

Sunday School Banner

FOR TEACHERS AND YOUNG PEOPLE



JEREMIAH MOURNING

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Vol. 39

The Wanderers
The Sunday School
Division
The Family Altar
Book Reviews
Sunday School Progress
What our Statistics
Sunday School Statistics
Lessons and Golden Texts
Order of Services—The
International Bible League
Primary Teachers' Department

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"As a bird
nest, so is a man's
his place."—Pro

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Too subtle for
What hall comes
From distant
Is it the same thing
Goes out to w

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Vol. 39

AUGUST, 1905

No. 8

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The Wanderers.

BY W. D. NESBIT.

"As a bird that wandereth from her nest, so is a man that wandereth from his place."—Proverbs 27. 8.

What is the call the wild birds hear,
Too subtle for our ken?
What hall comes to the fallow deer
From distant brake or glen?
Is it the same that soft and clear
Goes out to wandering men?

What is the call that minds the bird
Of its long vacant nest?
Is it upon the echoes blurred
By vagrant breeze caressed,
Just as the sighing, voiceless word
Which tells men "Home is best?"

What puts the music in the call
Which comes to them afar—
By mountain side or city wall,
'Neath pine or cedar—
The music that bids one and all
Turn where the home things are?

None knows the mystic call which comes
To man and bird and beast,
As wakening as throbbing drums
When warfare long has ceased—
Insistently it sings and thrums
To great ones and the least.

It may be but a rustling tree
Which sings it with its leaves;
It may be that the sighing sea
The summons softly weaves;
But what and howsoever it be
The call each one receives.

It is the melody divine—
The music of the spheres,
That, clear in cadence, faint and fine,
Comes sweetly to our ears—
A song of infinite design
Through God's unnumbered years.

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Sunday School Banner

W. H. WITHROW, D.D., Editor

TORONTO, AUGUST, 1905.

The Sunday School Convention and the Lesson Division.

Unquestionably the greatest gathering in the history of this organization was the recent convention in Toronto of what is henceforth to be known as the International Sunday School Association. At the Denver Convention there were 1,168 delegates; at Toronto the delegation reached well up to the 2,000 mark. It was a great convention, animated by a great spirit, and laying great gifts upon the altar. After listening to the splendid and inspiring lectures at the Field Workers' Convention, during the three days that preceded the larger gathering, some of us were left wondering if there could possibly be anything better to follow.

The most marked feature of the convention was its deeply spiritual atmosphere. What was known as the quiet half-hour at noon meant something

deeper than words can express to those who shared its benediction.

The consecration service, led by the Rev. Dr. Tomkins, of Philadelphia, at the opening of the convention, was alone worth a far journey. We would that all our teachers could have enjoyed that uplift, but beloved fellow-workers we were with you in spirit, though you could not come to us.

Every year greater stress is being laid on the work of the Sunday School teacher. The Church of God has no higher post of honor to which to call the Christian worker.

"All the Church in the Sunday School, and all the Sunday School in the Church, let that be our motto," said one of the speakers.

"The work of the Sunday School is evangelistic rather than educational."

"The danger of modern times is not that our youth shall not be smart, but that they shall not be good."

"The work of the teacher is character building."

"The teacher must hold up a living Bible."

"One million five hundred thousand trained Sunday School teachers, let that be our aim for North America."

These are a few echoes from platform and pulpit.

Great stress was laid upon the need of systematic training and equipment for our teachers, but above all, on the need of going often into the quiet place with God.

Undoubtedly the most important question before this convention was that of the division of the uniform lessons system. It was a generous concession on the part of the convention to grant to the minority the supplemental course of lessons as requested. Though those desiring such a course are in the minority, they are, in the words of Dr. Potts, "an aggressive minority," and it is well that none should be held back from what they believe to be the highest interests of the work.

But let it be remembered this course of supplemental lessons is optional, not obligatory. It will not be forced on any school; and we sincerely believe that before any school divides its lessons it will do well to heed the warning of Bishop Vincent, that such a move is "going back to where we were thirty years ago."

