon the men of Ju'dah, all the evil that I have pronounced against them; but they hearkened not.

cerning Je-hoi'a-kim king of Ju'dah: He shall have none to sit upon the throne of Da'vid: and his dead body shall be cast out in the day to the heat, and in the night to the frost.

31 And I will punish him and his seed and his servants for their iniquity; and I will bring upon them, and upon the inhabitants of Je-ru'-sa-lem, and upon the men of Ju'dah, all the evil that I have pronounced against them, but they hearkened not.

TIME.—About B. C. 606. **PLACE.**—The royal palace in Jerusalem. **DOCTRINAL SUGGESTION.**—Human depravity.

HOME READINGS.

- M.* Jehoikim's wickedness. Jer. 36. 19-31.
Tu. Origin of the book. Jer. 36. 1-10.
W. An evil record. 2 Kings 23. 36-24. 7.
Th. Refusing to hear. Neh. 9. 24-31.
F. Exhortation to repentance. Jer. 26. 1-7.
S. Punishment of rebels. Matt 21. 33-41.
S. Harden not your hearts. Heb. 3. 7-15.

LESSON HYMNS.

No. 73, New Canadian Hymnal.

God calling yet! shall I not hear!

No. 76, New Canadian Hymnal.

Softly and tenderly Jesus is calling.

No. 77, New Canadian Hymnal.

Jesus, my Saviour, to Bethlehem came.

DOMINION HYMNAL

Hymns, Nos. 55, 58, 62.

QUESTIONS FOR SENIOR STUDENTS.

1. **The King's Crime**, v. 19-26.

- Who was the king—name, descent, character?
 Who were the princes?
 Who was Baruch, and what had he and Jeremiah done?
 What did the princes do?
 What did the king tell Jehudi to do?
 Where were the king and his company when the roll was read?
 As Jehudi read what did the king do to the roll?
 What three men pleaded against the king's wickedness?
 How did the king regard his own wickedness?
 What did he command concerning Baruch and Jeremiah?
 Why was not his command executed?
 Define the king's crime?
2. **The King's Sentence**, v. 27-31.
- What came to Jeremiah in his hiding-place?
 What was Jeremiah commanded to do?

- What was he commanded to say?
 Repeat the king's sentence?
 What two sovereigns succeeded Jehoiaikim on the throne of Judah, and how long did each reign?
 Who were to share Jehoiaikim's punishment?
 What fate was before the people of Judah?
 How may we avoid the wrath of God? (See GOLDEN TEXT.)

Practical Teachings.

Find in this lesson—

1. That sinful hearts resent reproof.
2. That we are influenced for good or evil by our associates.
3. That God's word is not loved by men of sin.
4. That it is useless to attempt to suppress God's truth.
5. The continuance of God's mercy.

Hints for Home Study.

1. Read the accounts of the destruction of the kingdom of Israel in Kings and Chronicles.
2. What great change took place in the empire of the East between the destruction of Samaria and the destruction of Jerusalem.
3. Note, on paper, conspicuous contrasts or parallels between Isaiah and Jeremiah.
4. Trace four noticeable epochs of decline in the kingdom of Judah, the first three of which were followed by revivals under (1) Asa and Jehoshaphat, (2) Hezekiah, (3) Josiah.
5. Name the last four kings of Judah, under whom the kingdom declined to its fall.

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. **The King's Crime**, v. 19-26.

- What king is here referred to?
 What counsel did the princes give to Baruch?
 What did they do with the prophet's roll?
 What did they tell the king?
 What did the king then do?
 Where did this interview occur?
 As Jehudi read what did the king do to the roll?
 How did the act affect the king?
 Who remonstrated against burning the roll?
 What command did the king give?
 Why was not the command executed?
 What was the king's crime?

2. The King's Sentence, v. 27-31.

To whom did the Lord send a message?
 What was Jeremiah bidden to do?
 What was he to say to the king about his crime?
 What was the king's sentence?
 Who also were to be punished with him?
 What evil would come upon Judah?
 How are we warned against the king's crime?
 (GOLDEN TEXT.)

Teachings of the Lesson.

Where in this lesson are we taught—

1. To revere God's law?
2. To obey God's commandments?
3. To fear God's judgments on sin?

Home Work for Young Bereans.

Read the account of the destruction of the kingdom of Israel in Kings or Chronicles.

Find the name of the last great and good king who reigned in Jerusalem.

Find the names of the last four kings of Judah, under whom the kingdom declined to its fall.

QUESTIONS FOR YOUNGER SCHOLARS.

Who was Jeremiah? **A prophet of the Lord.**

Who was now the King of Judah? **Jehoiakim.**

Was he a good king? **No; he led the people into sin.**

What did the Lord tell Jeremiah to write? **All**

the words he had spoken against Israel and Judah.

Why did he want the people to hear these words? **He thought they might turn from sin.**

Whom did Jeremiah call to write the words? **Baruch.**

When did he read them in the Lord's house? **On the fast day.**

To whom were these words of the Lord repeated? **To the king.**

What did the king do? **He sent for the roll.**

Who read it aloud to him? **Jehudi.**

How did the king show his contempt for the words of the Lord? **By burning them.**

What did he command his servants to do? **To seize Jeremiah and Baruch.**

How were they kept from the king's anger? **The Lord hid them.**

What did the Lord tell Jeremiah to do? **To write another roll.**

What did he tell him to tell the king? **That he would punish him and his children.**

What did he say would come upon Judah? **All the evil he had pronounced.**

Words with Little People.

SELF-WILL makes a man forget God, defy God, try to destroy God's words.

SELF-WILL leads to Sin, Sorrow, Death.

Whisper Motto.

"Thy law is my delight."

General Statement.

The incident here narrated probably occurred a short time before the words of our last lesson were spoken. Jehoiakim, the bad son of the good Josiah, reigned over Judah as a "tributary" of Babylon. His little kingdom was being steadily ground out between the great rival empires of Nineveh and Egypt. Naturally a party at court constantly favored friendship with Egypt, and even submission to it as a tributary, as the best national defense against the encroachments of Babylon. Jeremiah had been prophesying in Jerusalem for nearly a quarter of a century. By inspiration he knew, what the shrewdest politicians of that time could not see, that the apparent decline of Assyria only transferred the supreme power from Nineveh to Babylon, and that Egypt must fall sooner than its great Eastern rival. The young general Nebuchadnezzar, who was just now rising to fame, had defeated the Egyptians at Carchemish about a year before this, and having besieged Jerusalem, had wrenched from it some selected captives and a large tribute, and, his father having died, proclaimed himself suzerain or emperor, and returned to his own country to establish himself on the throne. Jeremiah, by God's direction, now undertook to guide Jehoiakim and his counselors in a course which, if followed, would have brought prosperity instead of disaster to Jerusalem. How he tried and what resulted our lesson tells.

EXPLANATORY AND PRACTICAL NOTES.

Verse 19. The princes. Most of whom, having been trained by the pious King Josiah, were friendly to the prophet. Soon after this these princes were taken as captives to Babylon, and their official successors became Jeremiah's enemies. **Baruch.** Jeremiah's secretary and closest friend. **Go, hide thee.** The king's anger was feared because of Jeremiah's last act. Obedient to God's command he had dictated his prophecies to Baruch, who had written them out and had read

them publicly in the court of the temple. Jeremiah could not read them himself, because he was "shut up," not imprisoned, probably, but forbidden to address the people. The son of Gemariah, a nobleman and scribe, heard Baruch reading. He ran immediately to the room where the nobles were assembled and told what he had heard. They sent for Baruch and asked him to read the book "in their ears." So deep an impression was made upon them that they resolved

to present the matter to the king, but, first of all, they looked after the safety of Jeremiah and Baruch.

20. The king. Jehoiakim, who had been placed by Pharaoh upon the throne instead of his brother, and compelled to pay a great tribute. Later Nebuchadnezzar had compelled Jehoiakim to transfer his allegiance and his tribute to him. **The court.** The inner quadrangle where were the private apartments of the king. **Laid up the roll.** For safety. They did not like to venture with it into Jehoiakim's presence.

21. Jehudi. A messenger of the princes and the king. **To fetch the roll.** He wanted to hear the prophecy for himself. Books were written in columns on long strips of parchment fastened together and rolled upon round sticks. The top of the column was at the side of the roll, parallel to the two sticks, so that as the reader held the roll the sticks were almost perpendicular; and he unrolled with one hand and rolled up with the other, so that only one column of the writing was visible at once. **In the ears of all the princes.** This was the second time they had heard it. **Stood beside the king.** They stood while he sat.

22. Winter house. The more airy part of a house in the East is called a summer house, and the more sheltered part the winter house. **Ninth month.** It was December, a bleak, damp, and windy month there as here. **A fire on the hearth.** Better, "a fire in a pot." In the East rooms are warmed by fires of charcoal burned in pots of earthenware, which are placed in a depression in the middle of the room.

23. Three or four leaves. Three or four columns. **He cut it.** The king did. **With the penknife.** Rather, with a scribe's knife, a professional instrument for mending pens and making erasures. **All the roll was consumed.** In his violent anger the king cut and slashed the roll and burned it all.

24. Yet they were not afraid. These pitiable bad men did not know in what a crisis their life stood; and even the princes, who looked

on Jeremiah with friendly eyes, did not share his horror when the roll curled up in the flames of Jehoiakim's brazier.

25, 2'. Elnathan, etc. Princes. **Made intercession.** They would have helped Jehoiakim to do right if he had allowed them, but dared not to stand foursquare against his doing evil. **The king commanded,** etc. He would not only burn the prophecy, but kill the prophets. **But the Lord.** Probably by a "providence;" possibly by a "miracle."

27. The word of the Lord came. God knew the prophet's hiding-place and gave him word to do.

28. Another roll. Which second roll was very likely the original copy of the present Book of Jeremiah. It has been supposed that at this time Jeremiah wandered as far away from Jerusalem as Euphrates.

29. Say to Jehoiakim. Better, "say concerning Jehoiakim;" it is doubtful whether the good prophet and the bad king again met. **Why hast thou written,** etc. Doubtless this was an actual message which Jehoiakim had uttered to frighten Jeremiah. **The king of Babylon.** Nebuchadnezzar. **Shall certainly come and destroy.** The coming of the Babylonian king was the most terrible event the Jew had to fear. He had been there once, and they knew what to expect. **Cause to cease . . . man and beast.** A most terrible prophecy of desolation.

30. He shall have none to sit upon the throne of David. After Jehoiakim's death his youthful son attempted to seat himself on that throne, but after two months of turbulence he was taken captive to Babylon and never again saw the city of his fathers. **His dead body shall be cast out.** This prophecy was doubtless fulfilled, but we have no knowledge of the historic facts.

