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# The Teacher's Monthly.

Vol. IV.

DECEMBER, 1898.

No. 12.

The Helps for this issue, and for the corresponding Lessons of the *Senior Quarterly*, have been prepared, in the order of their date, by Revs.,—R. Mackay, Hemmingford, A. E. Mitchell, Almonte; J. MacDougall, Holton; and H. Gracey, Gananoque.

This issue of the TEACHERS' MONTHLY is sent to press with thankfulness,—that the extra work and care of the year is in large measure past,—that in spite of initial and unforeseen difficulties, which almost threatened disaster, so large a measure of success has been granted,—that ministers have responded so readily and heartily with assistance in preparing the Helps,—and that superintendents and teachers have given such kindly welcome to them and kind words for them.

All payments for the S. S. Helps for 1898 should be sent to Rev. E. Scott, Montreal, and all correspondence, orders, and payments for S.S. Helps for 1899 to Rev. R. D. Fraser, 592 Markham St., Toronto.

When a visitor is suddenly called upon to make a Sunday-school talk, he thinks that he has nothing to say. But when he begins to talk, one thing suggests another, and he speaks longer than he intended and longer than the superintendent wishes, without, perhaps, having said anything worth hearing or remembering. Had he talked less he might have accomplished more. It is not easy to make a five minute speech; but a simple rule may be helpful. At the Phi Beta Kappa meeting—Harvard, Judge Hoar delights his audience with a five minute speech. It con-

tains "but one original idea clearly stated, and but one story well told." Herein is the philosophy of a good and brief talk. Give one idea and one story. Do not tell half a dozen stories, however good they may be. Too many plums are not palatable, even in pudding.—*S. S. World*.

The record book of every Christian's life has some pages in it that were written at the bidding of that severe teacher, Disappointment. Tears may have blotted and blurred the page at the time, but as we turn over that page now, and read it in the light of experience, we can write beneath it, "Thank God for these losses, they are everlasting gain. Thank God for these bereavements, they have saved my soul from being bereaved in Heaven." "All things work together for good to them that love God: to them who are the called according to His purpose."—Cuyler.

"The chief business of youth is not pleasure but character-building. A frivolous youth usually causes a fruitless life. Good times are bad when they are put in the place of life's serious business."

Equanimity of mind is the great catholicism of humanity. Let all who would have length of days, whatever may be their station in life, strive for an equable frame of mind.

"The superintendent who aims to do his full duty needs to be patient, prompt, progressive pleasant, polite, pushing, purposeful and prayerful."

A holy life has a voice; it speaks when the tongue is silent, and is either a constant attraction or a perpetual reproof.—Hinton.

As you learn, teach, as you get, give; as you receive, distribute.—C. H. Spurgeon.

## THE INSPIRATION OF THE SCRIPTURES.

BY PROF. GEORGE T. PURVES, D. D.

By the inspiration of the Scriptures the Church means that divine operation by which the Bible was made to be the written word of God, the truthful communication of what he wished to teach men, and, therefore, since the message pertains to what God requires them to believe and do, the infallible rule of their faith and practice. We may believe on evidence that the Bible is thus inspired, even if we cannot understand what the precise operation was which we call inspiration.

All of God's activity in the world is mysterious, and may rationally be believed on the ground of its results without its method being understood. Thus his daily providence controls and directs all things, although the way in which it does so is beyond our comprehension. In like manner we are not obliged to explain how he inspired the Bible. It is enough that we have reason to believe that in some way he did make it to be the perfectly truthful communication of His mind and will.

At the same time we may properly examine the characteristics of the Bible, and so acquire at least some idea of how the divine operation, which we call inspiration, proceeded. Thus it is clear that it did not exclude human agencies in the production of the Bible. These books were written by men. The volume was not prepared in heaven and then sent to earth. It was wrought out through human agents just as Providence operates through second causes, upholding and controlling them instead of setting them aside.

Then, further, it is clear that in the use of these human agents the latter acted in the full exercise of their natural powers and in accordance with their specific mental peculiarities. The biblical historian gathered his material as other historians do, and composed his narrative from his own special point of view. The biblical poet was filled with the thought to which he gave expression and sang with the fervor of any other bard. The biblical prophet and teacher delivered his message as truly with an intelligent conviction of its meaning, as any other teacher can have. The Bible is thus, in a true sense, a human production, stamped with the individualities of its separate writers.

Moreover, its production was conditioned by the progress of the historical revelation which it records. Inspiration is not synonymous with revelation. Revelation was the communication of truth by God to those whom he chose to be the agents through whom he would give it to us. Inspiration is the operation by which he enabled them truthfully to transmit it. Of course, to us their message becomes in time a revelation; but in the process of giving it to us, the revelation to the messenger and the inspiration by which he transmitted it should be distinguished.

Now the composition of the Scriptures was, we say, conditioned by the degree to which revelation slowly advanced. The Scriptures present a gradual growth. Their teaching unfolds. Their ideas unroll. The mind and will of God become clearer as we proceed through the volume.

The revelation itself also was a complex process. It consisted partly of words spoken to men directly by God; of visions granted to chosen seers; of flashes of truth seen by gifted minds; of miracles; of mysterious communications to prophets, and partly also of providential events which made clear God's will and purpose, and of the illumination of the minds of holy men who reflected upon previous revelations and the experience of believers. Inspiration, it is clear, made use of all this process of revelation, and so operated that the advancing revelation was truthfully preserved and the message of God to men faithfully recorded to be their perpetual guide and rule of life.

Hence we may best think of inspiration as a constant control or superintendence exercised by God in the production of the Bible. This will prevent our conceiving of it as mechanical, and so making our doctrine opposed to the obvious facts of Scripture. On the other hand, it will assure us that the Bible is perfectly trustworthy, its statements true, its teachings divine, its commands obligatory. We shall enjoy the pleasure of approaching it on its human side, where we can feel that it is really the product of man's mind, and, therefore, in sympathy with our own experiences. Yet we can accept it as divine in all its parts, and, when we have interpreted its meaning, use it as our infallible teacher.

If now it be asked on what ground we be-

lieve the Scriptures thus to be inspired, a four-fold answer may be given.

First, without assuming the inspiration of Scripture, we may treat the New Testament books as simply historical documents which give us an account of Jesus Christ and a report of his teaching. From this it can be shown that he accepted the Old Testament as inspired and authoritative (see *e. g.* Matt. 5: 17, 18; Mark 12 12: 35, 36; Luke 24: 44-46; John 5: 37-47,) and that he commissioned his apostles to be also authoritative teachers, promising the Spirit to guide them into all truth (*e. g.*, Luke 24: 48, 49; John 14: 26; 16: 13, 14.) Our Lord, therefore, gave us the Old Testament and apostolic teaching as our divinely authoritative rule. This involves the authority of the whole Bible.

Secondly. When we examine the Scriptures, which Christ thus gave us as authoritative, we find that they teach a doctrine of Holy Scripture which represents it as inspired and infallible, affirming this both of the Old Testament (*e. g.*, Rom. 3: 2; 2 Tim. 3: 15-16; 1 Cor. 10; 11) and of their own writings (*e. g.*, 2 Thess. 2: 15; 1 John 4, 5; Rev. 22: 18, 19.) If, therefore, Christ endowed the apostles as authoritative teachers, we are bound to accept their doctrine of Scripture as well as the rest of their teaching.

But, thirdly, this high claim of Scripture for itself is confirmed by its characteristics. Its unity of teaching, the sublimity of its message, the fulfillment of its predictions, its remarkable reserve on topics where knowledge would not serve religious ends, above all, its representation of the Saviour and of the way of life, abundantly testify not only to the truth of the revelation contained in it, but also to a divine operation by which the Scripture record was itself produced.

Finally, in the experience of believers the Bible evidences itself to be the word of God by its adaptation to instruct, console, educate, and sanctify them; so that none can long use it for spiritual purposes without being convinced that it is different from all other books, and that it accredits itself to the souls of God's children as indeed their Father's word.

Thus our belief in the inspiration of the Scriptures is the result of several converging lines of argument. One man, no doubt, will be chiefly affected by one argument, another by

another. But the convergence of all lines of proof leads to an intelligent and deepening conviction. Hence we may confidently expect that in our day, as in the past, the Bible will maintain in the hearts of God's people its rightful supremacy.

We must expect it to be attacked, for it is the fate of all truth to be assailed in the world. We should expect, also, that more and more light will be cast, by study and research, upon its meaning, for truth is ever becoming clearer as the Church moves forward toward her goal. But, as followers of Christ and his apostles, we are bound ever to hold that the Scriptures have been given us by God's special operation, and no supposed discovery should easily shake our faith in their truthfulness. Our constant effort as Bible students should rather be to acquire every means within our power of understanding the meaning of this inspired volume.—  
*Westminster Teacher.*

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#### MAKING OUR OWN HEAVEN.

Everyone carries in himself the elements of his own happiness or wretchedness. It is the heart that gives color to our skies and tone to the music we hear. Sins in earlier years put thorns in the pillow of age. Conscience violated heaps up sorrows for life's late days; but a well-lived life stores away memories which make celestial music to cheer the decaying years. Norman McLeod said that "nothing makes a man so contented as an experience gathered from a well-watched past." We can insure full happiness only by living no one day whose memory will make us ashamed or give us pain, as we sit in the eventide shadows and recall it. An unholy life yields a harvest of wretchedness and misery in old age. But a life of obedience to God, of faithfulness to duty, of personal purity and uprightness, and of unselfish, Christlike service, will make old age like a garden of fruits and flowers. As a river is broadest and deepest towards its mouth, so a true and well-lived life flows with its fullest stream toward its close. The nearer heaven God's saints get, the more do the heavenly influences fill their lives.—*Sel.*



## CHRISTIAN SELFISHNESS.

The adjective Christian does not belong rightfully to the noun selfishness, but let it stand. It is more expressive than to say, the selfishness of Christians. One or two incidents may illustrate the meaning. A friend said to me:

"At the prayer meeting last week, one who gave testimony was a woman with a sweet, saintly face. What she said was so gentle and kind, so altogether charming, that I was impressed. Yesterday, after drinking at the fountain, I stumbled in climbing the stone steps and fell, bruising my knee. As I rose with some difficulty, I saw this same woman close at hand, the only person near. But she never approached me, nor said a word of question if I was hurt—just stared coldly at me. I wouldn't have treated the veriest rag-a-muffin so. No more prayer meeting talks for me."

"He discourses beautifully about self-sacrifice, but he always picks out the finest bunch of grapes at table."

"She's very sanctimonious, but she'll work every way to get the first turn to see the doctor."

Who has not heard criticism such as the above.

"Pity 'tis, 'tis true." "The little foxes that spoil the vines."

These instances point to the flaw which exists in many a character. While a man may be equal to great sacrifices for the Master's cause, he may altogether neglect the trifling self-denials called for by every-day life. We need to show to others a Christianity which is not uncomfortable to live with.

There is also a certain exclusiveness, which is not far from selfishness. Were you never in a gathering of Christian people—say a prayer meeting—which seemed something like the membership of a secret order, in which you had no part or lot? There was almost a pride of spiritual experience, a distant air of "stand aside, I am holier than thou," which should be foreign to the follower of the meek and lowly Jesus. The lightest touch on such a theme may appear like picking flaws, but truth is truth, and if spoken in an impersonal manner, it may the more effectively reach the individual. A bow down at a venture sent the arrow to the king's heart.

Let us be closer imitators of Him who "pleased not Himself"—who was on earth "as one that serveth." Let us endeavor to "adorn the doctrine."—*Helen A. Hawley, in New York Observer.*

## RUSKIN'S TESTIMONY.

After our chapters (from two to three a day according to their length,) the first thing after breakfast I had to learn a few verses by heart, or repeat, to make sure I had not lost something of what was already known; and, with the chapters thus gradually possessed, from the first to the last I had to learn the whole body of the fine old Scottish paraphrases, which are good, melodious, and forceful verses, and to which, together with the Bible itself, I owe the first cultivation of my ear in sound. Though I have picked up the elements of a little further knowledge in mathematics, meteorology, and the like, in after life, and owe not a little to the teaching of many people, this material installation of my mind in that property of chapters I count very confidently the most precious, and, on the whole, the one essential part of my education.—*John Ruskin.*

The whole range of skeptical literature from Hume to Huxley I have left severely alone. Why swallow poisons, and then run the risk of the antidote or the stomach pump?—*Theodore L. Cuyler.*

My faith is that though a great man may, by a rare possibility, be an infidel, an intellect of the highest order must build on Christianity."—*De Quincey.*

"If all the time we waste in dreaming of To-morrow were spent in making To-day richer and more beautiful, there would be little room for discontent."

Not the good that comes to us, but the good that comes to the world is the measure of our success.

The popularity will soon perish unless it is paid for in principle.

"Pleasure pursued is never permanent."

## THE JOY OF SERVICE.

We are accustomed to say that the only true, deep, and unfailing joy is that which we may find in God. We read of the joy of the Lord, of rejoicing in God. Christ promises his own joy to his believers. Joy, therefore, is the inheritance of the Christian. Yet not all Christians are happy. Many whose faith in Christ is unmistakable have joy only in the quiet lulls of life.

What then is the secret of true and abiding Christian joy. There is one kind of life which contains the master secret of joy; it is a life of service. It begins in consecration to Christ. It includes trust, reposing upon God. But there can be no continued, quiet confidence if there be no activity. Still waters stagnate. Even trust without action soon loses its restfulness.