The uniform lesson has been a bond of union throughout the English-speak-

ing world, home as well as father and grandparen-
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"Let those schools advance field and teach

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It has been Bible is as m in the past ge also that in s of Biblical ins have it stamp through early wholly unknow present age. truth in this.

Fifty years a expected to re Book before ret the family or been formal, an in some cases, and in most bo years. How ma the soul to a mother's prayer, phere of rever young went fo guard against t

ing world, and a bond of union in the home as well. It has meant much that father and mother and the gray-haired grandparents in the Bible-class should be studying the same lesson as the little tot in the primary. In the schools where parents take up the supplemental course, it will undoubtedly lessen their interest in the lesson for the children. We believe that all Scripture is for all ages and classes.

Moreover, such a class in any school will multiply the difficulty of securing teachers. Those who should be on the reserve teachers' list are the very people who will be studying the supplemental lessons. There are other objections, among them the omniscient boy of fourteen, who will not like to study the same lesson as "the kids," when his elders are taking an "advanced course."

It is well that there should be perfect freedom in the Church of God when His workmen differ in their views. Nevertheless, we believe that our schools will do well to adhere to the old uniform lesson system that has been tried and has succeeded. We believe we will do well to hesitate before running after this new thing.

"Let those who want to advance in our schools advance toward the harvest field and teach the juniors."

The Family Altar.

It has been questioned whether the Bible is as much read to-day as it was in the past generation. It is asserted also that in spite of the great increase of Biblical instruction men and women have it stamped upon their memory through early impressions in a way wholly unknown to the student of the present age. Perhaps there is some truth in this.

Fifty years ago every church-goer was expected to read a portion of the Holy Book before retiring to rest, either with the family or alone. This may have been formal, and regarded as meritorious in some cases, but it was a good habit, and in most bore rich fruit in after years. How many owe the awakening of the soul to a father's reading, or a mother's prayer. From such an atmosphere of reverence and devotion the young went forth panoplied and on guard against the darts of the wicked

one, to become, in their turn, soul-winners.

And yet it is an undoubted fact that family worship is on the decline. Things are so rushed, business all important, competition so great, that the bread winner, who "rises early and late takes rest," cannot wait for a family gathering. The following may be suggestive:

The writer was one day calling on a lady when her husband, a prominent business man, entered, and addressed her in a low tone. She turned to me:

"Mr. — has to leave the house at such an early hour," she said, "that it is impossible to get the children down for morning prayers, so we have a short service after our early dinner. Will you join us?"

Of course I was glad to do so. A hymn was sung, a portion of Scripture read, prayer offered, and I went on my way strengthened and refreshed.

E. E. H.

Book Reviews.

"Only a Profession and Other Sermons,"
By Edmund M. Mills, D.D. Cincinnati: Jennings & Graham. Toronto: William Briggs. Pp. 149.

Another volume of the Methodist Pulpit Series. It consists of sermons on a high plane of preaching. "Only a Profession" is founded on the searching text, "Nothing but Leaves." "The All-Conquering Christ," "The Nation's Memorial," "What Makes a Nation Great," "Unconscious Deterioration," and "He wist not that the Lord was Departed from Him"—are all searching sermons.

"Men of the New Testament." Matthew to Timothy. By George Milligan, D.D., and Seven Others. Manchester: James Robinson. Toronto: William Briggs. Pp. vii-346. Price, 3s. 6d. net.

These studies by distinguished English preachers embrace such varied characters as the evangelists and apostles; Herod the Great and his victim, John the Baptist; the apostles, Stephen and Paul, Onesimus and Timothy. They are short, terse, and strong character studies of these noteworthy men.

Sunday School Progress.

Statistics Presented to the Several International Sunday School Conventions.