31. The inhabitants of Jerusalem. "They would not have been punished for the king's crime had not that act too well typified their own demoralization."—*R. P. Smith.* "They hearkened not."

CRITICAL NOTES.

Verse 19. The princes. Associates and counselors of the king. It is noticeable that they, at least some of them (see verse 25), were anxious to secure the safety of Baruch and Jeremiah, and had respect for the prophetic word.

20. The court. The inner part of the palace, which may have included several apartments, among which was "the winter house" mentioned in verse 22. **Laid up the roll.** Had it carefully deposited, apparently feeling that it would be better not to put it into the hands of the king. **Elishama the scribe.** Note the familiar men-

tion of the royal scribe by name—an invaluable evidence of the accuracy and credibility of the narrative. **Told . . . in the ears of the king.** Observe the expression as a word-picture, and note the same in the next verse where the reading of the roll is mentioned. However the king or any of his princes might affect to be careless of the divine message, it was sounded in their ears.

22. Winter house. The "house of winter" is most naturally understood of an inner and more sheltered part of the palace, where the king and his counselors would be likely to meet in the win-

ter time, in the ninth month, corresponding with our December. On the hearth. The word so rendered is to be understood of a chafing-dish, or portable grate for coals. Compare the "fire of coals" in John 18, 18. Here the meaning is, "the fire-pan before them was burning."

23. Penknife. Literally, "knife of the writer," such as the scribes were wont to use for sharpening the calamus or pencil, and for cutting and crasing.

25. Made intercession. The same word which in Isa. 53, 6, is translated "laid on him," but here used intransitively to denote deep heart-moving supplication. The princes here named felt the gravity of the situation, and believed that the king's act was a defiant outrage upon the prophetic message, and would surely bring judgment upon them all.

26. To take. Lay hold of as prisoners who had incurred the wrath of the king. **Jehovah hid them.** A striking expression, showing that, whatever the mode or place of their concealment, it was the providence of their God which interposed to shield them for the time from arrest and injury.

27. Then the word . . . came. Literally, "And there was a word of Jehovah to Jeremiah." The prophetic message came to him as revelation and commandment. Whether it came by dream or night vision or otherwise we are not informed. **Wrote at the mouth.** Or, "from the mouth of Jeremiah." The prophet spoke the sacred oracle, and his scribe wrote down the words that proceeded out of his mouth.

29. Cause to cease from thence. A strong expression to denote utter extermination of living creatures. The thought thus took a hyperbolical form in the mind of the king.

30. He shall have none to sit. Literally, "there shall not be to him one sitting upon the throne of David." That is, his line, his own immediate posterity, will be of so little account as to amount to nothing on the throne. Jehoichin, his son and successor, was a youth of only eighteen years, reigned, as a vassal only, three months (2 Kings 24, 8), was then carried into exile, and passed the rest of his life a captive of the King of Babylon. **Dead body . . . cast out.** All we know from history of the end of Jehoichin is written in 2 Kings 24, 6, and 2 Chron. 36, 6. The last passage informs us of his capture by Nebuchadnezzar, who "bound him in fetters to carry him to Babylon." How far he carried him thither, how he died, and just what disposition of his body was made are unknown. Jer. 22, 19, says that he was destined to be "drawn and cast forth beyond the gates of Jerusalem." The most probable supposition is that he died soon after his capture, and was cast out among the common dead, as if

his body were worthy of no more respect than that of a beast of burden.

31. Punish him. Literally, "visit upon him." Here is the idea of the coming of divine judgment. The penal consequences of sin are visitations of God's righteousness, and come in forms of famine, pestilence, war, aggravated death, and spiritual suffering, such as remorse, terror, and despair.

The Lesson Council.

Question 3. *Are there any in our time who in spirit deal with the word of God as did King Jehoiakim?*

Jehoiakim illustrated the ever-present tendency of human nature in dealing with unwelcome truth. When men hear truth that condemns them they either repent and obey it or suppress it if possible. The man who fears to hear God's word preached is like Jehoiakim. The man who plunges deeper into fleshly gratification to drown the voicings of conscience is dealing with truth in the same way. It is almost universally true that the man who speaks our praise is more appreciated than the one who points out our faults. There are few of us so true to ourselves and to our own interests that we welcome the one who honestly announces to us our sins.—*Rev. W. Arter Wright, Ph. D.*

It is probable that no exact counterpart of this incident can be found in modern times. Nevertheless, the attitude of some men toward the Bible in our day is so bitter and hostile that it is obvious that if they could they would deal with it as King Jehoiakim did. In spirit they are iconoclastic. The printed page they cannot destroy; but the concepts, images, and impressions made upon mind, heart, and life by the Scriptures they do demolish, as far as they can. The animus of these men is the same as that of Jehoiakim. Practically they accomplish the same end without literally cutting and burning God's word.—*Rev. Charles Sheard.*

Yes. Too many hearers of the word instead of becoming doers show the same spirit of anger both at the Scriptures which reprove them and with those whose calling it is to declare the word unto them. David got angry under Nathan's preaching, but it was not with the word or the prophet, but with himself. The same hardening spirit which made the king and his servants "not afraid" is now at work in classes and congregations where the word is taught. The Sabbath-breaker, the liar, the thief, the lovers of sinful pleasure would gladly cut up and burn the Bible to-day if that would destroy its authority, but they know that, phoenix-like, it would come up again to reprove them.—*Rev. W. H. Meredith.*

Yes. All who reject God's truth because it

condemns their course of life and foretells the judgment, are like this wicked king. Such are infidels or skeptics of various grades; Romanist teachers and persecutors; many so-called "higher critics;" and even professed Christians, who seek to lessen the force of explicit commands, explain away unmistakable warnings, and discount the precious promises.—*Rev. S. E. Quimby, A.M.*

Analytical and Biblical Outline. An Impenitent Sinner.

I. THE SINNER WARNED.

1. *Told all the words.* v. 20.
"Turn....at my reproof." Prov. 1. 23.
2. *Read it....the king.* v. 21.
"Speak my word faithfully." Jer. 23. 25.

II. THE WARNING DESPISED.

1. *Cut it....cast it into the fire.* v. 23.
"Set at naught....counsel." Prov. 1. 24, 25.
2. *They were not afraid.* v. 24.
"In the seat of the scornful." Psa. 1. 1.
3. *Intercession....would not hear.* v. 25.
"Wicked....hardeneth his face." Prov. 21. 29.

III. THE SINNER HARDENED.

1. *Commanded to take....prophet.* v. 26.
"Beat him....sent him away." Luke 20. 10.
2. *The Lord hid them.* v. 26.
"He shall hide me." Psa. 27. 4.

IV. THE SINNER SENTENCED.

1. *Take....another roll.* v. 28.
"My words shall not pass away." Matt. 24. 35.
2. *He shall have none.* v. 30.
"Shall take thee away." Psa. 52. 5.
3. *Body shall be cast out.* v. 30.
"Burial of an ass." Jer. 22. 19.
4. *I will punish him.* v. 31.
"Suddenly be destroyed." Prov. 29. 1.

Thoughts for Young People. God and Satan Use Familiar Tools.

1. *An ordinary pen.* All sorts of documents—mortgages, marriage contracts, messages of hate, and tender letters—had been written in turn by that pen and its fellows. But now God used it for the conveyance of his message of salvation to distressed people on the brink of ruin. How do you use your pen?

2. *Ordinary skill.* When Baruch was a boy Baruch's father had had him taught to write; just such skill as Elshama had, and Gamaria, and many others; but theirs had been put to worldly, and perhaps even to nefarious, uses. Baruch's writing became glorified, because it was the words of God which were dictated to him. Has your ordinary skill been consecrated to God?

3. *An ordinary boy's love of sensation.* Young Michaiiah was probably, like every other boy, fond

of finding out what caused a crowd. His curiosity led him to listen to Baruch, and his desire to tell a wonderful tale made his heels fly as he ran to the room where his father and the other princes were in session. God uses just such simple means now to spread the news of a revival. Do your duty and do not fear that it will not be noticed.

4. *An ordinary penknife.* Pens had been made with it; blunders had been erased with it; probably with it boys had cut their fingers. It had been used for good, bad, and indifferent purposes. But just now the evil spirit in the king's heart impels him to seize it and destroy the last message of mercy that an indulgent God would send him. Every simple fact in life may be turned into an instrument of evil.

5. *An ordinary fire.* That old earthen pot had warmed itself through with a charcoal fire on many a winter's day before, but just now the devil made use of it to complete the mischief that the penknife in his servant's hand had begun.

6. *Ordinary repetition.* When your best work has been done and the devil has destroyed it, what then? Do it over again. The bad men who saw Baruch's roll curl up in flames probably thought that this was the end of it. The good men may very likely have expected a sudden outburst of miraculous wrath from an offended God; but God took the ordinary means—another pen, another roll, and another dictation. "Line upon line, precept upon precept."

7. *Ordinary events.* Every thraim in that burned roll was fulfilled. Jehoiakim met his painful and ignominious death; his son was swept from the throne; Jerusalem was laid in ashes; the people were taken across the dreary desert as slaves; the captivity was experienced, and they were restored—just as Jeremiah had said. But how? There was no pillar of fire or smoke; there were no miraculous appearances. Simply soldiers came as they had come before; slaves toiled and suffered; energetic souls ventured back over the wilderness to the home of their fathers. Every event as it came seemed to be the most ordinary and natural successor to the event which had preceded it; but all together fulfilled God's word. That is the way it will be fulfilled in your case and in mine.

Lesson Word-Pictures.

Hide, Baruch! Hide, Jeremiah! And, warned by the princes, away they go. Let not the sun shine into their hiding-place and expose them. Let not the wind bear away their secret and tell it to the king. Hide, Baruch! Hide, Jeremiah!

But why this admonition by the princes? Let us follow them. Away they go and hunt up the king. He is sitting in the court. And then they tell him this precious bit of news, something of

such interest! Not that they care, but he would like to know about it, they are assured. What is it? He wishes to see this mystery. He sends Jehudi for it. He finds it in the chamber of Elishama the scribe. He takes it away.

The king must see it.

Those sitting with the king hear Jehudi's returning step. He enters the court. He has brought the strange offense. What is it? Some dangerous creature?

No, only a roll of parchment. It looks innocent enough.

Let Jehudi stand up, unroll it, and read it.

He begins. How the king wrinkles his brow, shakes his head, looks very grim, while his eyes flash forth a hateful light! Why should he give the message this reception? It is a proclamation from the great God, from Jehoiakim's Maker, from Jerusalem's almighty Sovereign! Jeremiah heard his solemn voice one day. He told Baruch to take pen and inkhorn and write as God spoke through Jeremiah.

What a message!