Work itself is always a helper of happiness. Indolence is never happy. The happiest man is the busy man. Even physical health depends largely upon occupation. No man able for duty who is not busy can be truly and deeply happy. He may be living a life of happiness. It is a blessing that most people, when sorrow comes, dare not pause to indulge their grief. Their duties are waiting for them, waiting so clamorously that they cannot linger even for the tender sentiment of sorrow. It is well that is so. The activity keeps the heart from breaking and preserves the life from the morbidity which so often sorrow produces when the hands lie folded.

Work is then a secret of happiness. It saves the heart from being overcharged. The emotions which otherwise would lie pent up to the hurt of the life are wrought out in activities which bless others while they produce health and wholesomeness in him who performs them.

But there is something higher and diviner yet than even work alone. Work may be selfish. It may be solely for the advancement of one's interests, without, any thought of another's benefit or comfort. But if we add to work the element of serving, we have one of the noblest of all the secrets of joy.

Serving comes from loving—it is love's expression. Love is ready always for service, In every glimpse of heavenly life shown to us in the Bible we find service as the highest ex-

pression of activity. The angels who appear coming and going between heaven and earth, are always engaged in service. Their mission is described in one sentence: "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" We know that the angels possess the secret of joy—they are represented as praising God continually. It is the joy of service that fills their heart.

The highest of all beings is God himself, and God lives not for himself. Every revealing of God shows him to us as a God who serves his creatures. In the life of Christ, where we have the revealing of the divine character in all his beauty, we find the most wonderful serving. Never did any other man live for his friends as Jesus lived for his. On the last night of his life we see him clad as a servant, washing his disciples' feet. No picture of Jesus in all the Gospels is truer to the very heart of his life than this. A little later he actually gave his life in his matchless service of love. Thus this divinest of all ideals of life is seen serving unto the uttermost.

We know that in this service Jesus found deep and holy joy. It used to be thought that he was a sad man. There is a tradition that he never smiled. But this conception of Jesus could not have been true. He was, indeed a man of sorrows, but there was in his heart a deep joy which even his sorrows could not quench. He spoke repeatedly of his joy and of his peace. One of the New Testament writers tells us that for the joy set before him he endured the cross, despising the shame.

The joy of service is, therefore, the sweetest holiest joy possible. After the best happiness that can come through all other pure sources, human or divine, the joy that means the most to the heart and life is that which is found in loving and serving others in the name of Christ.—*J. R. Miller in Westminster Teacher.*

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Some of the greatest banes of modern life are the Sunday newspapers, Sunday excursions, Sunday frolics and Sunday visitation. They tend to debase character, demoralize the conscience, harden the heart and ruin the soul.—Presbyterian.

## TO-DAY.

The trouble with most of us is that we postpone until to-morrow what we should do to-day. To-morrow, like to-day, will be composed of only twenty-four hours; and the supposition is, that to-morrow will bring with it all the duties that can be performed during its existence.

There are scores of things that we do not like to do, but which must be done. They are, therefore, too often handed over until the next day—which often means that they will never be attended to. That is my experience and I suppose it is the general experience of my readers.

There is food for thought in the words, "To-day, if ye will hear His voice, harden not your hearts."

Procrastination is not only the thief of time, but, too often, also the thief of happiness and contentment.

If you want to be worried nearly to death get into the habit of continually postponing duties that you ought to perform. They accumulate to such an extent that there seems to be no end to them.

To-morrow is a poor time to which to put off the performance of obligations. Why, to-morrow is not ours. It never was even promised us.

If it had been I would not write what I am writing in this article.

In Jersey City there lived a man who promised to do me a favor the next day. He could have done it the day I was talking with him, but he postponed it. On the next day—the promised day—I was over to see him early in the morning. To my surprise there was the emblem of death on his door; and after entering his home I was told that he was in Heaven. He went to a good place, but not where he could make his promise to me good.

To-day is the accepted time to do that which you ought to do. To-morrow is a day which you may perhaps have granted to you to finish up the "impossibles" of the day before.

Most of the heart-burnings that come to us are the result of postponement of duties to another time.

A young man's mother was sick. He knew it was his duty to go and see her the day he heard the sad news, but he put off the visit to

the next day. And when he arrived at the house where his mother resided her eyes were closed in death.

That young man is now over fifty years of age, a Sunday-school superintendent, and all that is good in many other respects. But the looks sad, talks sadly, and often feels very sad. Many times he has told me that he cannot forget the incident related. To-morrow was not given to his mother. She received the call to come home the day before to-morrow.

What a long day to-morrow would have to be if we could accomplish in it all that we have set ourselves to do. While writing this article I stopped to think what I have given myself to do to-morrow. Too much of a load have I given over to Thursday; and I have come to the conclusion to do a little more on Wednesday.

There is a pleasure in squaring things up every day, so that when you lie down to rest you are not annoyed by the ghosts of the next day that will not permit you to sleep.

I never knew but one man who could and did say, "If I should die to-night my business affairs are all in proper shape." He claimed that he never went to bed until all his work was done; yet he retired early. He was a very methodical man, and with him it was always "business before pleasure."

Harden not your hearts to-day against any good calls. Win for yourselves the approbation of God and good people by not putting off till to-morrow what you can and should do to-day.

My little grandchild put her arms around my neck, and said, "I want to kiss you fifty times to-day." I proposed that she should divide the number—part that day and part the next. But even that little one knew better than to wait until to-morrow to give that which she thought was her duty to give at once.

No better time to do that which must be done than *now*. Good as regards the affairs of this world; but positively necessary when our eternal interests are directly considered.—GEO. R. SCOTT, in *Sabbath Reading*.

"His end is sure whose aims are pure."

## SOME THOUGHTS ON CHARACTER BUILDING.

Every one who takes a half mile walk with us, or talks with us ten minutes, lays something on the wall of our life. The books we read do their part in our character building. Our thoughts also have their important place among the builders. As we think, so we grow, Trifling thoughts—a flippant, shallow life. Sad thoughts—a sombre character. Reverent thoughts—a life on which rests the hallowed marks of divinity. Not only do they go into the walls of our life, but when they are uttered they go out into the world and build themselves into the character of others, becoming impulses—inspirations—in people's hearts.

Very grave is the responsibility of the man or woman who writes a book—a novel, for example, which catches the fancy of people and is read by thousands. "It is a great success," men say. Yes; but what does it put into the lives of those who read it? What impulses does it start? What impressions does it leave? Does it kindle holy or unholy fires in the hearts of its readers? Is it gold, silver, costly stones, or is it wood, hay and stubble, that it builds into life-walls? It is a high privilege to be permitted to write words that carry in them the seeds of good, that become strength, encouragement, cheer, hope, and comfort, in other lives. But suppose that one's writings carry in them the poison of moral death—what serious accounting must the writer have when the harvest is gathered up!

It is bad enough to be a useless Christian, doing no good, building nothing that will last; but it is sadder far to live to tear down, with unhallowed hand, what others, with love, prayer, and toil, have built up; or, by unloving and censorious words, to discourage those that are sincerely trying to do God's work and to bless other lives. We should all pray to be saved from the doom of those who destroy the temple of God.

No doubt many of us build much rubbish into our character. We read books that do us no good, even if they leave in us no virus of evil. We indulge in thoughts, feelings, imaginings, longings, which build up in us nothing that we can carry into eternity. We spend

hours in conversations, at best of only idle words, imparting no inspiration toward better things. Whether in our own life or in the lives of those about us, only that which is white and will last forever is fit building material.—J. R. MILLER.

## ILLUSTRATING THE BIBLE.

"The Bible picture roll, with its true and tastefully colored pictures, one for each lesson in the year, deserves a more general use than it already has. A noted kindergartner had said to me: 'Children think in images, and they should have pictures with their Sunday-school lessons—good pictures, that will not give them distorted ideas.' She was delighted when shown the Bible picture-roll.

"The Sunday-school Bible should be illustrated with objects as well as pictures. But here is a great danger. 'Pegs of various colors, slightly larger than matches,' representing Christ and his apostles, and other persons mentioned in a lesson, make one shudder because they so belittle the truth. On one occasion a teacher, giving a lesson on the fall of Adam and Eve, used a green worted snake to represent Satan! Such illustrations give children misconceptions of truth rather than conceptions. People represented by pegs, even the Christ, cannot have an uplifting, broadening influence upon the minds of children. Sunday-school teachers do not need urging in the line of object illustration, but rather do they need restraining. Kindergartners tell us that there is danger of too much stimulation the imagination in the use of symbols; that they blunt perception, and sentimentalism is fostered by the too free use of them. Let us ask ourselves, you and I, if we have not committed offense in this direction.

"Let us help the children themselves to illustrate the Bible. This we can do by giving them something to do in connection with the lessons—guiding them in appropriate motions in the recitation of Scripture texts, particularly selections from the Psalms, by giving them blocks or other materials to reproduce the story of the lesson; by giving them sewing cards to stitch at home during the week, cards which contain a picture symbolizing the lesson, and, underneath, the golden text to be

memorized, so that the impression given in the lesson may be continued and deepened, and also that the mother's interest and co-operation may be secured."—Mrs. W. F. CRAFTS, in *The Times*.

### THE IMPORTANCE OF VISITING.

"The teacher as a visitor will be astonished at the way in which doors will swing open to his touch. 'He who has his hand on the head of a child has it on the heart of the mother.' Freddie's teacher has a welcome to the home which no one else enjoys, and Freddie's own dignity and sense of importance are wonderfully increased when his teacher calls. One rule about visiting is never to be forgotten. If it is impossible for you to call often at the homes of your scholars, be sure that you go once. You cannot understand the child's blessings or the child's temptations unless you see the child's home, and realize what influences are at work there to help or to hinder you in your efforts to build up the youthful character. Perhaps in calling at the homes of your pupils it may be your happy privilege to invite the parents to attend the church services. Many a little child coming into the Sunday-school has been the means of bringing a whole family to church."—Mrs. A. F. Schaffler, in *Dr. Peloubet's Senior Quarterly*.

"Both from observation and experience, I am persuaded that there is no part of the work more important than home visitation.

"The true teacher is one called of God; the earnest visiting teacher is the real missionary. Whether she should visit her scholars once a week or once a year are questions of degree: the first postulate is the duty of visiting at all.

"There are two considerations to be looked at—the how and the where. We would suggest, first, have a real errand to the home of the child.

"Study to remember each child's name, so that Mary wont say, 'Teacher called me Annie; I'm afraid she didn't come to see me.' Put heart into your visit, even to the very worst and most wretched, and the love you beget will repay you a thousandfold. 'We belongs to you and you belongs to us,' said a

poor little boy to his loving teacher. 'Which teacher is sick?' said a mother to her daughter. 'Oh, mamma,' was the reply, 'the one that loves the children so.'

Second, visit so as to study the child's home. You cannot do your best work unless acquainted with the home influences, dangers, and trials of the child's everyday life; with the character of parents and friends; your most helpful illustrations will be drawn from this vicinity.

Third, try to secure co-operation of parents; consult with them, and interest them in the preparation of the Sunday-school lesson, and try to secure attendance at church if non-church-goers.

Lastly, do visit the sick child often; carry with you some loving token—a flower, picture or some such thing; chat encouragingly and lovingly; read some sweet story, or text or passage out of the Bible; or, if the child cannot be visited, write a little letter. Perhaps some one says all this takes time and is a severe task; but who would not be taxed here to read hereafter in the *Lamb's book of life* the names of the precious ones committed to our care?

As to time, take time; deny yourself to some one or something that need you not half so much; sacrifice some social function; the afternoon tea neglect, the new dress attend to later on; Jesus wants these children visited; for his sake you must take time to do it. He will help you."—Mrs. S. A. Day, in the *Sunday-School Herald*.

There is beauty Youth can never know,  
With all the lusty radiance of his prime,  
A beauty the sole heritage of time,  
That gilds the fabric with a sunset glow,  
That glorifies the work it soon lays low!  
There is a charm in Age, well-nigh sublime,  
That lends new lustre to the poet's rhyme,  
As mountain peaks are grander crowned  
with snow.

How gay the laugh of Youth! but, oh, how  
brave

The stately weakness of a reverend Age!  
Be ours the task to solace and to cheer,  
To fondly guide its footsteps to the grave,  
To print a blessing on the final page,  
And cherish memories forever dear!"

Lesson, 2 Kings 22; 8-20. Read 2 Chron. 34. Commit Verse 19.

4. And Hilkiah the high priest said unto Shaphan the scribe, I have found the book of the law in the house of the Lord: and Hilkiah gave the book to Shaphan, and he read it.

9. And Shaphan the scribe came to the king, and brought the king word again, and said, Thy servants have gathered the money that was found in the house, and have delivered it into the hand of them that do the work, that have the oversight of the house of the Lord.

10. And Shaphan the scribe showed the king, saying, Hilkiah the priest hath delivered me a book: and Shaphan read it before the king.

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

12. And the king commanded Hilkiah the priest, and Ahikam the son of Shaphan, and Achbor the son of Michaiah, and Shaphan the scribe, and Asahiah a servant of the king's, saying,

13. Go ye, inquire of the Lord for me, and for the people, and for all Judah, concerning the words of this book that is found: for great is the wrath of the Lord that is kindled against us, because our fathers have not hearkened unto the words of this book, to do according unto all that which is written concerning us.

14. So Hilkiah the priest, and Ahikam, and Achbor, and Shaphan, and Asahiah, went unto Huldah the prophetess, the wife of Shallum the son of Tikvah,

son of Harhas, keeper of the wardrobe; (now she dwelt in Jerusalem in the college;) and they communed with her.