	Sunday Schools	Teachers	Scholars	Total
1. Baltimore.				
May 11-13, 1875.				
United States.....	64,871	753,060	5,790,683	6,543,743
Canada.....	4,401	35,745	271,381	407,126
2. Atlanta.				
April 17-19, 1878.				
United States.....	78,046	853,100	6,504,054	7,357,154
Canada.....	5,395	41,693	339,943	381,636
3. Toronto.				
June 22-24, 1881.				
United States.....	84,730	932,283	6,820,835	7,753,118
British America.....	5,640	42,912	356,350	399,242
4. Louisville.				
June 11-13, 1884.				
United States.....	98,303	1,043,718	7,668,833	8,712,851
British America.....	5,213	45,511	387,966	433,477
5. Chicago.				
June 1-3, 1887.				
United States.....	99,860	1,108,265	8,048,462	9,156,727
British America.....	6,448	52,938	440,983	493,921
6. Pittsburg.				
June 24-27, 1890.				
United States.....	108,939	1,151,340	8,649,131	9,800,471
British America.....	7,020	58,066	497,113	555,199
7. St. Louis.				
Aug. 31-Sept. 2, 1893.				
United States.....	123,173	1,305,939	9,718,432	11,024,371
British America.....	8,745	71,796	599,040	670,837
8. Boston.				
June 23-26, 1896.				
United States.....	132,639	1,396,508	10,890,092	12,286,600
British America.....	9,450	79,861	666,714	746,575
9. Atlanta.				
April 26-30, 1899.				
United States.....	137,293	1,399,711	11,327,858	12,727,569
British America.....	10,527	81,874	680,208	732,082
Mexico.....	319	723	9,259	9,982
10. Denver.				
June 26-30, 1902.				
United States.....	139,501	1,417,580	11,474,441	13,151,091
Canada.....	10,220	82,156	685,870	786,654
*Newfoundland and Labrador.....	353	2,374	26,766	25,140
*Mexico.....	319	723	9,259	10,082
*West Indies.....	2,306	10,709	111,335	122,104
*Central America.....	231	577	5,741	6,218
11. Toronto.				
June 23-27, 1905.				
United States.....	141,112	1,457,483	11,251,009	13,189,945
Canada.....	10,686	85,021	676,122	774,052
*Newfoundland and Labrador.....	353	2,374	22,796	25,140
*Mexico.....	319	723	9,259	10,082
*West Indies.....	2,306	10,709	111,335	122,104
*Central America.....	231	577	5,741	6,218
Total North America.....	155,007	1,556,947	12,076,232	14,127,541

*1898 Statistics.

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Mexico.....

South America

Australasia ..
Fiji Islands ..
Hawaiian Islan
Other Islands ..

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SUNDAY SCHOOL BANNER.

What Our Statistics Show.

A very slight gain in the number of Sunday Schools and in the total enrolment. These figures simply mean great inaccuracy somewhere, either with present or former reports.

Nearly 12,000 Primary Departments reporting separate rooms.

A gain of about 25 per cent. in the Home Department.

A gain of about 100 per cent. in the membership of the teacher training classes.

A gain of 120 per cent. in the number of teacher training graduates.

9,793 Cradle Rolls reporting, with 198,223 members.

3,664 schools observing Decision Day.

19 states and provinces reporting Temperance Departments. The Dominion of Canada leads in this department.

There is a gain of 30 per cent. in the number of teachers' meetings.

The additions to the churches from the Sunday Schools show up better than before even with many states not reporting.

We are "holding our own" and something more. Our chief concern just now should be to ascertain "who is holding the rest" and what our responsibility is in regard to them.

Sunday School Statistics of All Nations.

The following statistics were compiled for the Centennial of the Sunday School Union of London, 1903. They were revised for the World's Sunday School Convention, held at Jerusalem, in 1904. The statistics from North America are revised to date.