It is God's solemn announcement of doom upon Jerusalem and upon all the nations forgetting him! O that men might listen and obey, to-day, to-day!

But look at Jehoiakim!

Why does he not hearken and repent to-day? Why does he not fall upon his knees and beg for mercy? Why do they not all fall down and confess their sin to God? But nobody gets into such a posture. And look, too, at the king! There has been a fire kindled in the court. It is winter on Jerusalem's bleak hills. Even now a cold, dreary rain may be falling, while the wind may come off from the Great Sea in shivering blasts. There is warmth, there is cheer, there is hospitality in that flame.

But what a work that fire is commissioned to do!

The king has suffered Jehudi to read a brief portion of the roll. Now it is seized, slit with a knife, and cast into the fire! See it shrivel away as if a worthless fragment!

Burning up the word of the Almighty! Why do not the princes fall down in horror at the sacrilegious act? Why do not the servants tear their robes in grief and shame and indignation? Why was there not an uprising on every side and a staying of the hand of the impious king? There were three who ventured to entreat the king not to do it.

Write down their names in a bold hand: Elnathan, Delaiah, and Gemariah. It was of no avail. As if a castaway toy or refuse or pestilence, the roll went into the fire.

Burning up the words of the Almighty!

As if they could do it! Where is Jeremiah and where is Baruch?

Hark!

Jeremiah hears again the solemn voice. God is speaking again.

Let Baruch take another roll and write as Jehovah shall speak. And, O, what a message! Some day there is a poor, lifeless body cast out to the frost by night, to the heat by day, in solemn attestation of the truth of this message. It is the dead body of Jehoiakim.

By Way of Illustration.

"*Jehudi read it in the cars of the king.*" St. Augustine tells us in his "Confessions" that while still unconverted, and in great distress and confusion of mind, he threw himself down beneath a fig-tree, pouring forth torrents of repentant tears, and he heard a sweet voice repeating several times, "Tolle lege"—"Take and read." He seized his Bible and opened it at Romans, "Not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying: but put ye on the Lord Jesus Christ." This led him to take up the religious profession.

Verse 23. He cut it with the penknife and cast it into the fire. A traveler in Scotland was examining an old worm-eaten Bible, and he found that one worm had gone from Genesis to Revelation. That's the kind of a book-worm I want to be. I will never part with a page of the blessed book even though critics say I must. I prefer a whole Bible to a Bible full of holes.—*Dr. A. C. Dixon.*

Suppose you were to have an insurrection against doctors! Suppose you should not only send these men away, but burn their books and their medicine? When the doctors were gone, and the apothecary-shops with all their contents were destroyed, and there was nothing left but neuralgia and rheumatism and dropsies and fevers, would you be any better off than you are now? Here is God's medicine-book for the cure of the diseases of the human soul, and you would destroy it! But do you thus take away depravity? The terrible disease of sin is there working out death in you, and you throw away the Bible which would heal you.—*Becker.*

The Earl of Rochester was an infidel of uncommon brilliancy. But when he came down to old age he wished he might undo the evil he had done by his profane scoffs against religion. He often laid his hand upon the Bible, and declared, "A bad heart, a bad heart is the great objection against this holy book."

The Bible has been chained and burned, and its circulation forbidden by kings and parliaments, but the truth has prevailed. And when God's children have been compelled to hold their peace, the very stones have cried out—²from dens and

causes and catacombs came Christian hymns and testimonies.

The cruel battles fought some years ago round the Malakoff tower showed that in that fortress lay the key of war, and on it depended defeat or triumph. So the multiplied attacks in our day against the Bible indicate that it is the tower which our adversaries declare must be torn down. The Holy Scriptures and the cross are the arms which God gives us wherewith to gain victory. Revelation says they overcame the evil one by the blood of the Lamb, and by the word of their testimony.—*D Aubigné.*

"The word of the Lord came to Jeremiah." If you would teach and lead others you must be in a listening attitude toward God. People who lose hearing soon lose speech. So if you would speak to men first listen to God.—*Dr. J. T. Beckley.*

Golden Text. There is a picture representing an old man climbing on a chair and endeavoring to reach a book from a high shelf. But before he can touch it the old man sinks down overcome with exertion. His history has often been written. In his youth kind friends and the voice of conscience urged him to read the Bible, but his answer was, "Not now." On entering manhood he said, "Not now." At last, old age and disease overtook him, poverty and affliction visited him, and his former friends deserted him. And now, when all else has failed, he remembers his long-neglected Bible and goes to get it. As he reaches after it, with his hand almost upon it, he hears the awful voice of death, saying, "Not now." "How often would I have gathered thy children together as a hen doth gather her brood under her wings, and ye would not."—*Presbyterian.*

The Teachers' Meeting.

This is a lesson for pictures—vivid pictures. It is freighted with the most solemn lessons, but they are dramatically taught, and it would be a sad blunder to turn from the dramatic fire and pathos of the text to a dust-dry analysis.... To begin with, picture the historical background: The Jews' fear of Egypt and their terror of Nineveh; Josiah's death; his successor's overthrow; Pharaoh's selection of Jehoiakim to be monarch, and later Nebuchadnezzar's siege and enforced suzerainty.... In treating the lesson picture the prophet's heart-breaking monotone of woe, repeated for a quarter century, and the universal hatred which it aroused; Jeremiah committing his prophecies to writing; Baruch reading God's word in the temple court; the eager boy who ran with the news of this latest sensation to his father and the assembled princes; the second reading of the roll before

the princes; the third reading of the roll before the king and its destruction; the hiding of the prophet, and the later re-writing of the scroll.... Or, following the suggestion of the lesson outline, deal with the persons of the lesson: 1. The prophet. 2. The princes. 3. The king, Baruch and the messengers to come in incidentally, and each personality to be a starting-point for religious instruction.... Or, take the history of the word of God as an outline: Uttered, defied; written, burned; re-written, fulfilled to the letter. This was the history of Baruch's roll; with detailed variations of Moses's law, of the Gospel of Christ, of the Protestant Bible, of divine truth every-where—of the dealings of God with the human soul; personal application.

References.

FREEMAN. Ver. 22: The "winter house," 604; the hearth, 553. Ver. 23: Parchment rolls, 511. Ver. 30: Unburied bodies, 443.... FOSTER'S CYCLOPEDIA. Prose, 2766, 12003, 4708, 1082; Poetical, 2885. Ver. 23: Prose, 6018, 10187. Vers. 22, 23: Prose, 7993, 7707. Vers. 29, 30: Prose, 11713, 11245, 5961, 1973.

Primary and Intermediate.

LESSON THOUGHT. *Loving the Lord's Law.*

Review. Recall the writing on the heart. Who can do it? What does the Lord want to write on every heart? Does Satan want us to open our hearts to God's law? Why not?

[Make a crown on the board and an ancient roll. Show the crown, and ask children what it reminds them of.] Yes, our lesson is about a king. This is his name. You may call the letters as I make them—JEHOIAKIM. What does this roll tell you of? Yes, the law of the Lord. That is the way it was written a long time ago, before books were printed.

This king had been taught the law of the Lord, but he had forgotten it. He did not love it when he was young, and so God could not write it upon his heart. May he be looked about and played when he ought to have been attending to his lesson. Little children sometimes forget now that it is God's law they go to Sunday-school to learn, and are idle and careless. They are like this king. They forget as he did that God sees them, and that their careless, self-willed ways are helping to build a house that will fall down some day.

Jehoiakim did not begin to build right when he was a boy, so that now when he was a man and King of Judah he did not do the things that pleased God.

[Print JEREMIAH on the board.] This is the name of one of God's servants. He loved the law

of the Lord so much that he would obey it, no matter how hard it was to do so.

God would not let the king go on doing wrong without warning him. He told Jeremiah to write in the roll all the troubles that would come upon the king and his people if they did not stop sinning and begin to obey him.

Jeremiah had these words read in the Lord's house the next time the people were all there. But the king was not there to hear what the Lord said. The people who do not care for the law of the Lord do not love to go to his house. But Jehoiakim heard about it, and so he sent for the roll, and told one of his servants to read it to him.

[Picture the scene—the haughty king with his friends sitting around a fire in the winter palace.] Jehudi was the servant who read the roll to the king. After he had read three or four leaves, he cut it with his knife, and threw it into the fire that was burning on the hearth, and he kept on doing this until all the roll was burned. This was done to show how little the king and his friends cared for the word of the Lord!

Then the king told his servants to go and find Jeremiah and Baruch the scribe. He wanted to punish them because they believed in God. What a hard, wicked heart this king had!

God did not let them find Jeremiah and Baruch. But he told Jeremiah to tell the king that he would surely punish him for his sin. Do you think God would keep his word?



Our Lesson. [Ask how many children have a Bible of their own.] There are so many children who do not have Bibles! Do you not think God loves you very much to let you live in a land where every body can have his law to read? What would you think of a boy or girl who should cut leaves from a Bible and burn them? Would that destroy God's word? O, no; nothing can destroy that holy law.

But shall I tell you what a child can do that is just as bad as burning the book of God. It is turning away from it, not obeying it, not trying to learn it!

When we do this our spirit is like that of the foolish king. It shows that we do not care for God's words.

[Make an open Bible. Print on it, "Safety," "Peace," "Honor."] All these God gives to those who love his law in this life. But he gives more. [Print "Eternal Life."] Do you want to live with God in heaven some day?

Then you must love his law, and keep it.

[Call for the Golden Text, and take this occasion to urge the importance of learning Bible verses.]

Blackboard.



Place the design on the board before the school assembles. Use the blackboard for the concluding thought of the review. God's message comes to each one of us day by day. He speaks through his servants ordained to preach his word. He speaks on the printed page of the Bible. He speaks by the voice of conscience. How do we treat his message? "Yet they were not afraid . . . neither the king, nor any of his servants that heard all these words" (Jer. 36, 24).

OPTI-MAL HYMNS.

No. 1.

Hasten, sinner.
Depth of mercy.
There is a Friend.
Come to the fountain.
Who'll be the next?
Why do you wait, dear brother.
Hallelujah! 'tis done.
In thy cleft, O Rock of Ages.

No. 2.

Art thou weary?
To-day the Saviour calls.
Christ is knocking.
Come, every soul.
While Jesus whispers to you.
The Saviour bids thee come.

The Lesson Catechism.

[For the entire school.]

1. What did the princes advise Jeremiah and Baruch to do? **To hide from the king.**
2. What did they tell the king? **God's warnings, which Jeremiah had written.**
3. What did the king do? **Cut the roll and burned it.**
4. Who hid Jeremiah and Baruch from his anger? **The Lord hid them.**
5. What did God tell Jeremiah to do? **Take another roll and write God's warnings again.**

6. What was to befall the king and people?
Death and destruction.

7. What is the GOLDEN TEXT? "**To-day if ye will hear,**" etc.

CATECHISM QUESTION.