15. And she said unto them, Thus saith the Lord God of Israel, Tell the man that sent you to me,

16. Thus saith the Lord, Behold, I will bring evil upon this place, and upon the inhabitants thereof, even all the words of the book which the king of Judah hath read:

17. Because they have forsaken me, and have burned incense unto other gods, that they might provoke me to anger with all the works of their hands; therefore my wrath shall be kindled against this place, and shall not be quenched.

18. But to the king of Judah, which sent you to inquire of the Lord, thus shall you say to him, Thus saith the Lord God of Israel, As touching the words which thou hast heard;

19. Because thine heart was tender, and thou hast humbled thyself before the Lord, when thou hearest what I spake against this place, and against the inhabitants thereof, that they should become a desolation, and a curse, and hast rent thy clothes, and wept before me; I also have heard thee, saith the Lord.

20. Behold, therefore, I will gather thee unto thy fathers, and thou shalt be gathered into thy grave in peace: and thine eyes shall not see all the evil which I will bring upon this place. And they brought the king word again.

**GOLDEN TEXT.**

"Blessed are they that keep his testimonies, and that seek him with the whole heart."—Psa. 119: 2.

**LESSON PLAN.**

1. The Law Found, vs. 8-16.
2. The King's Sorrow, vs. 11-13.
3. The Doom of Sin, vs. 14-17.
4. Mercy to Penitence, vs. 18-20.

**DAILY READINGS.**

- M. A good King, 2 Kings 22: 1-7.  
 T. The Book of the Law found, 2 Kings 22, 8-20.  
 W. Effect of the Book, 2 Kings 23: 1-8.  
 T. Putting away evil, 2 Kings 23: 15-25.  
 F. The law in the heart, Deut. 6: 1-13.  
 S. Hear, learn, and fear, Deut. 31: 7-18.  
 S. The perfect law, Psalm 119: 7-14.

**CATECHISM.**

Q. 47. What is forbidden in the first commandment?

A. The first commandment forbiddeth the denying or not worshipping and glorifying the true God, as God and our God; and the giving of that worship and glory to any other which is due to Him alone.

**LESSON HYMNS.**

Nos. 92, (Ps.) 435, 504, 575.

**INTRODUCTORY NOTES.**

The character of Josiah is almost a puzzle, when we remember that his father and grandfather were the wickedest of all the kings of Judah. One would suppose that if heredity had anything to do with determining character, Josiah could not be the good man that he was—tender in conscience, true to his convictions, and faithful to his God.

Similar remarks might be made, on the other hand, about Manasseh; for wicked and idolatrous as he was, his father was the good Hezekiah, who did so much to restore the worship of the true God.

We find, however, that Manasseh was only twelve years old when his good father died, and Josiah only eight at the time of the death of his wicked father, Amon; but that Amon himself was twenty-two years old when his father Manasseh died. It is said that "ex-

ample is stronger than precept," and a study of these facts would suggest that example has more influence than heredity.

Neither Manasseh nor Josiah had much opportunity of observing their father's conduct; but Amon was of full age before his father's death; and he was the only one of the three who copied his father's life. What other circumstances surrounded Manasseh and Josiah we do not know—perhaps a mother's influence was in the former case evil, and in the latter good; but at all events the environment of a young person has much to do with his character and subsequent conduct.

2.—The twelfth chapter of this book gives an account of collecting money and repairing the temple, somewhat similar to that recorded in this chapter. Probably these repairs again became necessary because of the act of Heze-

kiah, who bought off the Assyrians by means of gold taken from the temple, 2 Ki. 18: 13-16. The money seems to have been raised by means of the regular poll tax, levied according to the law laid down in Ex. 30: 11-16. In addition to this the twelfth chapter refers to other voluntary gifts from the people who came to worship in the temple.

### EXPLANATORY NOTES.

**8. The book of the law.**—We do not know exactly what the contents of this book were, but it probably contained the main portions of the moral and ceremonial laws laid down in what we call the Books of Moses.

Whether it was the same as the Book of the Covenant mentioned in Ex. 24: 7 we do not know; but it was probably the same with additions. According to Deut. 17: 18, the king was to make for himself a copy of this book from one which, according to Deut. 31: 26, was kept beside the Ark of the Covenant in the Tabernacle and Temple, for the use of the priests.

If these regulations had been attended to the Book would not have been lost, and therefore could not be found, as recorded in our lesson; neither would the king have been ignorant of its contents. The word **found** suggests that either it had not been kept in its proper place in the house, or that it had been allowed through carelessness to become covered up with other things; and thus the main purpose for having it there was defeated.

**House of the Lord.**—If the 23rd and other psalms attributed to David were really written by him, then this phrase, "House of the Lord," was used as a name for the Tabernacle set up in the wilderness. The first use of the phrase in the historical books connects it with the temple which Solomon was then beginning to build; see 1 Ki. 6: 1.

**9. Scribe.**—The work of the Scribe or writer was copying and interpreting the law. **The house, the Temple. The work**—that of repairing the Temple.—The nature of the repairs is not stated.

**10. A book.**—The indefinite way in which Shaphan refers to the book shows that the law had practically become unknown even to those who ought to have known it best.

**11. Rent his clothes.**—The usual sign of

sudden grief or terror; here probably the latter; though fear as to the penalty of the neglected law may have been mingled with grief because he and his people had not known and obeyed the law in the past.

**13. Inquire of the Lord.**—Such inquiry was usually made either through the High Priest, who in some mysterious way learned God's will by means of certain precious stones in his breast plate; or through a prophet, to whom God made his will known more directly. In the present instance a prophetess was resorted to. **Concerning the words.**—As to the punishment of neglecting the law. **Kindled.**—The calamity which befalls people as the result of sin is often compared to a fire. **Our fathers**—Probably Josiah found that his reforms had been so much in line with the Book of the Law, that the threatened calamity would be the result of the lawlessness of past generations.

**14. Huldah.**—Of her nothing is known except what is recorded here. **Wardrobe.**—Probably the priests' garments. **College.**—The word so translated here probably means another part of Jerusalem, a sort of second city, the root of the word meaning repetition.

**16. Evil**—Here, as frequently, not moral evil, but material destruction, especially overthrown in war. **Words of the Book.**—Punishments described in the Book of the Law.

**17.—Forsaken me.**—The chief sin charged against Israel was false worship; but all sin is a sign of failure to worship the true God. **Works of their hands.**—Probably the making and worshipping of idols. **Shall not be quenched.**—A figurative way of stating the fact that the time would soon come when total destruction of the city and captivity of the people would be the result of their sins, especially idolatry.

**19. Heart was tender.**—This probably denotes sensitiveness of conscience which led him to see Judah's sins in the light of the law, and mourn over them with fear of the results.

**20. Gather thee.**—This is a common phrase to represent death, and suggests a belief in immortality—all the fathers being regarded as gathered together in the regions unseen but real. **Eyes shall not see**—Because his death should occur before the threatened destruction and captivity should take place.

## PRACTICAL LESSONS.

1.—The practical thought suggested by the lesson as a whole is the importance of a constant and continuously increasing intimacy with the Word of God. It matters little whether we actually lose the Bible itself, or neglect its study, or, after committing it to memory, fail to apply it to our actual lives, as long as our conduct in word and deed and thought is opposed to the commands and precepts and spirit of the Holy Scriptures. The knowing what the Bible says will add to our guilt, if we do not make it what it ought to be, "a lamp to our feet and a light to our path." Jesus says—"He that knew his Lord's will and did it not shall be beaten with many stripes."

2.—A somewhat similar lesson is suggested by the fact that the Book of the Law had been lost. Its being thus lost proves how little use had been made of it by the priests. The purpose of its being placed in the Tabernacle and Temple was that its contents might be a witness of the way in which God had led his people, and also as to the commands, moral and ceremonial, which had been given to them. If the priests had been in the habit of consulting this book, as was intended, there would have been no possibility of its being lost, and its precepts forgotten and ignored. And carelessness about the Scriptures always results in similar forgetfulness of God. Neglect of God's Word leads to ignorance of the same, and such ignorance results in rebellion against God himself.

3.—The king's rending of his clothes, as described in the 11th verse, shows that he had the right kind of fear of God, fear that evil results would follow the neglect of, and disobedience to, the law of God, which he understands more clearly from the book which has been read before him. This scene shows us both how ready Josiah was to learn God's will and how anxious that all possible reforms should be made, not only in the worship of God, but also in the keeping of the moral law. Fear at the discovery that we have been straying from God or rebelling against him, is a sign that our consciences are tender, and that we are ready to make any change in our lives which may be necessary to bring us into right relations to God.

4.—The conduct of Josiah is the proper example as to how we ought to do under all cir-

cumstances of distress and doubt. He immediately made inquiries in the way known to him, as to what God's will in the matter was, with a view, no doubt, of making reparation for the past, if such were possible; and of seeking help from God so that he and his people might in after times be more fully in accord with the will of Jehovah.

5.—The 16th verse shows how impossible it is to avoid the results of sin. The idea of pardon suggests escape from the guilt and penalty of sin in a certain sense; but the bad effects which sin has upon the moral and spiritual nature of man cannot be escaped—any more than the Israelites as a people could escape the calamities threatened for a broken law. The man who has grievously sinned against God must bear some consequences, probably forever.

6.—All sins may be traced to a forsaking of God, v. 17. If even all the frightful sins of heathenism could be traced to their source, it would be found that they originated in a voluntary forsaking of God. And this Paul teaches in Rom. 1: "They did not like to retain God in their knowledge." Israel would have degenerated into the depths of heathen idolatry, had not there always remained a few to whom God could reveal himself, and through them warn the rest of the people. Beware of a voluntary turning away from the true God.

8.—We are shown by the closing verses of the lesson that God is never unmindful of individuals who do rightly, even in a nation given up to wrong. The tenderness of conscience shown by Josiah, which led him to weep and rend his garments when he came to understand the nature of the sins of his people, and the character of the destruction which must overtake them, is not overlooked by Jehovah; and special favor is granted him because of that tenderness. The general overthrow shall not take place until the good king shall have passed beyond the reach of all physical calamity. No repentant tear nor turning of soul is unnoticed by God. His word to all such is: "I also have heard thee."

### QUESTIONS FOR STUDY.

Introductory.—Compare the intended reformation of the temple here recorded with that in the reign of Joash. 2 Kings 12; 2 Chron.

24. What rendered repairs necessary in each case? 2 Chro. 24: 7; 2 Kings 18: 13-16. Compare the character of Josiah with that of his father and his son. 2 Kings 21: 19-22; 23: 31, 32.

**8-10.**—What were the respective employments of High Priest and Scribe? For what purpose was the book kept in the temple? What shows that this purpose was overlooked? What two matters did Shaphan report to the king?

**11-13.**—Which part of Shaphan's report seems to have most interested the king? Which is more important, "money" or the "Book"? In his perplexity what recourse had the king? V. 13. To whom did the king desire the inquiry to refer? What shows that Josiah regarded the book as of divine authority?

**14-17.**—What prophetesses are referred to in the previous history of Israel? Ex. 15: 20; Jud. 4: 4. In what sense is the word "evil" to be understood in the 16th verse? What expression in the same verse shows the inevitable nature of certain consequences of sin? What is meant by "God's wrath"?

**18-20.**—What four things are commended by God in Josiah's conduct in the 19th verse? What relation has the last two of these to the first two? In what sense did Josiah die in peace? What was the cause of his death?

#### ANALYSIS.

1. Shaphan's discovery and report, 8-10.
2. The king's response, 11-13.
3. Huldah's answer.
  - (a) To Israel generally, 14-17.
  - (b) To Josiah in particular. 18-20.

#### THE BLACKBOARD.

AW of the LORD  
 amp unto my feet.  
 Light unto my path

Ps. 119: 105.

#### How we may lose the Bible—

1. By neglecting it; by not reading and studying it.
2. By want of sympathy with its purpose; reading it solely for literature, or poetry, or history, or to find fault and difficulties, and not to learn the Way of Life.
3. By prejudice; seeking to read things in the Bible to confirm what we believe, and not going to it as learners, seeking the truth.
4. By disobeying its precepts. Only those who obey can know.
5. By unbelief; by not receiving its truths into the heart.

#### How we may find the Bible—

1. By exploration, general reading of it as a whole, to gain a view of the whole field of truth.
2. By mining; by study, gaining the depths of its meaning.
3. By obeying; he that doeth God's will shall know of his doctrine.

4. By the varied experiences of life. A truth becomes new by new applications. Attention is called to truths, helps, promises, not realized before.

5. By the works of God. Nature, being made by God, is often an interpreter to us of what God says.

6. By comparing Scripture with Scripture. Every great truth is set out in the Bible in various ways; by statement, by illustration, by parable, by the history of what God does. So that if we wish to see truths as they are, we must correct our impressions from one source by the other methods in which it is presented.

7. By sympathy with the object of the Bible. We get acquainted best with those with whom we work.

8. By faith, trusting the promises, accepting the teaching, making the book a part of our lives.—*Peloubet.*

## ADDED QUESTIONS FROM OUR QUARTERLY.

### Juniors.

8.—Name the high priest at this time. Name one of the scribes. What had the high priest found? Where? Dent. 31:24-26. What did the scribe do with the book? Who had sent Shaphan to the temple? On what errand? Vs. 4-6. What word did he bring back?

10.—What did he show the king? What else did he do?

11.—What did the king do? What for?

13.—What did Josiah do about it? Whose will did he wish to know? Whose wrath did he fear? What was the cause of this wrath?