	Sunday Schools	Teachers	Scholars	Total
Europe.				
Great Britain and Ireland.....				
Austro-Hungary.....	53,590	674,123	7,300,340	7,974,463
Belgium.....	239	643	10,572	11,215
Bulgaria.....	83	403	4,616	5,019
Denmark.....	35	140	1,576	1,716
Finland.....	990	4,610	72,800	77,410
France.....	7,611	12,928	165,140	178,068
Germany.....	1,475	3,876	61,200	65,076
Greece.....	7,742	39,872	826,341	866,213
Holland.....	4	7	180	187
Italy.....	2,020	5,092	206,000	211,092
Norway.....	261	823	12,160	12,983
Portugal.....	1,000	3,600	75,000	78,600
Russia.....	18	70	1,419	1,489
Spain.....	83	785	15,679	16,464
Sweden.....	90	181	5,419	5,600
Switzerland.....	6,000	20,300	300,000	320,300
Turkey in Europe.....	1,762	7,490	122,567	130,057
Asia.....	30	170	1,420	1,590
India, including Ceylon.....				
Persia.....	8,719	14,952	333,776	348,728
Siam.....	107	440	4,876	5,316
China.....	16	64	839	873
Japan.....	105	1,053	5,264	6,317
Turkey in Asia.....	1,074	7,505	44,035	51,540
Africa.....	516	4,250	25,833	30,083
North America.....	4,246	8,455	161,394	169,849
United States.....				
Canada.....	141,112	1,457,483	11,251,009	13,189,945
Newfoundland and Labrador.....	10,686	85,021	676,122	774,052
West Indies.....	353	2,374	22,766	25,140
Central America.....	2,306	10,769	111,335	122,104
Mexico.....	231	577	5,741	6,218
South America.....	319	723	9,259	10,082
Oceania.....	350	3,000	150,000	153,000
Australasia.....				
Fiji Islands.....	7,458	54,670	595,031	649,701
Hawaiian Islands.....	1,474	2,700	42,909	45,609
Other Islands.....	230	1,413	15,840	17,253
Total.....	210	800	10,000	10,800
Total. World.....	262,545	2,431,364	22,648,425	25,574,152

LESSONS AND GOLDEN TEXTS—THIRD QUARTER

Lesson 1. July 2.—SENECAHER'S INVASION. 2 Chron. 32. 9-23. *Commit vs.* 19-21a. (Study the chapter. Read Isa. chaps. 36, 37.) **GOLDEN TEXT:** With us is the Lord our God to help us, and to fight our battles.—2 Chron. 32. 8.

2 July 9.—HEZEKIAH'S PRAYER. Isa. 38. 1-8. *Commit vs.* 4-6. (Study Isa. 38. 1-22.) **GOLDEN TEXT:** God is our refuge and strength, a very present help in trouble.—Psa. 46. 1.

3 July 16.—THE SUFFERING SAVIOUR. Isa. 52. 13 to 53. 12. *Commit vs.* 4-6. (Read Isa. 42. 1-12; 49. 1-13; 50. 4-11; 61. 1-3.) **GOLDEN TEXT:** The Lord hath said on him the iniquity of us all.—Isa. 53. 6.

4 July 23.—THE GRACIOUS INVITATION. Isa. 55. 1-13. *Commit vs.* 6-8. (Read Isa. chap. 54.) **GOLDEN TEXT:** Seek ye the Lord while he may be found.—Isa. 55. 6.

5 July 30.—MANASSEH'S SIN AND REPENTANCE. 2 Chron. 33. 1-13. *Commit vs.* 10-13. (Read the chapter.) **GOLDEN TEXT:** Righteousness exalteth a nation; but sin is a reproach to any people.—Prov. 14. 34.

6 Aug. 6.—JOSIAH'S GOOD RECK. 2 Chron. 34. 1-13. *Commit vs.* 1-3. **GOLDEN TEXT:** Remember now thy Creator in the days of thy youth.—Eccles. 12. 1.

7 Aug. 13.—JOSIAH AND THE BOOK OF THE LAW. 2 Chron. 34. 14-28. *Commit v.* 21. (Read 2 Chron. chaps.

34, 35, and 2 Kings chap. 22.) **GOLDEN TEXT:** I will not forget thy word.—Psa. 119. 16.