8. Can we repent of ourselves?

No; it is the grace of the Holy Spirit which gives the sinner to know and feel that he is a sinner.

Him did God exalt with His right hand to be a Prince and a Saviour, for to give repentance to Israel, and remission of sins. Acts v. 31.

B. C. 500.]

LESSON IX. JEREMIAH PERSECUTED.

[Feb. 28.]

GOLDEN TEXT. I am with thee, saith the Lord, to deliver thee. Jer. 1. 19.

Authorized Version.

Jer. 37. 11-21. [*Commit to memory verses 15-17.*]

11 And it came to pass, that when the army of the Chal-de-ans was broken up from Je-ru'-sa-lem for fear of Pha'raoh's army,

12 Then Jer'e-mi'ah went forth out of Je-ru'-sa-lem to go into the land of Ben'ja-min, to separate himself thence in the midst of the people.

13 And when he was in the gate of Ben'ja-min, a captain of the ward *was* there, whose name *was* I-ri'jah, the son of Shel'e-mi'ah, the son of Han'a-mi'ah; and he took Jer'e-mi'ah the prophet, saying, Thou fallest away to the Chal-de-ans.

14 Then said Jer'e-mi'ah, *It is false*; I fall not away to the Chal-de-ans. But he hearkened not to him: so I-ri'jah took Jer'e-mi'ah, and brought him to the princes.

15 Wherefore the princes were wroth with Jer'e-mi'ah, and smote him, and put him in prison in the house of Jon'a-than the scribe; for they had made that the prison.

16 When Jer'e-mi'ah was entered into the dungeon, and into the cabins, and Jer'e-mi'ah had remained there many days;

17 Then Zed'e-ki'ah the king sent, and took him out; and the king asked him secretly in his house, and said, Is there *any* word from the Lord? And Jer'e-mi'ah said, There is: for, said he, thou shalt be delivered into the hand of the king of Bab'y-lon.

18 Moreover Jer'e-mi'ah said unto king Zed'e-ki'ah, What have I offended against thee, or against thy servants, or against this people, that ye have put me in prison?

19 Where *are* now your prophets which prophesied unto you, saying, the king of Bab'y-lon shall not come against you, nor against this land?

20 Therefore hear now, I pray thee, O my lord the king: let my supplication, I pray thee, be accepted before thee; that thou cause me not to return to the house of Jon'a-than the scribe, lest I die there.

21 Then Zed'e-ki'ah the king commanded that they should commit Jer'e-mi'ah into the court of the prison, and that they should give him daily a piece of bread out of the bakers' street, until all the bread in the city were spent. Thus Jer'e-mi'ah remained in the court of the prison.

Revised Version.

11 And it came to pass that when the army of the Chal-de-ans was broken up from Je-ru'-sa-lem for fear of Pha'raoh's army, then Jer'e-mi'ah went forth out of Je-ru'-sa-lem to go into the land of Ben'ja-min, to receive his portion 12 there, in the midst of the people. And when he was in the gate of Ben'ja-min, a captain of the ward was there, whose name was I-ri'jah, the son of Shel'e-mi'ah, the son of Han'a-mi'ah; and he laid hold on Jer'e-mi'ah the prophet, saying, Thou fallest away to the Chal-de-ans. 13 Then said Jer'e-mi'ah, It is false; I fall not away to the Chal-de-ans; but he hearkened not to him: so I-ri'jah laid hold on Jer'e-mi'ah, and 14 brought him to the princes. And the princes were wroth with Jer'e-mi'ah, and smote him, and put him in prison in the house of Jon'a-than the scribe; for they had made that the 15 prison. When Jer'e-mi'ah was come into the dungeon house, and into the cells, and Jer'e- 16 mi'ah had remained there many days; then Zed'e-ki'ah the king sent, and fetched him: and the king asked him secretly in his house, and said, Is there any word from the Lord? And Jer'e-mi'ah said, There is. He said also, Thou shalt be delivered into the hand of the 17 king of Bab'y-lon. Moreover Jer'e-mi'ah said unto king Zed'e-ki'ah, Wherein have I sinned against thee, or against thy servants, or against this people, that ye have put me in prison? 18 Where now are your prophets which prophesied unto you, saying, The king of Bab'y-lon shall not come against you, nor against this land? 19 And now hear, I pray thee, O my lord the *king: let my supplication, I pray thee, be accepted before thee; that thou cause me not to return to the house of Jon'a-than the scribe, 20 lest I die there. Then Zed'e-ki'ah the king commanded, and they committed Jer'e-mi'ah into the court of the guard, and they gave him daily a loaf of bread out of the bakers' street, until all the bread in the city was spent. Thus Jer'e-mi'ah remained in the court of the guard.

TIME.—B.C. 590. **PLACE.**—Jerusalem and its environments. **RULERS.**—Zedekiah, vassal King of Judah; Jehoiachin, the captive King of Judah, now in Babylon; Nebuchadnezzar, King of Babylon and Emperor of all the East; Pharaoh-hophra, King of Egypt. **DOCTRINAL SUGGESTION.**—The inspiration of prophecy.

HOME READINGS.

- M.* Jeremiah persecuted. Jer. 37. 11-21.
Tu. Cause of the persecution. Jer. 37. 1-10.
W. Fidelity to truth. Jer. 26. 8-15.
Th. Encouragement. Jer. 1. 13-19.
F. Blessing in sorrow. Luke 6. 20-26.
S. An example. Jas. 5. 7-11.
S. The recompense. Heb. 10. 30-39.

LESSON HYMNS.

- No. 67, New Canadian Hymnal.
 Not all the blood of beas's.
 No. 71, New Canadian Hymnal.
 Thy ceaseless, unexhausted love.
 No. 79, New Canadian Hymnal.
 Come, ye disconsolate, where'er ye languish.

DOMINION HYMNAL.

Hymns, Nos. 77, 78, 79.

QUESTIONS FOR SENIOR STUDENTS.

- 1. The Prophet,** v. 11-14.
 Why did the Babylonian army temporarily draw from the city?
 In what town, and in what tribal territory, was Jeremiah born?
 What was his purpose in leaving the capital?
 What were the duties of a "captain of the ward?"
 With what crime did Irijah charge Jeremiah?
 To whom did he bring the prophet?
- 2. The Princes,** v. 15, 16.
 How did these "princes" regard Jeremiah?
 Were these the men who on a former occasion had befriended Jeremiah?
 What is the meaning of "smote him?"
 What have you learned concerning Oriental prisons?
 What political causes may have embittered these princes against Jeremiah?
 How may their religions, or irreligious, beliefs and practices, or their moral characters, have influenced their desire to silence him?
 Had Jeremiah ever shown an unpatriotic spirit?
- 3. The King,** v. 17-21.
 To whom did the king send in his distress?
 Why did he send in secret?
 What faith does the king's question show?

- What fate did Jeremiah foretell?
 What two forcible questions did Jeremiah ask the king?
 What petition did he make?
 What did the king command?
 What traits, good and bad, does the king here display?
 What promise, already made by God to Jeremiah, was fulfilled by the king's action? (See GOLDEN TEXT.)

Practical Teaching.

- Where in this lesson do we learn—
1. That the loftiest piety harmonizes well with thrift and practical sense?
 2. That men who denounce wrong may expect enemies?
 3. That what seems utter failure may be the appointed way to success?
 4. That even the enemies of truth admire unflinching loyalty to it?
 5. That God is with his servants to deliver them?

Hints for Home Study.

1. Jot down the "imprisonments" of Bible history, and note the peculiar virtues of each prisoner and the various means God used to deliver him.
2. Read Jer. 28. 16, and note what relation Jeremiah had with a man whose name was the same as that of Irijah's grandfather.
3. Write down your estimate of Zedekiah's character.

QUESTIONS FOR INTERMEDIATE SCHOLARS.

- 1. The Prophet,** v. 11-14.
 What enemy departed from Jerusalem?
 Why did the Chaldeans retire? (See verse 5)
 Where did Jeremiah purpose to go?
 Who hindered his going?
 On what charge was the prophet arrested?
 What was his reply to the charge?
 Before whom was he taken?
- 2. The Princes,** v. 15, 16.
 What did the princes do with the prophet?
 Where was this prison?
 How long did Jeremiah remain there?
- 3. The King,** v. 17-21.
 Who took the prophet out of prison?
 What question did the king ask?
 What was the prophet's answer?
 What did he ask about his imprisonment?
 What was his question about false prophets?
 What favor did he ask of the king?
 What order did the king give?
 How was the prophet to be fed?
 How long was this to continue?
 How long was Jeremiah kept in prison? (Chapter 38. 28.)
 What confidence may every good man have in trouble? (GOLDEN TEXT.)

Teachings of the Lesson.

Where in this lesson are we taught—

1. That wicked men hate those who rebuke them.
2. That fidelity to duty will provoke opposition.
3. That God permits good men to suffer?

Home Work for Young Bereans.

Read the account of the imprisonment and release of Joseph.

Read the account of the imprisonment and release of Peter.

Read the account of the imprisonment and release of Paul and Silas.

QUESTIONS FOR YOUNGER SCHOLARS.

Who was now the King of Judah? **Zedekiah.**

Who was his father? **The good King Josiah.**

Did Zedekiah serve the Lord? **No; he departed from him.**

What army was now besieging Jerusalem? **The army of the Chaldeans.**

What made them go away? **They heard that Pharaoh's army was coming.**

What did Zedekiah ask in his trouble? **That Jeremiah would pray for them.**

General Statement.

The exact date of this lesson cannot be told. It was somewhere between 590 and 585 B. C. Jehoiakim's miserable reign was over and Zedekiah had taken his place—an amiable, but vacillating king. Jerusalem had again passed through the horrors of a siege, which, however, had been suddenly and unexpectedly lifted, because the Babylonian generals found it necessary to march rapidly to meet an Egyptian army. Jeremiah reiterated his prophecy of the destruction of the city, and then, having testified for God, himself "went forth out of Jerusalem," probably to secure possession of property in Anathoth, his native city.

EXPLANATORY AND PRACTICAL NOTES.

Verse 11. The Chaldeans. The Babylonians. **Was broken up.** Had withdrawn. **For fear of Pharaoh's army.** Not that the Babylonians were really afraid of the Egyptians, but that they would take the aggressive and attack them before they were ready.