14.—To whom did they go? Where did the prophetess live?

15.—Whose words did she give in answer? Who had sent them?

16.—What did God say he would do to the city and people?

17.—What were the reasons for bringing evil upon them? How had the people provoked God?

18.—Who was king of Judah? What had he sent them for?

19.—What is said of the king's heart? What had he done? What had led him to humble himself? What were the signs of his humility?

20.—What do the words "gathered unto thy father" mean?

### Seniors.

1-7.—Regarding Josiah, give the names of his parents, the character of his father, and his own character. For what purpose did Josiah send Shaphan to Hilkiah? What was the character of the men who repaired the temple?

8-10.—What does the finding of the book as of an unknown thing show? To what does disuse of the Bible always lead? What privilege belonged to the High Priest alone? Heb. 9:7. What was the occupation of the Scribes? What part of Shaphan's report seems to have interested the king most?

11-14.—What sign of sorrow or fear did the king show? What did his sorrow lead him to do? For whose sake did he wish to know God's will? Whose power did Josiah fear as a result of the broken law? What was the nature of the work of a prophet or prophetess?

15-20.—What did Huldah say as to the consequences of the disregard of the law? What sins are mentioned? Was it a national calamity that was threatened? Under what figure is God's anger represented in the words "kindled" and "quenched"? What individual was promised exemption from the threatened destruction, and why? What encouragement to penitence have we in the 19th verse? How was Josiah to escape the threatened destruction?

## PRACTICAL THOUGHTS.

1. The losing sight of the Book of the Law was one cause of the sin and idolatry of the people. The two things naturally go together. This should teach us to make use of the Bible constantly. Copies are now so numerous that they will not all be lost; but if their contents are not studied and applied, the result will be the same—forgetfulness of the true God, and practical idolatry. The larger the place which the truths of the Bible occupy in the minds of the people, the less likely are they to become unfaithful to God.

2. The greater interest shown by the king in the contents of the book, as compared with the laying out of the money found in the temple, shows us the true way of valuing obedience to God as compared with outward forms of worship. It is well to repair and beautify churches, but if the Word of God is neglected, and little account taken of it, all our labor and external worship will amount to nothing.

3. The important question about all our conduct is—what does God think about it? This should be the inquiry before every act of our life; and if God's will is consulted beforehand, there will be no need to fear the results of our conduct, nor to weep over the past.

4. The 19th verse shows us what we ought to do in regard to past sins. First, our hearts should be tender. This probably refers to what we call tenderness of conscience. When Josiah realizes how the nation has sinned against God he is filled with a horror which he cannot express by words, but by the symbolical act of rending the garments. Secondly, self-humbling, in which Josiah seemed to assume the guilt of the nation, and mourn and weep for it, although his own life had been carefully ordered according to what he knew of God's will.

5. Tenderness regarding sin, and humility and sorrow therefor, are always acknowledged by God. "I also have heard thee."

## ANSWER IN WRIT'NG.

1. What was the state of Bible knowledge in Judah?
2. What was the effect of finding the Bible?
3. What power makes the Word of God effectual?
4. What do we learn about repentance?

Lesson, Jeremiah 36: 20-32. Read Jeremiah 36. Commit verse 32.

20. And they went in to the king into the court, but they laid up the roll in the chamber of Elishama the scribe, and told all the words in the ears of the king.

21. So the king sent Jehudi to fetch the roll; and he took it out of Elishama the scribe's chamber: and Jehudi 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 Jehudi 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 Elnathan and Delaiah, and Gemariah, had made intercession to the king: that he would not burn the roll; but he would not hear them.

26. But the king commanded Jerahmeel the son of Hammelech, and Seraiah the son of Azriel, and Shelemiah the son of Abdeel, to take Baruch the scribe, and Jeremiah the prophet; but the Lord hid them.

27. Then the word of the Lord came to Jeremiah,

(after that the king had burnt the roll, and the words which Baruch wrote at the mouth of Jeremiah,) saying,

28. Take thee again another roll, and write in it all the former words that were in the first roll, which Jehoiakim the king of Judah hath burnt.

29. And thou shalt say to Jehoiakim king of Judah, Thus saith the Lord, Thou hast burnt this roll, saying, Why hast thou written therein, saying, The king of Babylon shall certainly come and destroy this land, and shall cause to cease from thence man and beast?

30. Therefore thus saith the Lord of Jehoiakim king of Judah, He shall have none to sit upon the throne of David; 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 the inhabitants of Jerusalem, and upon the men of Judah, all the evil that I have pronounced against them: but they hearkened not.

32. Then took Jeremiah another roll, and gave it to Baruch the scribe, the son of Neriah; who wrote therein, from the mouth of Jeremiah, all the words of the book which Jehoiakim king of Judah had burnt in the fire: and there were added besides unto them many like words.

**GOLDEN TEXT.**

"The word of our God shall stand forever."—Isa. 40: 8.

**LESSON PLAN.**

1. The Roll Read, vs. 20-22.
2. The Roll Destroyed, 23-26.
3. The Roll Restored, 27-28.
4. The Roll Vindicated, 29-32.

**DAILY READINGS.**

- M. Writing the prophecy, Jer. 36: 1-10.  
 .T Reading the Word, Jer. 36: 11-19.  
 W. Trying to destroy God's Word, Jer. 36: 20-32.  
 T. Despising the Word, Jer. 11: 1-10.  
 F. Rejecting God's Word, Isaiah 30: 8-17.  
 S. Christ's reproof of rejectors, John 5: 36-47.  
 S. Rejecting and receiving, Acts 17: 1-11.

**CATECHISM.**

Q. 48. What are we specially taught by these words [*before me*] in the first commandment?

A. These words [*before me*] in the first commandment teach us, that God, who seeth all things, taketh notice of, and is much displeased with, the sin of having any other god.

**LESSON HYMNS.**

Nos. 92, (Pa.) 118, 119, 559.

**HISTORICAL CONNECTION.**

The history of the kingdom of Judah during the five hundred years prior to the captivity, was a very checkered one. Under Rehoboam and Abijah there is decline followed by revival under Asa, and Jehoshaphat. Jehoram's wickedness counteracts the good work done, while a reformation is effected under Hezekiah. Josiah's temporary revival follows the wicked reign of Manasseh, and the destruction of the kingdom follows the rule of the four last kings. One of these was Jehoiakim, in whose reign the political history of Judah underwent a change by the call of Nebuchadnezzar to universal dominion, after the decisive battle of Carchemish; and Jeremiah was instructed to make a last effort to save the nation by collecting his prophecies and having them read to the people on a public fast day.

**Lesson Plan.**

- The Roll read, vs. 20-22.  
 The Roll Destroyed, vs. 23-26.  
 The Roll restored, vs. 27-28.  
 The Roll vindicated, 29-32.

**EXPLANATORY NOTES.**

**V. 20. All the words.**—It is evident the princes were friendly to Jeremiah, and not knowing how the king would regard the news, they would throw the responsibility of having the roll brought, on to himself. In the meantime, they simply repeat from memory.

**21. Beside the king.**—The king sat on his rug, while his attendants stood when in his presence. Judges 3: 19; 1 Ki. 10: 8.

**22. Winter house.**—The warmer and more sheltered room. Sometimes the lower story was used in winter and the upper in

summer. **On the hearth**—rather, in a pot; as hearths were unknown in the East. These pots were made of earthenware and placed in the hollow part in the middle of the room. Charcoal was used as fuel.

**23. Leaves.**—i.e. columns.

**Penknife.**—The knife used by the Scribes in their work for making and sharpening their reed pens, etc. **Into the fire.**—The king's rage either prevented him from listening, or blinded his eyes to the passages from which hope was to come.

**24. Not afraid.**—Nothing shows so clearly the awful condition to which the kingdom had sunk, as their disregard of the approaching judgments. Their consciences were seared as with a hot iron.

**25. Elnathan** cf. 2 Kgs. 24: 8; **Cemariah** cf. Jer. 36: 10.—In doing what they could to prevent the king's rash act, they cleared their skirts of the odium that would follow his conduct.

**26. Commanded.**—Not satisfied with destroying the Roll, the king would prevent its reproduction by taking the life of the prophet. The Lord was on the side of the prophet, and he was safe.

**27-28. Burned.**—As the Living Word was present in the mind of the prophet, the king gained nothing; on the contrary, he increased his guilt and the number of the prophecies; for the new Roll was larger than the one destroyed.

**29. Of Babylon come.**—Tribute satisfied Nebuchadnezzar the first time. Now, unless Jehoiakim repents, every man and beast will be carried away.

**30. None to sit.**—Jehoiakim succeeded his father and attempted to rule, but after three months he was dethroned and carried captive to Babylon, where he remained thirty-seven years and died in exile. 2 Kgs. 24: 8-17.

**31. Burial of an ass.**—Compare Jer. 22: 19.

**32. Many like words.**—Persistence in wrong doing adds fuel to the flame. The Roll was rewritten, enlarged, and the warnings emphasized. "God is not mocked."

### PRACTICAL APPLICATION.

In the first year of Jehoiakim's reign Nineveh fell before the invading host of the Babylonians who were fast becoming the conquer-

ors of the world. Instead of the young king of Israel being driven to a closer relationship with Jehovah, he sought an alliance with the king of Babylon. Idolatry was reinstated and the people burdened with excessive taxation caused by his luxurious living against which Jeremiah prophesied. See ch. 22: 13-19.

The prophet's warnings were of no avail.

Meantime the king of Babylon dies, and Nebuchadnezzar, his son, succeeds him. Jehoiakim king of Judah, as false to man as to God, breaks the solemn covenant entered into with Nebuchadnezzar's father, so the Babylonian ruler comes against him, and, as Habakkuk says—"Swifter than the evening leopards his armies filled the land, and were marching against Jerusalem."

The dread time had come. The people were panic-stricken. The king was yet hard and impenitent. One last effort will be made to lead to repentance. It is the eleventh hour, but the army of Nebuchadnezzar can yet be turned back from the gates of Jerusalem. Jeremiah is directed to gather all the prophecies concerning Jerusalem in a roll and have them read to the people. On hearing them read the king becomes enraged, and cutting it in pieces burns it in the brazier.

What a contrast between the scene presented here, by this young king in his luxurious quarters destroying the Word of God in a rage, and the one of which we have read—when people in their anxiety to read God's word would waste their time in the crowded aisle—for the only copy in the community was fastened to the Desk in the church!

In the one case we see the great desire and earnest longing of the people to know the truth. In the other the rage in which the king was found when he learned the truth.

### I. Why did the King cut it up?

#### 1. Because he knew it was true.

Had he been convinced there was nothing in it, he would not have cared. There was no mistaking the truth of these words, for the countless legions of the Babylonians were now in possession of the country, and unless help should soon come, Nebuchadnezzar's engines of war would be thundering at the gates of Jerusalem.

#### 2. Because it condemned him.

(a) He was ambitious. He had heard of

the great buildings of Egypt and Assyria which had been erected by enforced labor—why could he not rise to the position of one of these kings? This was his intention, as Ch. 22: 14 plainly shows.

What a disappointment to be told that it would never be an accomplished fact! Instead of prominence, disgrace and defeat awaited him, besides, he had his own court preachers, and why should he be compelled to listen to this man whose address was displeasing to him?

(b) He was proud. He would show this man that he was king by burning his Roll. Later on in history a ruler uttered words that much resembled these. Queen Mary was reprimanded by John Knox for her proposed marriage with the Roman Catholic prince of Spain. Knox was sent for, and in tears was told by her that she could no longer endure such treatment from any man, and now she would be avenged. "Dear Madam," replied Knox, "I never delighted in the weeping of God's creatures. I can scarcely abide the tears of my own boys whom my own hand corrects; but I have spoken the truth, and must sustain your majesty's tears rather than hurt my conscience."

### II. Who are guilty of Jehoiakim's sin to-day?

1. Those who know the right and do the wrong. When we admit that we ought to obey God's word, and do not, we are beholding a mote in Jehoiakim's eye while there is a beam in our own.

2. Those who pick out passages to suit them and skip over or cut out those which are distasteful. Of course the Bible speaks of Law and future punishment, but then that kind of teaching will not do for this enlightened age! We want a revelation of love, and nothing, or as little as possible, about the wrath of God.

So out with the penknife, and every passage with such a reference is consigned to the fire. What better is such an one than Jehoiakim?

Such people say, Prophecy to us smooth things and we will come to church and Sabbath School. Just as though the minister or teacher who held up the alternative of salvation was gloating in the wrath of which he was speaking.

The one who waves a flag as a signal to stop

the train because of danger ahead is rather a friend than an enemy—so is he your friend who faithfully warns of the danger of all who refuse to accept of Christ.

### 3. God's word is imperishable—V. 32.

Will our rejection of parts render the Book null and void? Does it follow there is no retributive justice because some may not believe it? Will we be able to escape the all-seeing eye of God because we think God's word is not to be depended on when it says "We must all appear before the judgment seat," etc.

Did the unbelief of the antediluvians prevent the flood? or the unbelief of the Jews ward off the captivity? As well might we say the fire will be put out by stopping the bell which gives the alarm. The warnings in God's word are to enable us to avoid the danger of which they speak.

Though heaven and earth pass away not a jot or tittle of the Word shall fail—God's Word is eternal. It can neither be added to nor taken from—"All flesh is as grass, and all the goodliness thereof as the flower of the field. The grass withereth, the flower fadeth, but the Word of our God shall stand forever."