8 Aug. 20.—JEROLAIM BURNS THE WORD OF GOD. Jer. 36. 21-32. *Commit vs.* 22-24. (Study the chapter. Read Jer. chap. 26.) **GOLDEN TEXT:** Amend your ways and your doings, and obey the voice of the Lord your God.—Jer. 26. 13.

9 Aug. 27.—JEREMIAH IN THE DUNGEON. Jer. 38. 1-13. *Commit vs.* 8-10. (Read Jer. chaps. 37-39.) **GOLDEN TEXT:** Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.—Matt. 5. 10.

10 Sept. 3.—THE CAPTIVITY OF JUDAH. 2 Chron. 36. 11-21. *Commit vs.* 19-21. **GOLDEN TEXT:** Be sure your sin will find you out.—Num. 32. 23.

11 Sept. 10.—THE LIFE-GIVING STREAM. Ezek. 47. 1-12. *Commit vs.* 3-5. **GOLDEN TEXT:** Whosoever will, let him take the water of life freely.—Rev. 22. 17.

12 Sept. 17.—DANIEL IN BABYLON. (Temperance Lesson.) Dan. 1. 8-20. *Commit vs.* 16, 17. (Study the chapter. Read Dan. 2.) **GOLDEN TEXT:** Daniel purposed in his heart that he would not defile himself.—Dan. 1. 8.

13 Sept. 24.—REVIEW. **GOLDEN TEXT:** The Lord is thy keeper.—Psa. 121. 6.

ORDER OF SERVICES—THIRD QUARTER

OPENING SERVICE.

- I. Silence.
- II. Responsive Sentences. (Psa. 107. 1-9.)
- Supt. O give thanks unto the Lord, for he is good;
- School. For his mercy endureth forever.
- Supt. Let the redeemed of the Lord say so,
- School. Whom he hath redeemed from the hand of the enemy;
- Supt. And gathered them out of the lands, from the east, and from the west, from the north, and from the south.
- School. They wandered in the wilderness in a solitary way; they found no city to dwell in.
- Supt. Hungry and thirsty, their soul fainted in them.
- School. Then they cried unto the Lord in their trouble, and he delivered them out of their distresses.
- Supt. And he led them forth by the right way,
- School. That they might go to a city of habitation.
- Supt. Of that men would praise the Lord for his goodness,
- School. And for his wonderful works to the children of men!
- Supt. For he satisfieth the longing soul.
- School. And filleth the hungry soul with goodness.

- III Singing.
- IV. The Ten Commandments, or the Apostles' Creed.
- V. Prayer, followed by the Lord's Prayer in concert.
- VI Singing.

LESSON SERVICE.

- I. Class Study of the Lesson.
- II. Singing Lesson Hymn.
- III. Recitation of the Title and Golden Text by the school in concert.
- IV. Review and Application of the Lesson by Pastor or Superintendent.
- V. Additional Lesson. (Special lesson in the Church Catechism may here be introduced.)
- VI. Announcements (especially of the church service and the Epworth League and week evening prayer-meetings).

CLOSING SERVICE.

- I. Singing.
- II. Responsive sentences. (Eccles. 12. 13, 14.)
- Supt. Fear God, and keep his commandments:
- School. For this is the whole duty of man.
- Supt. For God shall bring every work into judgment, with every secret thing.
- School. Whether it be good, or whether it be evil.



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2 Chron. 34. 1-13

1 Jo-si'ah was c
to reign, and he re
thirty years.

2 And he did t
sight of the LORD,
Da'vid his father,
right hand, nor to

3 For in the eig
he was yet young,
God of Da'vid his
year he began to p
from the high plac
carved images, and

4 And they brake
im in his presence;
on high above the
groves, and the car
images, he brake ir
them, and strowed t
that had sacrificed un

5 And he burnt th
their altars, and cl
sa-lem.

6 And so did he
and Ephra-im, and
ta-li, with their mat

7 And when he h
and the groves, an
images into powder,
throughout all the la
to Je-ru-sa-lem.

8 Now in the eig
when he had purged
he sent Sha'phan th
Ma-a-se'ah the gover
the son of Jo'a-haz t
house of the LORD his

9 And when they c
priest, they delivere
brought into the hous
vities that kept the d
hand of Ma-nas'seh a
the remnant of Is-ra-
Ben'-ja-min; and they

10 And they put it
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LORD, and they gave



INTERNATIONAL BIBLE LESSONS

THIRD QUARTER: STUDIES IN THE OLD TESTAMENT

LESSON VI. Josiah's Good Reign.