12. To go into the land of Benjamin. His native village, Anathoth, was in Benjamin, about four miles away from Jerusalem. **To separate himself thence.** Rather, "to claim his share thence." Dr. Geikie supposes that reference is here made to a share of the tithes and produce of the Levitical glebe of the village, due to him as one of the priests, the distribution of which was made in public at stated times. "Knowing that the Chaldeans would return, it was imperative that he should obtain the means of subsistence to take back to the city so soon to be beleaguered afresh. —*Geikie.* **In the midst of the people.** There was doubtless a great rush to the gates, and

What message did the Lord send by Jeremiah? **That the Chaldeans would yet take the city.**

Why did the Lord send this trouble upon Jerusalem? **For the sins of the people.**

Where did Jeremiah go when the Chaldeans left the city? **To the land of Benjamin.**

Of what was he accused? **Of joining the Chaldeans.**

Was this true? **No; it was false.**

What was done to him? **He was put into prison.**

Who sent for him one day? **King Zedekiah.**

What did he want to hear? **The word of the Lord.**

What did Jeremiah ask? **For more liberty.**

Where was he then placed? **In the court of the prison.**

Words with Little People.

Sometimes people get into trouble for doing right. Jeremiah did. Perhaps you will some day. Learn the Golden Text, and have it ready to use when that day comes. It will give you comfort and courage and strength.

Whisper Promise.

"I am with thee."

any alert military commander would watch closely to prevent desertion.

13. The gate of Benjamin. This gate pierced the northern wall of the city. It was sometimes called the gate of Ephraim, and it led to the territory of both tribes. **A captain of the ward.** Commander of the watchmen. **Irijah.** The Hananiah who was this man's grandfather may have been the one whose death Jeremiah predicted (Jer. 28, 16), which would furnish a reason for Irijah's animosity. **Thou fallest away.** Thou desertest. Jeremiah had all along advised the people to surrender to the Babylonians, and the uniform tone of his prophecies might naturally raise suspicion against him.

15. The princes. The counselors of Jehoiakim had evidently been taken captive to Babylon, and the "princes" under Zedekiah were bitterly hostile to Jeremiah. They were evidently well organized as a political party, and the king

himself was afraid of them. **Were wroth with Jeremiah.** Not merely because of Irijah's charge, but because he was their determined opponent in war and politics. He was the backbone of the opposition to the government, and during war times that opposition doubtless seemed to many patriots to be treason. **Prison.** Among the ancient Jews a criminal was put in prison not so much as a punishment as to await judgment. Prisons in the East are not public buildings erected for the purpose, as with us, but dungeons attached to the houses of the great; and no attention is there paid to the comfort of prisoners.

16. Dungeon . . . cabins. "Dungeon" is literally "house of a cistern" or "pit," and this was evidently under ground. In this cistern-like excavation were several cells or arched vaults, called "cabins" in the Authorized Version.

17. Then. The date is not given, but evidently reference is made to a time when the Chaldeans had returned to the siege after defeating the Egyptian army. **The king asked him secretly.** Here is a pitiable spectacle; a monarch with power unrestricted by constitution of parliament, who profoundly believes in the divine mission of Jeremiah, who yet is sufficiently cowardly to permit this servant of God to languish for "many days" in prison, then to "bring him out" and consult him, and evidently with the intention

of sending him back to prison again. The secrecy of the consultation makes the cowardice all the more evident. **Thou shalt be delivered into the hand of the king.** Zedekiah, like Pilate, and like many a youth in our Sunday-schools, was wicked because he was morally weak. His was not the bold sin of a Nero, of a Borgia who loved iniquity; he had an amiable inclination to do right, but a vacillating and cowardly soul. Let us remember that God can strengthen weak wills, and such weakness as Zedekiah's is among the worst of sins.

18. Moreover Jeremiah said. Jeremiah's behavior during this entire interview is manly and dignified. He foretells plainly Zedekiah's awful fate; he does not reproach him for his past misconduct; he manifests a dignified indignation at his own cruel treatment; he challenges the king to compare his prophecies with the sayings of the false prophets; and he asks for relief from his sufferings.

21. Court of the prison. Probably the "guard-house" of the soldiers who defended the palace. It was probably a removal from a dark and damp place to light and airy quarters. **Bakers' street.** "Persons in the same business commonly reside in the same street in the East."—*J., F., R.*

CRITICAL NOTES.

Verse 11. Was broken up. Rather, "had taken itself up;" that is, had arisen from its camps and gone up away from Jerusalem, as is stated in verse 5 of this chapter.

12. To separate himself thence. The Hebrew word so translated means to "divide" or "distribute" some portion of substance. In the form in which it appears in this verse it is used to describe the blandishments of flattery, as may be seen by reference to Psa. 5. 9; 36. 2; Prov. 2. 16; 7. 5; 28. 23; 29. 5. In Isa. 41. 7, it is translated "smootheth." Here, accordingly, it has been thought to mean that Jeremiah went forth from Jerusalem in order, after reaching **the laud of Benjamin**, to "slip away from thence" into **the midst of the people** of the land, and so escape the trials that beset him in Jerusalem. Such an act, however, would have been very unlike Jeremiah, and it is better to follow the ancient versions, which all adhere to the general idea of dividing or distributing something. The Septuagint has "to buy;" the Vulgate, to "divide a possession." Our Revised Version, "to receive his portion there," probably gives the correct meaning. Jeremiah was one of the priests from Anathoth in the land of Benjamin, and had his rights of inheritance there. Comp. Jer. 1. 1, and 32. 6-12. When the Chaldean army went up from Jerusalem it was natural for Jeremiah to go

out to look after his interests at Anathoth, and obtain and divide whatever portion he might find. So far from his concealing his purpose he was going to do all "in the midst of the people," so that all might see and know.

13. Gate of Benjamin. So called because it opened toward the land of Benjamin. **Captain of the ward.** Literally, "lord of oversight; that is, master of the office of overseeing what occurred at the gate of the city. Such an officer would be held responsible for allowing any one to go out or in who might be supposed to be in sympathy with the enemy, and the prophet's words in chap. 21. 8-10, were probably deemed sufficient ground for the charge of **falling away to the Chaldeans**. The word "fall away" is frequently used in the sense of desertion to the enemy.

14. False. The Hebrew has only the one word, which is a noun and means a "falseness." To this charge of deserting to the foe the prophet responds in his characteristic boldness and bluntness, "A lie!" and adds his emphatic denial.

16. The dungeon. Hebrew, "house of the pit." The word often denotes a cistern, and here means evidently some subterranean apartment of the house of Jonathan the scribe, for, as the preceding verse informs us, Jonathan's house had been made the prison-house. **The cabins.** Better,

the old margin as adopted into the text of the Revised Version—"cells." The underground vault in Jonathan's house had several connecting rooms or cells. The word so translated occurs nowhere else in the Hebrew Scriptures, and has been also explained as curved blocks or stocks by which the prisoner was held fast in the dungeon.

20. Let my supplication . . . be accepted before thee. Literally, "let it fall before thee." The metaphor in the word "fall" here suggests the idea of prostration in the attitude of humble supplication, as if the prayer itself were a thing of life, falling down before the face of the king.

21. Court of the prison. This was in connection with the royal palace (Jer. 32, 2), so that Jeremiah obtained his request not to return to the house of Jonathan. We have in this lesson four different Hebrew words descriptive of the "prison" in which Jeremiah suffered. The word so rendered in this place (*mattarah*) means a "guarded place;" that in verse 15 (*kele*) means a place of confinement or "seclusion;" and the "pit" and "cells" of verse 16 are explained above. **Piece of bread.** Hebrew, "circle of bread," or "round" of bread; that is, a round loaf. **Bakers' street.** In Oriental cities each craft or trade is wont to have its own quarter or street.

The Lesson Council.

Question 4. *Why were the prophets friendly to the Chaldean power? Why did they urge their people to submit to the Chaldeans?*

Because it was revealed to them that God had chosen the Chaldeans as his agents in punishing his people for their sins. See Jer. 21, 3-7. Because it was with the people of Judah, and especially the Jerusalemites, a case of life or death. Famine, pestilence, or the sword would destroy them if they remained in the city (Jer. 21, 8-10). Therefore, they urged them to submit to the Chaldeans and live. Furthermore, they believed that only such experiences of captivity would bring the wicked people of Judah to repentance.—*Rev. W. H. Meredith.*

1. God had revealed to the prophets that the Chaldeans should be victorious (Jer. 27, 8). This they could not be unless he were friendly to them. Hence, their duty as his representatives to be friendly too. 2. The prophets were treated with greater kindness and consideration by the Chaldeans than they were by their own people (Jer. 39, 11, 12). They urged submission on the ground (1) That resistance under the circumstances would be futile. God was opposed to them (Jer. 27, 10). (2) That if they would quickly submit they should live, but that opposition would be death by famine, pestilence, sword (Jer. 21, 9).—*Rev. Charles Sheard.*

The glory of God's chosen people had departed. An insignificant bit of land in southern Palestine was all that was left of Solomon's broad domain. The people were a feeble remnant. Their cup of iniquity was full. It was revealed through the prophets that the Chaldeans were the instruments to be used for Judah's chastisement. Submission was their only hope. Egypt was a broken reed, and alliance with her would prove a delusive mockery. Resistance to the King of Babylon would only provoke a more cruel and devastating warfare and would aggravate their inevitable sufferings. There was no reasonable alternative but to counsel submission and humility under the deserved chastening of the Lord.—*Rev. S. E. Quinby, A.M.*

The party in Judah friendly to the Egyptian alliance was the party that was introducing all the customs of heathen worship. On the other hand, the party that stood for the purity of the Jehovah worship recognized that God had ordained that national safety could only be secured by submission to and alliance with the Chaldean power. In favoring this alliance they were but submitting to God's appointment. Moreover, the time came when the Chaldean power was so strongly established that from mere human sagacity it was clear that security was alone in friendship with the Chaldeans.—*Rev. W. Arter Wright, Ph.D.*

Analytical and Biblical Outline.

A Persecuted Prophet.

I. ACCUSED.

Thou fallest away. v. 13.

"Blessed . . . persecuted." Matt. 5, 10.

"So persecuted they the prophets." Matt. 5, 12.

II. ARRESTED.

Irijah took Jeremiah. v. 14.

"Laid hands . . . took him." Matt. 26, 50.

"Brought before governors." Matt. 10, 18.

III. SMITTEN.

Were wroth . . . smote him. v. 15.

"Entreated him shamefully." Luke 20, 11.

"Endure grief, suffering wrongfully." 1 Pet. 2, 19, 20.

IV. IMPRISONED.

Entered into the dungeon. v. 16.

"Fear not them." Matt. 10, 28.

"Made as . . . filth." 1 Cor. 4, 13.

V. FAITHFUL.

Thou shalt be delivered. v. 17.

"Obey God rather than men." Acts 5, 29

Where are now your prophets? v. 19.

"Where are thy gods?" Jer. 2, 28.