### HELPS.

We practically cut out portions of God's Word by neglecting to read them. Companions have a wonderful influence over us for good or evil—"Bad company" wrote St. Augustine, "is like a nail driven into a post, which after the first or second blow, may be drawn out easily, but being once driven up to the head, pincers cannot draw it out."

When it comes to a question of right, we are to take our stand regardless of others. Newton's intimate friend was a noted chemist. One day the chemist uttered an impure word, after which Newton would never associate with him.

God has many ways of hiding his servants. We are safe when God shuts the door.

The Bible is our best friend—It deals with us faithfully and savingly.

It will be better for us to be angry with our sins than with the Word.

Jehoiakim burned the Roll—but he lost his kingdom, was deprived of a successor, and was buried with the burial of an ass.

The Word of God is imperishable.

## QUESTIONS.

What evidence is there to show that the Princes were friendly to Jeremiah? V. 20.

What made the king's conduct more foolish and sinful? 1. Because the enemy was already approaching. 2. The Prophecies were full of tenderness. 3. Because of the many remonstrances. V. 25.

How did the reading of words similar to V. 24 affect Josiah? 2 Chron. 34: 13-33.

How may we unconsciously reject parts of God's word? Matt. 22: 29; 13: 14-15.

Mention some of the believers' hiding places. Ps. 27: 5; 31: 20; Isa. 49: 2; Col. 3: 3.

What was the prevailing tone of Jeremiah's life? Note his intense longing to save Judah. Ch. 8: 21; 9: 1-22; 22: 10.

Mention some of the testimonies of God's servants to the Book. Job. 23: 12; Ps. 119: 72; Jer. 15: 16.

How many of the "Blesseds" of Revelation refer to the Book? Rev. 1: 3; 22: 7, 14.

What other part of the Bible was rewritten? Ex. 34: 2; 27-29. Why?

What is our own conduct towards, and estimate of, the Word of God?

## THE BLACKBOARD.

### GOD'S WORD

TRUE  
TRIED  
TRUST IT

### How many may try to destroy God's Word—

1. By forbidding people to read it, as the priests do with one-fourth of the population of the Dominion.

2. By rejecting the Bible as the Word of God, hating it, ridiculing it, perverting it, denying it.

3. By neglecting it, treating it as if it did not exist, letting it remain unread, unstudied, and keeping away from church and Sabbath School.

4. By persecuting those who preach and teach it.

5. All joking about the Bible, connecting puns and funny stories with its most precious verses; using its truths irreverently. Men thus raise an army of doubts, and make God and heaven and religion unreal, far off myths instead of present reality.

6. By not obeying its precepts. Only he who does the truth can understand it.

### How we do sometimes cut out some leaves from the Bible—

1. By denying or softening its warnings and reproofs,

2. By reading only portions of the Bible and not the whole.

3. By recognizing and emphasizing only a part of its great truths.

4. By false interpretations or misrepresentations of its meaning'

5. By seeing truths as expressed in only one form, while every great truth is set forth in many ways, by statement, history, parable, psalm, proverb, objectless on, and symbol.--Sel.

### No matter from what source, the efforts to destroy it are in vain.

For ages, from all sources, all kinds of effort have been made to destroy God's Word, and to-day it is more widely read and studied and loved than ever before, and than any other book in the world.

## ADDED QUESTIONS FROM OUR QUARTERLY.

### Juniors.

20.—Who went? What was the king's name? Whose son was he? What kind of man was Josiah?

21.—Who first read the roll to the people? On what occasion? Where? Why did not Jeremiah read it himself?

22.—What time of the year would this be? How did the people heat their houses?

23.—Did the king allow the whole roll to be read? If not, why not? How much of it was consumed?

24.—Were the king and his servants sorry for their act? Why not? Would the servants be able to justify their conduct?

25.—Did any try to stop them? How many? Were they successful?

26.—Why did the king want to kill Jeremiah? Why could he not find him?

28.—Did the king gain anything by his rash act? Was any other part of the Bible rewritten? Why?

29.—What did he say would become of the people? Where were they to be carried to? How long remain? Would they all be taken?

30.—What was the name of the king's son? How long did he reign?

31.—What became of the king? Would the punishment have come if they had repented?

### Seniors.

20-22.—Name the different persons in our lesson to whom God's word had come. How did they treat it? Why did the princes not take the roll at once to the king? Why was the fact mentioned in Jer. 36:9 held?

23-26.—Some hiding places of God's children. See Ps. 27 : 5, 31 : 20, Isa. 49 : 2, Col. 3 : 3. How would you characterize the king's act? What classes of people are guilty now of Jehoiakim's sin? Did the cutting alter the facts? How may we unconsciously reject parts of the Bible? Math. 22 : 29, 13 : 14-15. What did Josiah do when the roll was found? 2 Kings 22 : 11.

27-28.—What Scripture is illustrated by the second writing? Matt. 5 : 18, Prov. 19 : 21. Give instances of when persecutions have been used by God to strengthen his cause?

29-32.—Shew how Prophecy was fulfilled in regard to his successor, 2 Kings, 24 : 8-12; in regard to the King's death, Jer. 22 : 18-19; in regard to Jerusalem, 2 Kings, 24 : 13-17. What would have saved the people from this terrible catastrophe? Dent. 30 : 1-8.

## PRACTICAL THOUGHTS.

1.—The king in his madness may cut to pieces and burn the parchment, but the Word is imperishable. As long as there are hearts on which the word of God is indelibly impressed, the rage of kings will be impotent to destroy it.

2.—It is better to be angry with our faults than with the friend who points them out. God's word is the mirror that reveals, not creates, our true nature.

3.—Every attack on the Bible makes it stronger. The more bitterly it is assailed the dearer it becomes and the more widely it becomes known.

4.—Silence at times is golden, but being silent when duty calls for speech is allying ourselves with evil. "For he that biddeth him God-speed is partaker of his evil deeds."

5.—Man is immortal until he dies. No enemy can find God's servant when he is hidden for a work which yet remains to be done.

6.—Herod destroyed the little children, but

God hid Jesus. The world crucified Christ, but God raised him from the dead. Stephen was stoned, James was put to death, and the Church persecuted, but the number of believers increased, and the knowledge of God's word was spread abroad.

7.—God is always on the side of the true reformer, and bids him do his duty regardless of the consequences.

8.—As long as we have an imperishable Word and a strong belief in the vitality of conscience, we need never lose hope for the future. *These give us guarantees of warning and faithful teaching.*

9.—Would-be destroyers of God's word are only heaping up wrath against the day of wrath. "Vengeance is mine. I will repay, saith the Lord."

10.—"All flesh is as grass, and the goodness thereof is as the flower of the field. The grass withereth and the flower fadeth, but the word of our God shall stand forever."

## ANSWER IN WRITING.

1. What name is given to Jeremiah, and why?
2. Give a short account of the Roll.
3. Give some instances to show that unbelief did not prevent God's word from being fulfilled.
4. What is a strong proof of the Inspiration of the Bible?
5. How may we be sure not to repeat this King's terrible sin?

Lesson, Jeremiah 52: 1-11. Read 2 Kings 25 and Jeremiah 8. Commit vs. 9-11.

1. Zedekiah was one and twenty years old when he began to reign; and he reigned eleven years in Jerusalem: and his mother's name was Hamutal, the daughter of Jeremiah of Libnah.

2. And he did that which was evil in the eyes of the Lord, according to all that Jehoiakim had done.

3. For through the anger of the Lord it came to pass in Jerusalem and Judah, till he had cast them out from his presence, that Zedekiah rebelled against the king of Babylon.

4. And it came to pass, in the ninth year of his reign, in the tenth month, in the tenth day of the month, that Nebuchadnezzar king of Babylon came, he and all his army against Jerusalem, and pitched against it, and built forts against it round about.

5. So the city was besieged unto the eleventh year of king Zedekiah.

6. And in the fourth month, in the ninth day of the month, the famine was sore in the city, so that there was no bread for the people of the land.

7. Then the city was broken up, and all the men of war fled, and went forth out of the city by night, by the way of the gate between the two walls which was by the king's garden; (now the Chaldeans were by the city round about:;) and they went by the way of the plain.

8. But the army of the Chaldeans pursued after the king, and overtook Zedekiah in the plains of Jericho; and all his army was scattered from him.

9. Then they took the king, and carried him up unto the king of Babylon to Riblah, in the land of Hamath; where he gave judgment upon him.

10. And the king of Babylon slew the sons of Zedekiah before his eyes: he slew also all the princes of Judah in Riblah.

11. Then he put out the eyes Zedekiah; and the king of Babylon bound him in chains, and carried him to Babylon, and put him in prison till the day of his death.

**GOLDEN TEXT.**

"Ye shall seek me and find me, when ye shall search for me with all your heart."—Jer. 29: 13.

**LESSON PLAN.**

1. Twofold Treachery.
2. Foretold Penalty.
3. Lifelong Captivity.

**LESSON HYMNS.**

No. 581, 294, 297, sel. 109, 147.

**DAILY READINGS.**

- M. Captivity of Judah, Jer. 52: 1-11.  
 T. Complete destruction, 2 Kings 25: 8-21.  
 W. Sin and its punishment, 2 Chron. 36: 11-21.  
 T. Refusing to be warned, Jer. 32: 1-5.  
 F. Prophecy of captivity, Jer. 32: 26-35.  
 S. Cry of the Captive, Lam. 1: 1-11.  
 S. Christ's warning, Luke 20: 9-38.

**CATECHISM.**

Q. 49. Which is the second commandment?

A. The second commandment is Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and shewing mercy unto thousands of them that love me, and keep my commandments.

**The Lesson Link.**—Jehoiakim, Burner of the Book, was soon placed in chains to be carried to Babylon, but released and reinstated. For three years he owned allegiance to Nebuchadnezzar, then plotted again, bringing Nebuchadnezzar once more upon him, and from this time, not from Jerusalem's final fall, dates the seventy years captivity. Jer. 25: 1, 3, 8, 12.

Jehoiakim was given an unknown grave, the "burial of an ass" foretold. His son Jeremiah, nicknamed 'Coniah, was placed on the throne, plotted, in turn, and was carried captive after a three months' reign. Then Josiah's third son Mattanish was made to swear fealty to Babylon, and given the throne-name of Zedekiah.

The foregoing chapter closes with the words "Thus far are the words of Jeremiah." This chapter was added by a later hand, probably by Ezra. It is from the same source as the last chapter of second Kings, and is almost identical with it. Jeremiah's own account of the siege is given in the thirty-ninth chapter. Chapters 37 and 38, 21 and 24, also belong to

this reign. Ezekiel, chap. 17, speaks of the sin of Zedekiah, and chapter 24, of the horrors of the siege.

**1. Twofold Treachery.**

The last sad dark page in Judah's downward course is turned when Josiah's third unworthy son has reached full age. What irony in his change of name! His own name was "Gift of God," his throne-name is "Justice of God." God's gifts are at length withdrawn, and the hour for his justice has struck. **Hamutal.**—Named only to show that Zedekiah and Jehoahaz, 2 Ki. 23: 31, were own-brothers.

**Jeremiah of Libnah.**—Not the prophet, who was of Anathoth.

**According to all that Jehoiakim had done.**—What was this special sin? Some, to their shame and his, followed Jeroboam's evil ways, others are classed and stigmatized as walking in the ways of Manasseh. What new example of evil had Jehoiakim set? He had, for the sake of alliance with Egypt, cast off his sworn allegiance to Nebuchadnezzar. Jeremiah's prophetic advice had been directly

against this course, and in order to be free to follow his will he had cut and burned the prophetic roll.

This course Zedekiah copied. "He humbled not himself before Jeremiah the Prophet speaking from the mouth of God, and he also rebelled against Nebuchadnezzar who had made him swear by God." 2 Chron. 36: 12. The Book had once been lost, but he now had it, and knew "all God's wondrous works," Jer. 21: 2. He sent secretly to Jeremiah asking "Is there any word from the Lord?" Jer. 37: 17. Yet when the Princes said "We beseech thee, let this man be put to death,....for he seeketh not the welfare of this people, but the hurt," the king weakly said "Behold, he is in your hand," Jer. 38: 4.

"He rebelled against him in sending his ambassadors into Egypt, That they might give him horses and much people.

Shall he prosper, shall he escape, that doeth such things?

Or shall he break his covenant and be delivered?" Ezek. 17: 15.

**Through the anger of the Lord.**—See this anger expressed in 2 Ki. 23: 26.

**His presence.**—The land which he had given them as his chosen people; and the temple, the seat of his worship. The verse means: Because God was angry with them he let Zedekiah follow his own way and persist in double-dealing until they were taken from the land. Zedekiah's conduct combined perjury and apostacy. "He despised the oath by breaking the covenant, When, lo! he had given his hand, he hath done all these things." Ezek. 17: 18. "They mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the Lord rose against his people, till there was no remedy." 2 Chron. 36: 15.

## II. Foretold penalty.

The siege and captivity were foretold by Moses. Deut. 28: 49. Jeremiah for twenty years had warned the people against alliance with Egypt, because against the principle of the theocracy, and because with prophetic sight he saw Babylon conquering Judah with Egypt. Ezekiel, in far-off Babylon, told of the siege on its opening day, and wrote down the date. Ezek. 24: 1.