VI. PRESERVED.

1. *Should commit....court.* v. 21.
- "Who....will harm you?" 1 Pet. 3. 13.
2. *Daily a piece of bread.* v. 21.
- "Thou shalt be fed." Psa. 37. 3.

Thoughts for Young People.

Lessons from Jeremiah's Troubles.

It is well to use tact and foresight in emergency. But no tact is sufficient to do without providential guidance.

Providence leads us often into apparent failures. Men who denounce wrong must expect enemies. The darkest pathway leads to the light. Unflinching loyalty to truth is always wise. Strength of character and gentleness of touch are what we all require.

Lesson Word-Pictures.

Clear of the Chaldeans from hill to hill, from valley to valley! How good it is to see the land bare of the hateful presence of the oppressor! Olivet feels only the touch of the wind. The hills toward Joppa and the south country rise up in glorious liberty. The wide land is free.

From the walls Jeremiah looks off. No hindering presence can be seen.

"It is a good time to get away," he murmurs. "I will go into the land of the Benjamite."

Soon he is at the gate of Benjamin. Happy Jeremiah! He has had such a hard time in Jerusalem. He has been persecuted. Now he will have liberty and room to breathe and rest. Jerusalem, this close cell, this den of oppression, will be left behind. He is tripping gladly, triumphantly out of the gate, when up comes Irijah with a scowling face, a rough voice, a hard hand! He grips Jeremiah, holds him, denounces him.

"Ho, ho, Jeremiah! Running away? None of that! Thou fallest away to the Chaldeans."

"It is false. I fall not away to the Chaldeans."

No matter what Jeremiah says, he is not believed. He is running away, claims the hard-handed, rough-voiced Irijah, and Jeremiah is dragged off. Back he is forced into Jerusalem, that close cell, that den of beasts, that stifling city of hate, and dragged back also when within sight of the cool hill-tops with their freedom and isolation and safety!

He is rushed before the princes. What a row of glaring, threatening, hateful faces! Running away to the Chaldeans, indeed!

Poor Jeremiah!

No matter what he says, they frown at him. Of course he was running away. This is the very opportunity they wanted to pounce upon him, shout at him, scold him, beat him. Ah, this runaway, this traitor, this Chaldean emissary, this

refuse of the earth, this arch-villain! More pouncing and shouting and scolding and shaking and beating. To prison with him!

Away he is shoved and dragged, a feather before the violence of the tornado, and down into the dungeon he is tumbled. What black days and blacker nights for poor Jeremiah!

One day, though, there is a face with a message at the dungeon-grate. Jeremiah, look up! The king wants you! The prisoner is taken away from the vile dungeon, and then slyly he is led to the very palace and into the presence of the king.

What, more trouble for Jeremiah? No; there sits Zedekiah. But how kindly he receives that badgered, persecuted Jeremiah! They are all alone, those two, the king and the prophet. And what does the king say in quiet, low tones!

"Is there any word from the Lord?"

Does Zedekiah want to know that?

"Now, Jeremiah," whispers worldly prudence. "now is your opportunity. Say something pleasant, something flattering to Zedekiah. The king asked, 'Is there any word from the Lord?' Sugar-coated words now!"

"There is," says Jeremiah, "for thou—"

What after "thou?"

"It is for your interest, Jeremiah," suggests worldly prudence, "to say something pleasant and hopeful. A comfortable bed, a good table, peace, honor—and you understand, Jeremiah!"

"For thou—"

O gloomy-eyed, despondent, fearful Jeremiah! but honest, brave Jeremiah—unwilling to sell his soul for a piece of bread by day and a bag of feathers by night! Say the truth and God will stand by you!

"For thou shalt be delivered into the hand of the King of Babylon."

Put a crown on him, Zedekiah! He will do you more good than all the honeyed, lying crowd about you.

And Zedekiah recognizes this. Jeremiah is not sent back into the dungeon. Come this way! Look into the prison-court. There stays Jeremiah day after day. And, by order of the king, he has a piece of bread, too, as long as any is in the city. Faithful Jeremiah, nibbling a bit of bread and sipping a little water, as long as your honesty is in the world it will not go without God's own word, and God will take care of Jeremiah. Yes, all the time was the Lord with his faithful servant to watch over and deliver.

By Way of Illustration.

Verses 11-13. "To separate himself thence" should read "to claim his share thence." To be undisturbed by surrounding panics is a mark of greatness. While the people were in daily expectation of overthrow and captivity, this one man

went calmly about his business and looked after his possessions. There is a contagion of faith. In times of financial depression many eyes are directed toward professed believers. The thought is: "Now is the trial of faith for these Christians. Let us see if their minds are fortified as ours are not; if they feel themselves under providential protection as we cannot."—Haynes.

That strange phenomenon, the "Dark Day" of New England, has gone into history. At midday there was first twilight and then darkness. Birds went to their nests, and nature looked like night. In one town a court was in session, and so great was the alarm that adjournment was called for. To which the judge replied: "If the end of the world is not approaching there is no need of adjournment; if it is, I wish to be found at my post of duty. Bring in some candles and we will proceed."

A lady once asked Mr. Wesley: "Supposing you knew you were to die at twelve o'clock to-morrow night, how would you spend the intervening time?"

"Just as I intend to spend it now," he replied; "I should preach this evening at Gloucester, and again to-morrow morning. After that, I should ride to Tewkesbury, preach in the afternoon, and meet the societies in the evening. I should then go to my friend's house where I am entertained, converse and pray with the family as usual, commend myself to my heavenly Father, lie down to rest, and wake up in glory."

Verses 15 and 16. "So you intend to be a reformer of men's morals, young man," said an old peer to Wilberforce. "That is the end of reformers," said he, as he pointed to a picture of the crucifixion.—*Punshon*.

A wolf does not attack a painted sheep. It is not the soft pace, but the furious march of the soldier that sets men gazing and dogs barking.—*Spencer*.

All those rosy philosophers who go dancing along the ways of life, expecting to reform men through ease and pleasure, and are surprised when snow-balls are thrown at them, then icicles, then avalanches, would better fold their gauzy wings at once.—*Beecher*.

A minister says: "I once visited an invalid lady who for a long time had been confined to her bed, and she said to me, 'The Lord has forgotten me altogether.'

"I replied, 'Supposing a heavy mist should fall so that you could not see that light-house on the other side of the river, would you believe it was there?'

"O, yes," she said, 'because I had seen it before, and I should all the time hear the whistle which warns mariners of danger.'

"Yes, and in the same way you may know that

the Lord is near. Your bodily weakness is the cloud between you and your God. His word still speaks to you, and the eye of faith can surely see through this cloud as clearly as through an earthly mist.' This led her to a life of faith and comfort."

A scholar who was persecuted in Queen Mary's time wrote thus: "A prisoner for Christ! What an honor is this! Far above the honors and degrees which universities have conferred upon me is this honor of becoming a prisoner of the Lord!"

Verses 17. The poet Tennyson has the following motto in incrusted tiles on the pavement of his entrance-hall: "The truth against the world."

Verses 18-21. Jeremiah's faithfulness to the truth brought material reward eventually. The pious Lutheran minister at Berlin, Paul Gerhardt, was deposed from his office and banished from the country in 1666 by Frederic William the Great on account of the faithful discharge of his ministerial duties. Not knowing whither to go, he and his wife passed out of the city, and finally stopped at a tavern. Gerhardt endeavored to comfort his weeping companion with the text, "Commit thy way unto the Lord, trust also in him; and he shall bring it to pass." Then he wrote that matchless hymn, which has a prominent place in our hymn-book:

"Commit thou all thy griefs
And ways into his hands."

As he finished the verse,

"Give to the winds thy fears;
Hope, and be undismayed;
God hears thy sighs and counts thy tears;
God shall lift up thy head,"

a message came from Duke Christian of Mersberg, inviting him to an interview with that prince, by whom he was appointed Archdeacon at Lübben.

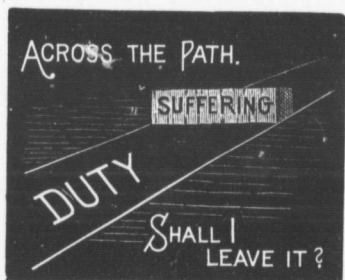
The Teachers' Meeting.

Notice briefly the reigns of Jehoiakim and Zedekiah. Give a picture of an ancient siege. Describe the siege of Jerusalem, and how it came to be interrupted. Describe the two political parties in Jerusalem, the Egyptian and the Assyrian....1. Jeremiah's arrest. 2. Jeremiah's removal....Or, make this lesson a character-study. 1. The Loyal Character, true to God. 2. The Unworldly Character, not seeking alliance with earthly powers. 3. The Merciful Character, gentle and not cruel. 4. The Resolute Character, unlike the weak-hearted king.

References.

FREEMAN. Ver. 15: Prisons, 72. Ver. 21: "The bakers' street," 16....FOSTER'S CYCLOPEDIA. Prose, 9990, 3317, 5972, 5973, 331, 543, 939, 2564, 2739, 4221-4233, 6489, 9000, 9518, 11266. Ver. 13: Poetical, 3575; Prose, 2499.

Blackboard.



In to-day's lesson we learn how Jeremiah was persecuted, how he was steadfast and faithful, and was true to the performance of his duty. The blackboard can only make the application of the teaching of this lesson to our own lives. Across the path of duty there is often the burden of suffering. Shall I leave the path of duty because of that?

"Must Jesus bear the cross alone,
And all the world go free?
No; there's a cross for every one,
And there's a cross for me."

Primary and Intermediate.

LESSON THOUGHT. *Good Stronger than Evil.*

Blackboard. Make on the board a scepter, a chain, a prison window, and a broken chain. Cover each with a piece of paper until ready to use. [The teacher who prefers can cut these from paper, and pin to the board.]

Zedekiah. In our last lesson we learned about a King of Judah. What was his name? Was he a good king? What did he try to destroy? Can God's word be destroyed?

Do you remember that God said he would punish King Jehoiakim for his sin? Not long after he had burned the roll that held God's words the King of Babylon came and took the holy city, Jerusalem. The king was taken prisoner, and was going to be carried to Babylon. But before he could get away he died, and his dead body was thrown outside the gates of Jerusalem. There was no one to bury him, no one to weep for him! He had not cared for God, and now no one cared for him. [Uncover the scepter.] If you should see a king on his throne, what do you think he would have on his head? A crown. Yes, and in his hand he would very likely have something like this. It is called a scepter. It is a symbol of the king's power.

There was another king in Jerusalem now. His name was Zedekiah. I will print it, for it is a

hard name to remember. He ought to have been a good king, for he had been taught the law of the Lord. What did Jehoiakim do with the Lord's words? Yes, he burned them. Zedekiah did not do this, but he did what was almost as bad, he did not mind them! Do you think trouble will come upon this king too? O, yes; trouble is sure to come upon those who do not obey the Lord.

Jeremiah. You know who this was. One of the books of the Bible was written by him. [Turn to it in the large Bible, and then closing the book, ask some child to come and find it for you.]

Jeremiah was a good man, and the Lord loved him and took care of him. May be you think he never had trouble. But that is a mistake. Sometimes the people who love and serve God have a great deal of sorrow and suffering, but if God is their friend it will all work for good.

Jeremiah knew that Zedekiah's sin would bring him and his people into great trouble. So he told them what God would do to punish them. This made them angry [uncover the chain], and they thought they would punish Jeremiah. They beat him for telling the truth, and shut him up in prison [uncover prison window], and there he stayed many days.

Do you think he was sorry now that he was a servant of the Lord? It is better to serve God and suffer a little while than to serve Satan and suffer forever.



How God Helped. Jeremiah thought he would surely die if he stayed long in that dreadful prison. One day the king sent for him secretly, to know if there was any word from the Lord. Jeremiah told him the truth that God had spoken; that the king should be delivered into the hands of the King of Babylon. And then Jeremiah asked the king not to send him back to the prison where he had been. The Lord softened the hard heart of the king, and he told his servants to bring Jeremiah into the court of the prison, close by the king's house, and to give him bread to eat every day.

[Show the broken chain.] Now Jeremiah had more liberty and was not in danger of dying from want of food.

[Use lesson symbol.] See how God used the wicked king to help Jeremiah! He can make even our enemies to be our friends and helpers. This is because God is stronger than Satan. If we are on God's side we shall be strong and safe, and have peace in our hearts.

Print in large letters, "Sin does not pay," and tell in few words the sad fate of King Zedekiah.

OPTIONAL HYMNS.

No. 1.

Fear not! God is thy shield.
O holy Saviour!
Pain's furnace heat within me quivers.

No. 2.

Go tell it to Jesus.
Out on the midnight.
Look up, lift up.
I am resting.
Leading.

The Lesson Catechism.

[For the entire school.]

1. What did the army of the Chaldeans? **It withdrew from the siege of Jerusalem.**
2. Where did Jeremiah start to go to look after his temporal interests? **Into the land of Benjamin.**
3. Who arrested him and punished him? **The captain of the ward and the princes.**
4. Who secretly visited him? **Zedekiah the king.**
5. What did Jeremiah tell the king? **That he should fall into the hands of the King of Babylon.**
6. What did Zedekiah do? **Relieved Jeremiah from his misery.**

CATECHISM QUESTION.

9. What have we then to do in repentance?

We must think on our transgressions, confess both our sins and our sinfulness to God, and strive to amend our life by the help of the Holy Spirit.

I thought on my ways, and turned my feet unto Thy testimonies. Psalm cxix. 59.

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Lessons and Golden Texts for
1893.

ISRAEL AFTER THE CAPTIVITY.

First Quarter.

LESSON.

- I. JAN. 1.—RETURNING FROM THE CAPTIVITY. EZRA 1. 1-11. *Commit vs. 5, 6.* GOLDEN TEXT: The Lord thy God will turn thy captivity, and have compassion upon thee. Deut. 30. 3.
- II. JAN. 8.—REBUILDING THE TEMPLE. EZRA 3. 1-13. *Commit vs. 10, 11.* GOLDEN TEXT: They praised the Lord, because the foundation of the house of the Lord was laid. Ezra 3. 11.

LESSON.

- III. JAN. 15.—ENCOURAGING THE PEOPLE. HAG. 2. 1-9. *Commit vs. 8, 9.* GOLDEN TEXT: Except the Lord build the house, they labor in vain that build it. Psa. 127. 1.
- IV. JAN. 22.—JOSHUA THE HIGH-PRIEST. ZECH. 3. 1-10. *Commit vs. 7, 8.* GOLDEN TEXT: We have a great high-priest, that is passed into the heavens, Jesus the Son of God. Heb. 4. 14.
- V. JAN. 29.—THE SPIRIT OF THE LORD. ZECH. 4. 1-10. *Commit vs. 5-7.* GOLDEN TEXT: Not by might, nor by power, but by my Spirit, saith the Lord of hosts. Zech. 4. 6.
- VI. FEB. 5.—DEDICATING THE TEMPLE. EZRA 6. 14-22. *Commit vs. 21, 22.* GOLDEN TEXT: I was glad when they said unto me, Let us go into the house of the Lord. Psa. 122. 1.
- VII. FEB. 12.—NEHEMIAH'S PRAYER. NEH. 1. 1-11. *Commit vs. 8, 9.* GOLDEN TEXT: Lord, be thou my helper. Psa. 30. 10.
- VIII. FEB. 19.—REBUILDING THE WALL. NEH. 4. 9-21. *Commit vs. 19-21.* GOLDEN TEXT: We made our prayer unto our God, and set a watch against them. Neh. 4. 9.
- IX. FEB. 26.—READING THE LAW. NEH. 8. 1-12. *Commit vs. 5, 6.* GOLDEN TEXT: Open thou mine eyes, that I may behold wondrous things out of thy law. Psa. 119. 18.
- X. MARCH 5.—KEEPING THE SABBATH. NEH. 13. 15-22. *Commit vs. 17, 18.* GOLDEN TEXT: Remember the sabbath day, to keep it holy. Exod. 20. 8.
- XI. MARCH 12.—ESTHER BEFORE THE KING. ESTH. 4. 10-17; 5. 1-3. *Commit vs. 5. 1-3.* GOLDEN TEXT: Judge righteously, and plead the cause of the poor and needy. Prov. 31. 9.
- XII. MARCH 19.—TIMELY ADMONITIONS. PROV. 23. 15-23. (*A Temperance Lesson.*) *Commit vs. 19-21.* GOLDEN TEXT: And be not drunk with wine, wherein is excess; but be filled with the Spirit. Eph. 5. 18. OR, THE VANITY OF HEAVEN IMAGES. ISA. 44. 9-20. (*A Missionary Lesson.*) *Commit vs. 9-11.* GOLDEN TEXT: I am the Lord, and there is none else, there is no God besides me. Isa. 45. 5.
- XIII. MARCH 26.—REVIEW. GOLDEN TEXT: Thy word is a lamp unto my feet, and a light unto my path. Psa. 119. 105.

OLD TESTAMENT TEACHINGS.

Second Quarter.

- I. APRIL 2.—THE AFFLICTIONS OF JOB. JOB. 2. 1-10. *Commit vs. 2, 3.* GOLDEN TEXT: The Lord gave, and the Lord hath taken away; blessed be the name of the Lord. Job. 1. 21.

LESSON.

- Or, THE RESURRECTION OF CHRIST. Matt. 28. 1-10. (*Easter Lesson.*) *Commit vs.* 6, 7. GOLDEN TEXT: But now is Christ risen from the dead, and become the first-fruits of them that slept. 1 Cor. 15. 20.
- II. April 9.—AFFLICTIONS SANCTIFIED. Job. 5. 17-27. *Commit vs.* 17-19. GOLDEN TEXT: For whom the Lord loveth he chasteneth. Heb. 12. 6.
- III. April 16.—JOB'S APPEAL TO GOD. Job. 23. 1-10. *Commit vs.* 8-10. GOLDEN TEXT: What I do thou knowest not now; but thou shalt know hereafter. John 13. 7.
- IV. April 23.—JOB'S CONFESSION AND RESTORATION. Job. 42. 1-10. *Commit vs.* 5, 6. GOLDEN TEXT: Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy. Jas. 5. 11.
- V. April 30.—WISDOM'S WARNING. Prov. 1. 20-33. *Commit vs.* 20-23. GOLDEN TEXT: See that ye refuse not him that speaketh. Heb. 12. 25.
- VI. May 7.—THE VALUE OF WISDOM. Prov. 3. 11-24. *Commit vs.* 13-17. GOLDEN TEXT: Trust in the Lord with all thine heart; and lean not unto thine own understanding. Prov. 3. 5.
- VII. May 14.—FRUITS OF WISDOM. Prov. 12. 1-15. *Commit vs.* 10, 11. GOLDEN TEXT: The fruit of the righteous is a tree of life; and he that winneth souls is wise. Prov. 11. 30.
- VIII. May 21.—AGAINST INTEMPERANCE. Prov. 23. 29-35. *Commit vs.* 29-32. GOLDEN TEXT: Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise. Prov. 20. 1.
- IX. May 28.—THE EXCELLENT WOMAN. Prov. 31. 10-31. *Commit vs.* 26-29. GOLDEN TEXT: Favor is deceitful, and beauty is vain; but a woman that feareth the Lord, she shall be praised. Prov. 31. 30.
- X. June 4.—REVERENCE AND FIDELITY. Eccles. 5. 1-12. *Commit vs.* 1, 2. GOLDEN TEXT: Not slothful in business; fervent in spirit; serving the Lord. Rom. 12. 11.
- XI. June 11.—THE CREATOR REMEMBERED. Eccles. 12. 1-7, 13, 14. *Commit vs.* 13, 14. GOLDEN TEXT: Remember now thy Creator in the days of thy youth. Eccles. 12. 1.
- XII. June 18.—MESSIAH'S KINGDOM. Mal. 3. 1-12. (*A Missionary Lesson.*) *Commit vs.* 8-10. GOLDEN TEXT: They shall be mine, saith the Lord of hosts, in that day when I make up my jewels. Mal. 3. 17.
- XIII. June 25.—REVIEW. GOLDEN TEXT: In all your ways acknowledge him, and he shall direct thy paths. Prov. 3. 6.

LESSONS FROM THE LIFE OF PAUL.

Third Quarter.

LESSON.