**The ninth year of his reign, in the**

**tenth month, in the tenth day of the month.**—The event is worthy of being thus exactly marked, for it is one of history's great periods. The ninth year of Zedekiah's reign had Ve Adar or the thirteenth month. Taking the "nineteenth year of Nebuchadnezzar" in V. 12 in its real meaning of the nineteenth of his supremacy in Palestine, not of his reign in Babylon, the siege began on Wednesday, 19th Dec., B.C., 579, and ended 3rd July, B.C. 577, lasting eighty weeks and one day, with one short intermission.

Not to go beyond the lesson for more than a moment, let us notice the apparent discrepancy of verse 12 with 2 Kgs. 25: 8. All Jewish tradition, confirmed by a fast-day, places the burning of the temple on the ninth day of the fifth month. Rabbi Jose, in the Talmud, says, they broke into the temple at the close of a Sabbath, as the Levites were singing the words "Thy people, O Jehovah, in pieces they break." Ps. 34: 5. Evidently, Nebuzardan left Riblah on the seventh, reached the city and began the destruction on the evening of the ninth; and destroyed it utterly on the tenth.

**All his army.**—Babylonian sources tell that this levy was made from all nations under his sway. **Forts.**—Towers of wood over-topping the walls. Teachers should consult accurate works such as the standard Bible dictionaries for representations of such towers. The writer once noticed in a pretentious work, "The New Old Story," by a prolific American writer, pictures of such towers at this siege and at one in David's time, on which were the Roman symbols S.P.Q.R., and "Delenda est Carthago," "Carthage must fall!" The great length of the siege was due not to the skill of Zedekiah, but to the great strength of the walls, in which he all too confidently trusted. Jer. 21: 13. See Jer. 15, Sain. 4, and Ezek. 5, for pen-pictures of the siege and the famine.

**The city was broken up.**—The Chaldeans forced an entrance into the lower city, 39: 3, and "sat in the middle gate," that is, invested the gate in the middle wall, between the lower city and the upper. Zedekiah might have held the upper city much longer, but want of provisions, especially of water, forced him to flee. They went by night, with muffled faces for disguise, by way of the double wall

south of Zion, through the first by the King's gate into the garden, near the Pool of Siloam, through the second by a hole dug for the occasion at an obscure place. Zedekiah sought to follow David's flight over Jordan.

### III. Life-long Captivity.

**Riblah of Hamath.**—At the north of Anti-Lebanon, on the river Orontes. **Judgment**—As guilty of sedition. **His eyes.**—Ezekiel had prophesied that he should not see Babylon, 12: 13. Jeremiah, that he should be taken there. Both were fulfilled and the paradox resolved. A blind man in the East is considered incapable of reigning. He was put in the "house of visitations," not merely a prison, but a place of hardship. Judah was left empty. The small remnant of the people fled in panic to Egypt, and no colonies were planted.

### PRACTICAL THOUGHTS.

1. *A new beginning.*—One more opportunity given by God. Even yet Judah may be saved, all past guilt may be forgiven, if now, when Zedekiah reigns, king and people turn to God. Jer. 38: 17. So decisive, so vital, is each new beginning. So each year, each day, comes to us, vocal, eloquent for God.

2. *A last opportunity.*—How blind is habit, sinful habit above all. The last reign! Who ever sees in time that it is the last? The last decade comes. This the last! No, there are years yet. The last year; there are many months yet. The last month; still habit says there are days, hours, moments yet. "If thou hadst known at least in this thy day, but now....."

3. *Doom falls at last.*—Threatened judgments long delayed descend when due. "Though the mills of God grind slowly, yet they grind exceeding small." Consequences, like curses, come home to roost. Though God will not always chide, neither will he keep his anger forever.

4. *The gathered impetus of evil.*—As the attraction of gravitation gives added momentum to falling bodies each foot of their descent, so evil gathers up each new impulse and adds it to the old. Zedekiah, in doing "according to all the evil of Jehoiakim," had not ceased to "walk in the ways of Manasseh. "The

ways of the house of Ahab" included the sins of Jeroboam. Evil men wax worse and worse.

5. *A changed name.*—The new names of Scripture. Some patents of nobility, and some aliases, but none misnomers. How significant the titled ones, "Father of innumerable multitudes," "Prince with God," "Man of Rock," noble, because God-bestowed. But others are the badge of vassalage, mere sobriquets, pseudonyms, man-imposed, and marking the loss of manhood. And he who makes all things new, gives unto his own a new name. "I will write upon him my new name." This honor have all the saints.

6. *The sacred trust of power.*—He began to reign not coming royally to the throne as the son of David, but a puppet in the hands of a heathen king. Though king by right he was not king in fact. If, then, authority was so sacred a thing in him, how holy is the sceptre's use in any hands. Better is he that ruleth his spirit than he that taketh a city. But all life is ranged in realms within realms. One wields the sceptre of learning, one of eloquence, one of action, and the greatest sceptre of all is love.

7. *"Evil in the eyes of the Lord."* Sad reiteration! Before those patient eyes how many an evil is seen. Evil, from Solomon's pinnacle of glory to 'Coniah's nicknamed shame. Before those Argus eyes, which gaze upon the sun and pierce the dunce's gloom, how clearly evil is seen. Yet before them, evil, with owlet vision, stalks or flaunts or crawls, as purblind when wed to Solomon's intellectual kin as to Zedekiah's sightless orbs. And the eyes that weigh and that wait are the eyes of a king that gleam like a sword, and a mother's eyes that shine through tears.

8. *"All Jehoiakim had done."* Putting an arrest upon prophecy.—The one burned the roll, the other gave the Prophet into the hands of the princes. Nor are those days past. The pen-knife and brazier are still employed, and the cords are still lowered into the dungeon of Hammeleck. A spurious criticism cuts out leaves, a false philosophy thrusts inspiration into the fire. The princes Mammon and Fashion accuse the Pulpit to Society, saying "Let this be put to death; he seeketh not the profit of the people but the hurt;" and Society replies "Behold he is in

your hand, for I am not one to do anything against you."

2. *Breaking his oath-bound word.*—The solemn sanctity of truth is strongly vindicated here. Much might be urged in defence of his breach of faith. His oath was given to one who had no original, natural right to allegiance. "Yielded under compulsion, it was the enforced concession of weakness to overmastering power." "Yet the slighting of that oath was the drop that made the nation's guilt run over." The God of truth swore by himself that truth should be vindicated:

"As I live, saith the Lord God,  
In the place of the king that made him king,  
Whose oath he despised, whose covenant he  
broke,  
Even with him, in Babylon, he shall die. Ezek.  
17: 16.

The good man sweareth, and though it be to his own hurt, he changeth not.

9. "Through the anger of the Lord it came to pass." The Romans had a proverb "whom the gods would destroy they first infatuate." We have reason to pray Take not thy Holy Spirit from me. Little worse can happen to a man than to be left to his own counsels.

10. *Till he had cast them out from his presence.* This is the essence of all punishment, the fearful, final doom. Yet none are cast out of his gracious presence save those whose sins cast them out. His presence is blessedness. This is the final goal of good. "In thy presence is fulness of joy."

11. *Rebelled against the king.* Against that king who was "God's Battleaxe," the "hammer of the whole earth," Jer. 51: 20, 50: 23. "See how impious he was; see how impolitic he was," exclaims Henry. His sin was folly and his folly sin.

12. *King of Babylon.*—The fortunes of God's people are at their lowest ebb when the first World Power is at the zenith of its greatness. Nebuchadnezzar is one of history's very strongest men. As a conqueror he stands easily beside Alexander; among all builders he stands supreme. Daniel, speaking sober truth as he compared him with all future universal monarchs, could say "Thou, O King, art this head of gold," and it was he, ruling in Babylon, the perennial type of the world, who cast down David's throne. So the church and the world, often seem respectively the very picture and embodiment of weakness and strength. But the church, like the fabled phoenix, rises from her ashes; the spirit of life is in her, and by a true resurrection she rises from the dead; while the world kingdoms die like the brutes that perish.

13. *Wasting famine.*—There is a famine sorer than of bread. Bodies wasted, weak, and worn, are sad to see and agony to endure; but starved and shrunken spirits, shorn of strength and wrung by woe, are an ill such as the cross alone can measure. Worse than any siege was Israel's state when "for a long season without the true God and without a teaching priest and without law." 2 Chron. 25: 3.

14. *The men of war fled.*—He who flies from God must be fleet of foot. "They err who think to escape God's judgments, as well as those who think to brave them."

15. *A son of David arraigned before a heathen king!*—Prisoners of war because first prisoners of sin.

16. *Put out his eyes.*—From him that hath not shall be taken away even that which he hath.

#### THE BLACKBOARD.

**F**aitless to God.  
false to his oath.

**F**lorwarned in vain.  
fleeing from famine.

**F**lound guilty of all.  
fettered for life.

## ADDED QUESTIONS FROM OUR QUARTERLY.

### Juniors.

- 1.—How old was Zedekiah when he began to reign?  
How long did he reign?  
What was his mother's name?  
Who was his father? 37: 1.
- 2.—What was Zedekiah's conduct?  
What is the standard of right?  
What evil did Jehoiakim do in the last lesson?
- 3.—Why was the Lord angry with Judah?  
What had He said in His anger? 2 Kings 23: 26.  
What did Zedekiah do which led to their being cast out?
- 4.—Who came up against Jerusalem?  
How did he attack the city?
- 5.—How long did the siege last?
- 6.—From what did the people suffer during the siege?
- 7.—When was the city taken?  
What did king and soldiers do when the famine was sore?

- 8.—Where was the king captured?
- 9.—What was his punishment?

### Seniors.

Where in the list of the kings of Judah does Zedekiah come? How was he related to Jehoiakim? What was his former name? Where was Jeremiah the prophet from?

1.—What double rebellion was Zedekiah guilty of? What was Jehoiakim's sin which he followed? What had been Manasseh's sin? What is the true standard of morality? What had the Lord said in His anger? 2 Kings 23: 26. What did He, in anger, permit?

2.—What long foretold penalty now came upon Jerusalem? When had it been foretold? Deut. 28: 49. When did Ezekiel prophesy of the siege? Ezek. 24: 1. Describe, from the marginal references, some of the horrors of the famine.

3.—How did the king attempt to escape? What was his doom? When did the captivity begin? How long did it last? Was there any respite for Zedekiah?

## PRACTICAL THOUGHTS.

1.—A new beginning. One more opportunity is given by God. Even yet, Judah may be saved, if now, when Zedekiah reigns, king and people turn to God. Jer. 38: 17. So decisive, so vital, is each new step. So each year, each day, comes to us as a new beginning.

2.—It was their last opportunity. How blind is habit, above all, sinful habit. "If thou had'st known." This opportunity of thine may be thy last.

3.—"Evil in the eyes of the Lord." Before those patient eyes how many an evil has passed. Men seek to hide their evil from men, but God sees it.

4.—Jehoiakim's sin was putting an arrest upon prophecy. He flung the parchment on the fire. Zedekiah improved upon his method by giving the prophet into the hand of the princes. The pen-knife and brazier are still employed, and the cords are not idle that lower into the dungeon of Hammeleck. All that

tends in any way to lessen the supreme authority of Holy Scripture, or to cast doubt upon its precepts and teachings, is the same spirit that shewed itself in these men of old.

5.—The Romans had a proverb "Whom the gods would destroy, they first make mad." When God is angry with men He gives them over to blindness to their own interests. But little worse can happen to a man than to be left to his own counsels. Zedekiah perjured himself to plot against The Battle-axe of the Nations. His sin was folly, and his folly, sin.

6.—"The mills of God grind slowly, yet they grind exceeding small." God is very patient, but if men persistently choose sin they must at length take the doom of sin.

7.—He who would flee from God must be fleet of foot.

8.—Prisoners of war, because captives first of sin.

9.—"From him that hath not, shall be taken away even that he hath."

## ANSWER IN WRITING.

1. What double evil was Zedekiah guilty of?
2. Explain "the anger of the Lord?"
3. Describe the siege of the city?
4. Narrate the flight of the king?
5. What was Zedekiah's sad doom?

Lesson, Hebrews 1: 1-9. Read Luke 2: 1-20. Commit vs. 1, 2.

1. God, who at sundry times, and in divers manners, spake in time past unto the fathers by the prophets,
2. Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the world,
3. Who, being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;
4. Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they.
5. For unto which of the angels said he at any time,

Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son?

6. And again, when he bringeth in the first-begotten into the world, he saith, And let all the angels of God worship him.

7. And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire.
8. But to the Son he saith, Thy throne, O God, is for ever and ever; a sceptre of righteousness is the sceptre of thy kingdom.
9. Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.

**GOLDEN TEXT.**

"For unto you is born this day in the city of David a Saviour, which is Christ the Lord."—Luke 2: 11.

**LESSON PLAN.**

1. How Divine Revelation has been given.
2. The greatness of Jesus who completed Divine Revelation

**DAILY READINGS.**

- M. A Christmas Lesson, Heb. 1: 1-9.
- T. A Saviour given, Isaiah 9: 1-7.
- W. Sent of God, 1 John 4: 9-15.
- T. Head over all, Col. 1: 9-19.
- F. The Guiding Star, Matt. 2: 1-11.
- S. The Angel's message; Luke 2: 1-14.
- S. Seeing and rejoicing, Luke 2: 15-20.

**REVIEW.****LESSON HYMNS.**

Nos. 301, 556, 548, 474, 477.

The main purpose of this Epistle was to prevent Jewish believers from falling away from Christianity. It remains one of the most interesting and valuable parts of the New Testament because of the exposition it gives of old dispensation ceremonies. The following excellent account of the purpose of the Epistle is given by Dr. Marcus Dods, in his Introduction to the New Testament.

"They," the Hebrew Christians, "had been twitted with adopting a religion which had neither temple, priest, nor altar; with choosing as their king and leader, one who had suffered an ignominious death; with abandoning a religion which had been ordained by God, mediated by angels, administered by Moses.

"And, although they still adhered to Christianity, they were so moved by this "contradiction of sinners," that they had admitted questioning whether they were not perhaps making sacrifices and exposing themselves to privations for a mistake. The writer knows that if they can only once see the real glory of Christ and his religion, all these doubts will vanish; and accordingly he proceeds to send them such an exposition of that glory as is, in point of fact, a magnificent apologetic for Christianity from the Jewish point of view."

Our lesson deals with the Person of the great

Redeemer, and incidentally introduces an account of the way in which divine revelation has been given to men.

**I. The Method of Revelation.**

**1. At sundry times, and in divers manners.**—It helps us to understand the Bible when we know how it was composed. It is not one treatise, but many. It was not written by one man, but by many. It was not composed in one age. The writing of the Old Testament extended through many centuries. More than a thousand years intervened between the composition of the first portion by Moses and the production of the last part by Malachi.

The men who wrote are called prophets. Between 30 and 40 authors were engaged in producing the Old Testament. But they were all under one and the same guidance. God "spoke unto the fathers by the prophets."

Hence, although there is great variety of subject and of style in the Old Testament, there is no discord or contradiction. From one point of view it is a library of literature. From another point of view it is one Book, because it has really one Author.

**2. In these last days—by his Son.**—The New Testament is a continuation of God's speaking to men. But it is on a differ-

ent method. He now "speaks by his Son." This implies that the closing revelation is very important. The word of the Son we find in the New Testament. Jesus wrote nothing. But his disciples wrote for us his sayings: and holy men spake as they were guided by the Holy Ghost—set down for our instruction the things which Jesus brought to their memory. John 14:26.

## II. The greatness of Jesus.

**V. 3. The brightness of his glory.**—This tells of the greatness of Jesus. He possesses all the Divine attributes. He exerts supreme power. He occupies the most exalted place. But we are told of something he did before he ascended to that high place; and this was a very important thing—a thing the doing of which prepared the way for his occupying that high place. That important act is thus described in our lesson: "When he had by himself purged our sins, he sat down on the right hand of the Majesty on high." This impresses upon us the greatness of the atoning work of Jesus and the connection this atoning work had with his exaltation to the throne at the right hand of God.

**4.**—He is far greater than the angels. Angels in the Old Testament, and the new, are represented as numerous, active and powerful agents. Angels stood around the throne of God. They were superior beings employed in various important missions throughout the universe. "The law was ordained through angels by the hand of a Mediator."

It was, therefore, important to show the superiority of Jesus to the angels. He has a greater name than they; and his name implies a more exalted and far more honorable station than they.

He is the son while angels are ministering spirits. His dignity and state correspond with this name, the Son.

**5-6.**—These verses tell us how Jesus is addressed by God. "Thou art my Son." "The first begotten." *i.e.*, the heir of all, having peculiar privileges, according to the Jewish idea and custom. Jesus stands at the head of the whole creation of God. Then a final proof of the superiority of Jesus to the angels is this: The order has gone forth. "Let all the angels of God worship him"

quoted no doubt from Psa. 97: 7; translated in the Septuagint "Let all the angels worship him."

**8.**—Tells how divine honors and titles are given to Jesus. "Unto the Son he saith." "Thy throne, O God," etc., *i.e.*, God saith. The quotation is from Psa. 45: 6-7, and the fact that the writer of this epistle applies it here to the Messiah, shows this was the way the Psalm was understood by the Jews of that time.

The person addressed in the Psalm was the Messiah. And he is addressed by a divine title, God. His throne or reign is to be for ever and ever; which language could apply to no earthly monarch or dynasty, and can only apply to the enduring reign of the king to be set up in Zion, namely the Messiah.

But the writer of this epistle applies it to the Son of God who hath spoken to us in these last days, that is to Jesus Christ. This verse should leave no doubts in our minds as to the divinity of our blessed Lord.

**9.**—Speaks of the personal character of the Messiah. We have just been told in verse eight that the sceptre he wields is a sceptre of righteousness. That is righteousness, integrity, justice, are to be the characteristics of his reign. Verse 9 tells of his own character, and there are just two qualities named, yet how comprehensive they are! The love of righteousness is the very essence of goodness on its positive side, and the hatred of iniquity is the very essence of goodness on its negative side. They are both God-like attributes; both prominent in the divine nature. Jesus our Lord has both characteristics, and so he is elevated amid the acclaim of angels to his mediatorial throne.

This whole passage leads us to think of the greatness and power and glory of our Lord. And this is an appropriate thought to be joined at this season while the other thought made prominent by the story of the babe in Bethlehem, namely his lowliness.

## PRACTICAL THOUGHTS.

1. God has taken great pains to give us a full revelation for our guidance. And he has given it in the form that is best suited to our needs,—through prophets speaking to various generations according to their circumstances.

2.—We should be very attentive to the word of God given in the New Testament, because here in a peculiar way the Son of God himself is speaking to us. We Christians think not less of the Old Testament than the Jews themselves; but we value still more highly the New Testament, because here we find the highest form of revelation, and that which makes all the Old Testament plain and precious to us. The Gospels are the life of Christ. "The Acts" are really the acts of Christ, and the Epistles are the teachings of Christ put in practical form for our guidance. Hence the whole New Testament is the word of Christ to us.

3.—Jesus is very great. If we weigh carefully what is said here about him we can have no other conception of him. He is heir of all. He made the worlds. He is the brightness of the divine glory, and the very image of God. He upholds all things. He has sat down on the right hand of the Majesty on High. He is addressed as God. He wields a distinguished sceptre on an everlasting throne. He is endowed with all goodness; he loves righteousness and hates iniquity.

4.—Angels are real beings of great power and intelligence employed by God to administer the affairs of the universe. Yet they worship Jesus.

5.—Great importance in this lesson is attached to the work of the atonement. It is very briefly mentioned. But the mention of it is very significant. It is presented as a

necessary prerequisite to the enthronement of Jesus as Mediator. "When he had by himself purged our sins sat down on the right hand of the Majesty on high." It is therefore right and proper, when we contemplate the greatness and majesty of Jesus, to think also of his humiliation and sufferings in this world to atone for sin, that he might purge them away.

6.—Our Christmas thoughts should not linger altogether around the advent of our blessed Lord to this world in the humble circumstances in which we find him in Bethlehem. We should let our thoughts go forth to what he is, and where he is now, and what he is doing and the character of the great administration which he is conducting.

THE BLACKBOARD.

## JESUS

**H**eir of all things,  
**O**n a throne  
**W**ields a right sceptre.  
  
**G**reater than angels  
**R**ighteous, hating iniquity.  
**E**xpress image of God,  
**A**ngels worship him,  
**T**he Son of God.

REVIEW CHART—FOURTH QUARTER.

LESSON.	TITLE.	GOLDEN TEXT.
I. 2 Chron. 14:2-12	Reformation under Asa.....	Help us, O Lord our God, etc., 2 Chron. 14:11.
II. " 17:1-10	Jehoshaphat's good reign.....	In all thy ways acknowledge Him, etc., Prov. 3:6-7.
III. " 24:4-13	The Temple repaired.....	And the men did the work faithfully, 2 Chr. 34:12-13.
IV. Isaiah 6:1-13	Isaiah called to service.....	I heard the voice of the Lord, etc., Is. 6:8.
V. " 40:1-10	Messiah's kingdom foretold.....	The earth shall be full of etc., Is. 11:9.
VI. 2 Chron. 30:1-13	Hezekiah's great Passover....	Yield yourselves unto the Lord, etc., 2 Chron. 30:8.
VII. 2 Kings 19:20-37	The Assyrian Invasion.....	God is our refuge and strength, etc., Ps. 46:1.
VIII. 2 Chron. 33:9-16	Manasseh's sin and repentance.....	If we confess our sins, etc., 1 John 1:9.
IX. Proverbs 4:10-19	Temperance Lesson.....	My son, if sinners entice thee, etc., Prov. 1:10.
X. 2 Kings 22:6-20	The Book of the Law found.....	Blessed are they that keep, etc., Ps. 119:2.
XI. Jer. 36:20-32	Trying to destroy God's Word.....	The word your God shall stand, etc., Is. 40:8.
XII. Jer. 52:1-11	The captivity of Judah.....	Ye shall seek Me and find Me, Jer. 29:13.
XIII. Hebrews 1:1-9	Review, or Christmas Lesson..	For unto you is born this day, etc., Heb. 1:9.

What nation's history did the Lessons of last Quarter cover? What, the Lessons of this Quarter? Over what period of time did the Lessons of last Quarter extend? The Lessons of this Quarter? What great events at the beginning and end of last Quarter's Lessons? Of this Quarter's Lessons? How many kings were there in Israel's separate history? In Judah's? How many dynasties in Israel's? In Judah's? Who were the leaders away from God in Israel's history? In Judah's? Who were the workers for God in Israel's history? In Judah? What was

the great, prevailing, national sin in Israel's separate history? In Judah's?  
 What do we learn during the Quarter and from what lessons and incidents do we learn, of the following things?—God's love? God's patience? God as the hearer and answerer of prayer? God's care for his people? God as the disposer of all events? God's power? God's truth? God's justice? The effect of bad home training? Of foolish obstinacy? Of evil associations and companionships? Of the downward tendency of sin? Of the doom of sin?

## ADDED QUESTIONS FROM OUR QUARTERLY.

### Juniors.

What event is commemorated by Christmas? Where was Jesus born? In what condition? Where was the home of his parents? What can you tell of the greatness of this infant born in poverty?

1.—Who spake in times past? By whom? To whom?

2.—Who speaks in these last days to us? By whom does he speak to us? What books did he write? How were his sayings given to us? Where may we find them?

3.—Who does Jesus resemble? Who else can be the express image of God? What then must Jesus be?

4.—Compare the angels with ordinary men. Compare the angels with Jesus.

5.—How does God address Jesus? What does he call him? How does he address the angels?

6.—Who is the first begotten? What order is given the angels about him?

7.—How are angels described?

8.—How is Jesus described? On what seated? What is a sceptre? Who sits on a throne and wields a sceptre?

9.—What does Jesus love? What does he hate? What should be the loves and hates of his people?

### Seniors.

To what distinguished earthly house or family did Jesus belong? Where was the original home of that family? Why did Joseph and Mary come up from Nazareth to Bethlehem? Luke 2: 4. Why was Jesus born in Bethlehem? How long since Jesus was born? What expectation of

some great thing was there at that time? Who was king in Jerusalem? What did he think, and say, and do, when he heard about this child? What kind of a kingdom did Christ establish? What does our lesson tell of his royal dignity?

1-2.—What time was the Old Testament written? How many authors were engaged upon it? What were they called? Under whose direction did they write? What do we call this direction? What did Jesus write? How does he speak to us? What part had Jesus in the work of creation? What then must we infer as to his existence?

3-7.—What is implied as to Jesus' nature when he is said to be the brightness of God's glory? How is Jesus like God? What part has Jesus in divine providence? Col. 1: 16, 17. What did he do with our sins? 1 Peter 2: 24. When did Jesus purge our sins? When did he sit down on right hand of the Majesty on high? Who are the angels? Under whose direction employed? What do they do? Matt. 4: 11. Luke 2: 13-15; 16-22. John 20:12. What do you know about bad angels?

8-9.—Who addresses the Son here? Who is the Son? How is he addressed? What title or name? What doctrine is supported by this verse? If Jesus were only a man or a creature could such language be properly applied to him? Why is Jesus enthroned at this time? See Phil. 2: 6-11. How long will Jesus occupy this mediatorial throne? See 1 Cor. 15: 24-28. What kind of Government will Jesus conduct? How will righteousness be regarded? How will iniquity be regarded?

## PRACTICAL LESSONS.

1. God has taken great pains to give us a full revelation for our guidance. It has been given as men were able to receive it. It has been completed by Jesus. We should receive it with the greatest gratitude and reverence. Every man should study it.

2. We should be attentive to the New Testament, for we find God speaking to us here by his Son. The Gospels are largely taken up with reports of the teachings of Jesus; and the other parts of the New Testament set forth the principles and doctrines of his teaching; so we take the whole New Testament as the word of the Son.

3. Jesus is very great. He is heir of all things. He made the worlds. He upholds them. He has all the glory of God. He is addressed as God. He is on a throne, and wields all power. Matt. 28:18. Phil. 2, 9-11. His character is perfect. He loves righteous-

ness, and hates iniquity. Therefore we should love, serve, and obey him.

4. Angels are real beings employed by God in the administration of his universe. They are great and powerful. But they are all inferior to Jesus, and they are all commanded to worship him.

5. This lesson gives great prominence to the work of atonement. For although it does not say much about it, what it does say is very significant. (v. 3.) "When he had by himself purged our sins, sat down on the right hand, etc." This means that the work of purging our sins was a necessary thing before sitting down on his mediatorial throne. But he purged our sins by his death which was the crowning work of atonement. We are, therefore, led, when we think of the greatness and majesty of Jesus, to think also of his suffering and death.

Answer in writing six selected questions from the above Questions.

# Primary Department.

HELPS FOR TEACHERS OF LITTLE FOLKS, BY MR. & MRS. G. H. ARCHIBALD, MONTREAL.