- I. July 2.—PAUL CALLED TO EUROPE. Acts 16. 6-15. *Commit vs.* 14, 15. GOLDEN TEXT: Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Matt. 28. 19.
- II. July 9.—PAUL AT PHILIPPI. Acts 16. 19-34. *Commit vs.* 29-31. GOLDEN TEXT: Believe on the Lord Jesus Christ, and thou shalt be saved. Acts 16. 31.
- III. July 16.—PAUL AT ATHENS. Acts 17. 22-31. *Commit vs.* 30, 31. GOLDEN TEXT: God is a Spirit; and they that worship him must worship him in spirit and in truth. John 4. 24.
- IV. July 23.—PAUL AT CORINTH. Acts 18. 1-11. *Commit vs.* 9-11. GOLDEN TEXT: The preaching of the cross is to them that perish, foolishness; but unto us which are saved, it is the power of God. 1 Cor. 1. 18.
- V. July 30.—PAUL AT EPHESUS. Acts 19. 1-12. *Commit vs.* 2-5. GOLDEN TEXT: When he, the Spirit of truth, is come, he will guide you into all truth. John 16. 13.
- VI. Aug. 6.—PAUL AT MILETUS. Acts 20. 22-35. *Commit vs.* 31, 32. GOLDEN TEXT: Remember them which have the rule over you, who have spoken unto you the word of God. 1 Cor. 13. 7.
- VII. Aug. 13.—PAUL AT JERUSALEM. Acts 21. 27-39. *Commit vs.* 30, 31. GOLDEN TEXT: For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake. Phil. 1. 29.
- VIII. Aug. 20.—PAUL BEFORE FELIX. Acts 24. 10-25. *Commit vs.* 14-16. GOLDEN TEXT: Watch ye, stand fast in the faith, quit you like men, be strong. 1 Cor. 16. 13.
- IX. Aug. 27.—PAUL BEFORE AGRIPPA. Acts 26. 19-32. *Commit vs.* 22, 23. GOLDEN TEXT: Christ the power of God, and the wisdom of God. 1 Cor. 1. 24.
- X. Sept. 3.—PAUL SHIPWRECKED. Acts 27. 30-44. *Commit vs.* 42-44. GOLDEN TEXT: God is our refuge and strength, a very present help in trouble. Psa. 46. 1.
- XI. Sept. 10.—PAUL AT ROME. Acts 28. 20-31. *Commit vs.* 28-31. GOLDEN TEXT: I am not ashamed of the Gospel of Christ. Rom. 1. 16.
- XII. Sept. 17.—PERSONAL RESPONSIBILITY. Rom. 14. 12-23. (*A Temperance Lesson.*) *Commit vs.* 19-21. GOLDEN TEXT: It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth. Rom. 14. 21.
- XIII. Sept. 24.—REVIEW. GOLDEN TEXT: So shall faith cometh by hearing, and hearing by the word of God. Rom. 10. 17.

STUDIES IN THE EPISTLES.

Fourth Quarter.

LESSON.

- I. Oct. 1.—THE POWER OF THE GOSPEL. Rom. 1. 8-17. *Commit vs.* 16, 17. GOLDEN TEXT: I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth. Rom. 1. 16.
- II. Oct. 8.—REDEMPTION IN CHRIST. Rom. 8. 19-26. *Commit vs.* 21-24. GOLDEN TEXT: Being justified freely by his grace through the redemption that is in Christ Jesus. Rom. 3. 24.
- III. Oct. 15.—JUSTIFICATION BY FAITH. Rom. 5. 1-11. *Commit vs.* 8-10. GOLDEN TEXT: While we were yet sinners, Christ died for us. Rom. 5. 8.
- IV. Oct. 22.—CHRISTIAN LIVING. Rom. 12. 1-15. *Commit vs.* 1, 2. GOLDEN TEXT: Be not overcome of evil, but overcome evil with good. Rom. 12. 21.
- V. Oct. 29.—ABSTINENCE FOR THE SAKE OF OTHERS. 1 Cor. 8. 1-13. (*A Temperance Lesson.*) *Commit vs.* 12, 13. GOLDEN TEXT: We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. Rom. 15. 1.
- VI. Nov. 5.—THE RESURRECTION. 1 Cor. 15. 12-26. *Commit vs.* 20-23. GOLDEN TEXT: Thanks be to God, which giveth us the victory through our Lord Jesus Christ. 1 Cor. 15. 57.
- VII. Nov. 12.—THE GRACE OF LIBERALITY. 2 Cor. 8. 1-12. *Commit vs.* 7-9. GOLDEN TEXT: He became poor, that ye through his poverty might be rich. 2 Cor. 8. 9.
- VIII. Nov. 19.—IMITATION OF CHRIST. Eph. 4. 20-32. *Commit vs.* 30-32. GOLDEN TEXT: And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you. Eph. 4. 32.
- IX. Nov. 26.—THE CHRISTIAN HOME. Col. 3. 12-25. *Commit vs.* 23-25. GOLDEN TEXT: I will walk within my house with a perfect heart. Psa. 101. 2.
- X. Dec. 3.—GRATEFUL OBEDIENCE. Jas. 1. 16-27. *Commit vs.* 26, 27. GOLDEN TEXT: We love him, because he first loved us. 1 John 4. 19.
- XI. Dec. 10.—THE HEAVENLY INHERITANCE. 1 Pet. 1. 1-12. *Commit vs.* 3-5. GOLDEN TEXT: Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light. Col. 1. 12.
- XII. Dec. 17.—THE GLORIFIED SAVIOUR. Rev. 1. 9-20. *Commit vs.* 17, 18. GOLDEN TEXT: Wherefore God also hath highly exalted him, and given him a name which is above every name. Phil. 2. 9.

LESSON.

- XIII. Dec. 24.—THE GREAT INVITATION. Rev. 22. 8-21. (*A Missionary Lesson.*) *Commit vs.* 16, 17. GOLDEN TEXT: Whosoever will, let him take the water of life freely. Rev. 22. 17. OR, THE BIRTH OF JESUS. Matt. 2. 1-11. (*A Christmas Lesson.*) *Commit vs.* 9-11. GOLDEN TEXT: Thou shalt call his name Jesus: for he shall save his people from their sins. Matt. 1. 21.
- XIV. Dec. 31.—REVIEW. GOLDEN TEXT: The grace of our Lord Jesus Christ be with you all. Amen. Rev. 22. 21.

It Was Only a Baby's Hymn.

BY REV. E. A. RAND.

THE fiery, crumbling log on the open hearth was Farmer Redburn's only companion there in the fore-room Sunday afternoon. He stirred nervously in his seat, then left it and walked to a window from which the "Bruin Hill" neighborhood opened in beauty before him like a volume whose covers had been thrown back, its pages one succession of pictures.

"Don't see," he murmured, "why Mary Frances started her Sunday-school in that school-house. I am more and more dependent on her ever since her mother died. She keeps my house and she keeps me company. She thought we folks round Bruin Hill were so far from the center of the town—four miles off from any church privileges, so she said—that a Sunday-school in the school-house would be a good thing, and if held Sunday afternoon it wouldn't keep any body away from church. Lots of people up Bruin Hill way that want to go to church, I should say! Not more than a dozen families of us any way!"

But was not that the Lord's dozen? Mary Redburn thought so, and it was his love within her, resting not until she had gone from house to house and gathered all she could into the shabby little school-house every Sunday afternoon.

"Don't ask me to go, Mary!" said her father, petulantly. "I have no faith in such things. And if I ever do make a mistake and get in there, don't have any thing wuss than a baby's hymn goin' on. No call to sinners, no sermon! You may sing a baby's hymn if I make a mistake ever and do get in. I don't think you will see me. You are makin' a lonely man of me."

Sweet Mary Redburn! Her father's criticisms planted thorns in a way rough enough already, but it was love that took the hard way, and without complaint it endured the thorns also

Hymn for a Teachers' Prayer-Meeting.

"WORKERS TOGETHER WITH HIM."

MASTER of the vineyard, hear,
Seeking, may we find thee near;
Thou hast called us, Lord, to be
Fellow-workers here with thee.

Greater honor who could claim?
Vast the work and grand the aim!
And, though all unworthy, we
Thankfully would work with thee.

When our task seems long and hard,
Dim and distant the reward;
Give us faith, dear Lord, that we
Trustfully may work with thee.

When we sadly sow in tears,
When no sign of fruit appears,
Grant us patience, Lord, lest we
Wary in our work for thee.

In the deadly strife with sin,
Foes without and doubt within,
Grant us courage, Lord, that we
Steadfastly may work with thee.

When our labor thou hast owned,
Our poor work with blessings crowned,
Keep us humble, grant that we
All the praise may give to thee.

When our task on earth is done,
Life's last battle fought and won,
Call us home to rest, that we
Evermore may dwell with thee.

Book Notices.

Illustrated Notes, and Guide to the Study of the Sunday-school Lessons for 1892. By Rev. JESSE L. HURLBET, D. D. and ROBT. R. DOHERTY, Ph. D. Svo, pp. 396.

This series of notes has had a remarkable evolution from its first tentative volume to this splendid condensed commentary, replete with all the help which the numerous colored maps, engravings, critical and biographical references can supply. A goodly company of *collaborateurs* have been engaged in the preparation of the volume. It puts the same methods as the previous volume, methods which have been tried and perfected by experience. The lessons in the first half of the year are rich in archaeological research. It has been said that a spade is the best commentator. This is largely true of the dead and buried nations of antiquity, the deeds of whose mighty prime are discussed in the lessons of the first six months. The treatment of the growth of the Christian Church in the first century, as recorded in the Acts, furnishes a theme for very delightful study.

We are glad to observe some illustrations from our volume on the "Catacombs." In his commentary on the New Testament, Dr. Whedon also does us the honor to quote largely from that book. We heartily commend this volume as one of the best that we know for Sunday-school teachers and scholars. There are many illustrations and incidents with practical applications, which will be of great service in enforcing the truth of the lessons.

Boston Homilies; Short Sermons on the International Sunday-school Lessons for 1892. By members of the Alpha Chapter of the Convocation of Boston University.

This book is intended to supplement the other helps to the study of the lessons, not to supplant them. Each lesson is made the subject of a brief homily, designed to get at the very heart of the passage of Scripture and enforce its essential teachings on the heart of the reader. It was a very happy thought to select a number of the most brilliant graduates of the Boston University, one of whom, we are happy to say, is a woman, to prepare these homilies. They will prove of great value to schools, and especially to Sunday-school superintendents in assisting them to give the very tip and point of the lesson to the school in a few words.

Sunday-School Prayer-Meeting.

DEAN SWIFT once went in his clerical robes to a palace, and waiting alone in a room whose walls were filled with large mirrors, saw himself reflected many times over. Looking at these many images of himself, he bowed and said, "A meeting of the clergy, I believe." So the teacher in his class is surrounded by many mirrors in which his influence can be reflected and multiplied. His example in the class, his life outside of the class, the books he suggests to be read, the deeds of helpfulness he inspires his class to do, vi-sits at their homes, invitations to religious meetings, are all mirrors by which his teachings are repeated and his influence reinforced.

No more effective service can be devised for bringing the young people to Christ than a short prayer-meeting of the right kind held directly after the Sunday-school hour, and no better time can be found for a few such meetings than during the first few Sabbaths of the year. These meetings may be very short, not more than twenty minutes long. A few earnest words from pastor or superintendent are all that are necessary, urging the present claims of Christ's salvation, a few warm-hearted and very brief prayers, and an invitation to all who will to declare themselves for Christ. Thus the impressions of the Sunday-school hour are followed up; the net is drawn, and in it are often found many precious souls.—*Epworth Herald.*

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