## LESSON X.—December 4th, 1898.

### THE BOOK OF THE LAW FOUND. 2 Kings 22, 8-20.

I. GOLDEN TEXT: "Blessed are they that keep his testimonies, and that seek him with the whole heart." Psa. 119:2.

II. REVIEW THOUGHT FOR THE QUARTER: Pictures and stories about good men of the Old Testament.

III. REVIEW THOUGHT FOR TO-DAY'S LESSON: "Loving God's Word.

#### IV. REVIEW QUESTIONS:

1. Who was Solomon?
2. What kind of a man was he?
3. What book in the Bible did he write.
4. What does he say in last Sunday's Golden Text?

#### V. SYNOPSIS OF LESSON:

Josiah, the son and successor of Amon, king of Judah, began to reign when he was but eight years old, and was remarkable for his integrity and piety. He gradually abolished the idolatrous customs of his predecessors, and in the eighteenth year of his reign began a thorough repair of the temple.

In the progress of this work, Hilkiah, the high priest, found a complete copy of the law of Moses, a rare treasure in those days of degeneration and corruption, when God and his institutions were forsaken and contemned on every side.

Josiah himself was but imperfectly acquainted with its contents until they were read to him by one of his officers, and then he was overwhelmed with grief to find how far they and their fathers had departed from the right way. He, however, humbled himself before God, and received the most precious promises of the divine favor. He then assembled the people and published the law in their hearing, and they all united with the king in a solemn vow of obedience.

After this he utterly destroyed every vestige of idolatry, both images and temples, and then by divine command, caused the feast of the Passover to be celebrated with unusual solemnity.

VI. SUGGESTIVE STEPS IN TEACHING THE LESSON:

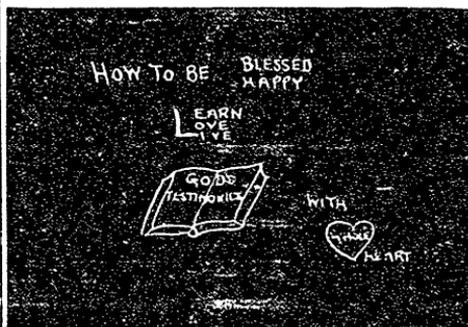
1. What is this book I hold in my hand? Here review past lessons, especially 2 and 4 of this quarter. What are some of the names by which the Bible is called?

(a) God's Word.

(b) God's Book.

(c) Lead up to the idea of the Guide of Life, and then refer to the Golden Text of the day. Bring out the other name of the Bible, "His Testimonies."

2. Read together the Golden Text. What is the meaning of the word "Blessed"? Bring out the thought that it means happy. Of course, the word means *more* than happiness, yet the word happy will convey to the children the real meaning of the word perhaps better than any other idea we could give them.



The lesson, therefore, of the day is "How to be happy."

3. There are two kinds of people—happy and unhappy. There are two kinds of children. So in the olden times, the Bible tells us there were two kinds of kings.

4. Tell the story of Josiah, the good boy king, who, although surrounded by many bad influences, yet learned to follow God's "Testimonies." Study the story of Josiah's life. See synopsis.

5. What was it made Josiah such a good boy and man?

(a) He learned God's Testimonies.

(b) He obeyed.

(c) He gave God his whole heart.

(d) He taught God's "Testimonies" to others.

6. If we would be blessed, that is if we would be happy, we must be willing :

(a) To study God's Word.

(b) To obey it.

(c) By word and action to teach it to others.

VII. PRINCIPLES OF TEACHING AS APPLIED TO THIS LESSON :

#### 1. REVIEW.

A similar thought is brought out in lessons 2 and 4. Therefore, review these lessons, and use over again the illustrations there suggested. Old illustrations are better than new ones.

#### 2. ADAPTATION.

We seek to teach the child the need of learning, loving, and living, God's "Testimonies," if he would be happy.

#### 3. DEFINITENESS.

The one central definite thought to be taught to the children is that contained in the Golden Text. One of the commonest mistakes we make in our Sunday-school work is endeavoring to teach too much.

#### 4. CO-OPERATION.

The story of Josiah is a most interesting one. The fact that he was a boy king, only eight years old when he began to reign, will certainly win the co-operation of the children. Study the lesson story well.

#### 5. SYSTEM AND ILLUSTRATION.

We seek to teach through this concrete illustration of Josiah, the boy king, that if our scholars would be happy, they too must follow God's "Testimonies" with their whole heart.

### LESSON XI.—December 11th, 1898.

#### "TRYING TO DESTROY GOD'S WORD. Jeremiah 36 : 20-32.

I. GOLDEN TEXT : "The word of our God shall stand forever." Isa. 40 : 8.

II. REVIEW THOUGHT FOR THE QUARTER. Pictures and Stories about Good Men of the Old Testament.

III. REVIEW THOUGHT FOR TO-DAY'S LESSON. Knowing God's Word.

#### IV. REVIEW QUESTIONS :

1. Who was Josiah ?

2. How old was he when he began to reign ?

3. What book was found when he was king ?

4. When the book of the Law was found, what did Josiah do ?

#### V. SYNOPSIS OF LESSON :

Jeremiah, one of the chiefs of the Hebrew Prophets, was the son of Hilkiah, and of the sacerdotal race. He was very young when he was called to the prophetic office, and on that account declined it, but God promised him grace and strength sufficient for his work, and for forty-two years he persisted in this arduous service, with unwearied diligence and fidelity, in the midst of the severest trials and persecutions.

Towards the close of his life he was carried into Egypt against his will, by the Jews, who remained in Judea after the murder of Geda-

liah. On this occasion he was requested by Johanan and his followers to inquire of the Lord whether they should flee into Egypt. In answer, after accusing them of hypocrisy, he warned them in the most solemn manner, from the Lord, not to go down to Egypt, but they disregarded the commandment of God, and went, and took Jeremiah forcibly along with



them, where, in all probability, he died, some think a martyr.

VI. SUGGESTIVE STEPS IN TEACHING THE LESSON :

1. Begin with the story of a girl who learned and learned until she knew much of the Bible. One time a wicked man took her Bible

from her and threw it into the fire. When she had stood for a while and watched the book burning, she turned to him and said, "You cannot take from me the first fifteen chapters of Matthew, which I know by heart."

2. There was a boy named Jack. Jack was a good boy, and wanted to do what was right, but there were a lot of people who lived near his house who tried to get Jack to do wrong. One day some of these big boys went into the country, and Jack went, too. Soon they saw a bird's nest, and one of them proposed that they should rob it, but Jack said "No." They called him a coward, but he did not care. He would not either rob the bird's nest or allow the other boys to do it, for he remembered God's word, "Blessed are the merciful, for they shall obtain mercy." When Jack went home he told his mother what happened, and he never forgot that passage in the Bible.

3. Tell another story or two of this kind, bearing upon some other passages. For example, "Be ye kind one to another," "Children obey your parents," etc., etc.

Suggest that as we do God's word we remember it and will never forget it. If we would learn God's word we must learn it in pieces, and the best way to learn it is to love it and to live it.

4. Here review last Sunday's lesson.

5. Now tell the lesson story.

(a) Jeremiah.

(b) Jeremiah writes the book.

(c) The Book is read before the wicked king.

(d) He seeks to destroy it by cutting it with a penknife and burning it.

(e) Jeremiah writes the book again from memory.

(f) The punishment of the king.

6. The king did not love God's word, and therefore was not willing to obey it, and for this reason he sought to destroy it. If we love God's word and are willing to obey it, we will soon learn it.

#### VII. PRINCIPLES OF TEACHING AS APPLIED TO THIS LESSON :

##### 1. REVIEW.

Review is particularly necessary in this lesson, for we aim to emphasize the teaching of last week's lesson still more. There is a sameness concerning Bible teaching running all through the Quarter, and the Review may be made very effective.

##### 2. DEFINITENESS.

The one central definite thought is that of learning, loving, and living God's word.

##### 3. ADAPTATION.

There is no doubt that the children can grasp the idea easily that we seek to set forth in this lesson, and there is no truth that needs to be more taught than the necessity for the studying of God's word,

##### 4. CO-OPERATION.

The story of Jack, and that of the lesson, may both be made interesting, and through them we can gain and keep co-operation.

##### 5. SYSTEM.

We do not seek to bring anything new to the child to-day except further illustrations of the teaching of last Sunday's lesson.

##### 6. ILLUSTRATION.

The story of Jack and the Lesson Story will "light up" the central thought which we have in mind to-day.

## LESSON XII.—December 18th, 1898.

### REVIEW.

As suggested in the Preview, it will be well to take this Sunday for a review of our pictures and stories about good men of the Old Testament, and reserve next Sunday, which is Christmas day, for the Christmas lesson.

(For Review suggestions see Preview.)

## LESSON XIII.—December 25th, 1898.

### REVIEW OR CHRISTMAS LESSON. Hebrews 1: 1-9.

I. GOLDEN TEXT: "For unto you is born this day in the city of David a Saviour, which is Christ the Lord." Luke 2: 11.

II. REVIEW THOUGHT FOR THE QUARTER: Pictures and stories about good men of the Old Testament.

#### III. SYNOPSIS OF LESSON:

1. Our Christmas Lesson to-day is chosen from the Gospel of Luke. Luke is the only evangelist who gives us this part of the Christmas story.

Joseph being of the house and lineage of David, made it necessary that he should visit Bethlehem once a year to be taxed. He took with him Mary, and there being no room for them in the inn, the Saviour was born in a stable, and cradled in a manger.

A short distance from Bethlehem, on the hillsides, the shepherds were abiding watching over the sheep. The story cannot be told in simpler words than we have it in verses 8 to 20 of our lesson, and, therefore, need not be repeated here.

#### IV. SUGGESTIVE STEPS IN TEACHING THE LESSON:

Boys and girls I want to tell you one, two three, four, stories to-day, but first let me ask you a question. Why is there a Christmas Day? What is it for? Why should there be a Christmas Day? Let the teacher keep on questioning in this way until the idea is brought out from the children, that the Saviour was needed to keep boys and girls from sinning.

##### STORY No. 1.

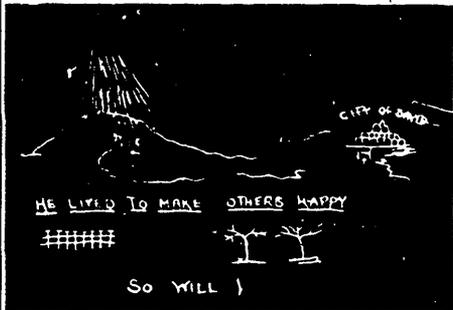
Tell the story of a girl who was made happy by giving away a toy that she loved. While these stories are being told sketch them roughly on the blackboard. It always adds interest to the story.

##### STORY No. 2.

Tell the story of a boy who wanted to live to make others happy. Fred was a very poor boy, and when Christmas came he thought more about making others happy and about what he was to give, than what he was to get for his Christmas gift. He only had one cent to spend, and how could he buy five Christmas gifts with one cent.

Oh! he thought, if I were only rich, I would make mother happy, and auntie happy, and sister happy, and the two others that he wanted to make happy; but he only had one cent. What should he do? I will tell you.

He went into a store and he asked the store-keeper how many rows of pins he would give him for a cent. He told the man what he wanted them for, and the man gave him five rows. He found away up in the garret some colored paper, and mother gave him five little Christmas cards. He carefully cut the five rows of pins apart, and then rolled each one up very prettily in the colored tissue paper. Then writing as well as he could upon the card, the names of the persons for whom his present was intended, on Christmas morning he made all five of them happy by his thought-



ful Christmas gift. It only cost one cent, but Fred gave it a lot of thought, and he was the happiest one of the five. Fred seemed to live to make others happy.

##### STORY No. 3.

Away in Japan there lived a boy who had never heard about Jesus. The people who lived near him did cruel and wicked things. Something in his heart told him it was wrong, and seemed to say to him that he ought not to do these things, but he could not help it, for he had never heard of the Saviour. There was no Christmas there. Why, do you suppose? Bring out the thought that there is no Christmas Day where there is no knowledge of Christ.

#### STORY NO. 4.

Many many years ago away in heaven, Jesus lived with his father. He had everything he wanted to make him happy, but looking down to the earth, he saw that boys and girls who did not know God were unhappy, and, therefore, he was willing to leave heaven, and come to the earth to teach them how to be happy. Christmas was the day he chose for his birthday. Here tell the lesson story.

(a) The journey of Joseph and Mary to Bethlehem.

(b) The shepherds watching their flocks around the camp fire.

(c) In the darkness of the night the Angel of the Lord came down upon them.

(d) Their fear.

(e) The Angel's words, "Fear not," etc.

(f) The multitude of the heavenly host, and the gloria.

(g) The journey to Bethlehem.

(h) The finding of the babe, etc.

(i) Christ's life and death.

Make the application as suggested in the cut. Jesus lived to make others happy, so should we. "It is more blessed to give than to receive."

#### V. PRINCIPLES OF TEACHING AS APPLIED TO THIS LESSON:

##### 1. REVIEW.

None is needed for this lesson, except we recall former Christmas lessons.

##### 2. ADAPTATION.

The idea that Christmas is the time to receive presents, should be changed into the idea that it is the time to give them, to make others happy.

##### 3. DEFINITENESS.

Making others happy is the one central definite thought of the lesson.

##### 4. CO-OPERATION.

Co-operation will be gained and kept easily through the four stories.

##### 5. SYSTEM.

From the known Christmas, lead to the unknown Christ's life of making others happy.

##### 6. ILLUSTRATION.

The four stories, and the blackboard work as suggested in the cut, will abundantly illustrate the central definite thought.