[Aug. 6

GOLDEN TEXT. Remember now thy Creator in the days of thy youth. Eccl. 12. 1.

AUTHORIZED VERSION

REVISED VERSION.*

2 Chron. 34. 1-13 [Commit to memory verses 1-3]

1 Josi'ah was eight years old when he began to reign, and he reigned in Je-ru'sa-lem one and thirty years.

2 And he did that which was right in the sight of the LORD, and walked in the ways of Da'vid his father, and declined neither to the right hand, nor to the left.

3 For in the eighth year of his reign, while he was yet young, he began to seek after the God of Da'vid his father; and in the twelfth year he began to purge Ju'dah and Je-ru'sa-lem from the high places, and the groves, and the carved images, and the molten images.

4 And they brake down the altars of Ba'al-*im* in his presence; and the images, that were on high above them, he cut down; and the groves, and the carved images, and the molten images, he brake in pieces, and made dust of them, and strowed it upon the graves of them that had sacrificed unto them.

5 And he burnt the bones of the priests upon their altars, and cleansed Ju'dah and Je-ru'-sa-lem.

6 And so did he in the cities of Ma-nas'seh, and E'phra-*im*, and Sim'e-on, even unto Naph'ta-li, with their mattsacks round about.

7 And when he had broken down the altars and the groves, and had beaten the graven images into powder, and cut down all the idols throughout all the land of Is-ra-el, he returned to Je-ru'sa-lem.

8 Now in the eighteenth year of his reign, when he had purged the land, and the house, he sent Sha'phan the son of Az-a-l'ah, and Ma-a-se'lah the governor of the city, and Jo'ah the son of Jo'a-haz the recorder, to repair the house of the LORD his God.

9 And when they came to Hil-ki'ah the high priest, they delivered the money that was brought into the house of God, which the Le-vites that kept the doors had gathered of the hand of Ma-nas'seh and E'phra-*im*, and of all the remnant of Is-ra-el, and of all Ju'dah and Ben'ja-min; and they returned to Je-ru'sa-lem.

10 And they put it in the hand of the workmen that had the oversight of the house of the LORD, and they gave it to the workmen that

1 Josiah was eight years old when he began to reign; and he reigned thirty and one years in Jerusalem. 2 And he did that which was right in the eyes of Jehovah, and walked in the ways of David his father, and turned not aside to the right hand or to the left. 3 For in the eighth year of his reign, while he was yet young, he began to seek after the God of David his father; and in the twelfth year he began to purge Judah and Jerusalem from the high places, and the Asherim, and the graven images, and the molten images. 4 And they brake down the altars of the Baalim in his presence; and the sun-images that were on high above them he hewed down; and the Asherim, and the graven images, and the molten images, he brake in pieces, and made dust of them, and strewed it upon the graves of them that had sacrificed unto them. 5 And he burnt the bones of the priests upon their altars, and purged Judah and Jerusalem. 6 And so did he in the cities of Manasseh and Ephraim and Simeon, even unto Naphtali, in their ruins round about. 7 And he brake down the altars, and beat the Asherim and the graven images into powder, and hewed down all the sun-images throughout all the land of Israel, and returned to Jerusalem.

8 Now in the eighteenth year of his reign, when he had purged the land and the house, he sent Shaphan the son of Azaliah, and Maaseiah the governor of the city, and Joah the son of Joahaz the recorder, to repair the house of Jehovah his God. 9 And they came to Hilkiah the high priest, and delivered the money that was brought into the house of God, which the Levites, the keepers of the threshold, had gathered of the hand of Manasseh and Ephraim, and of all the remnant of Israel, and of all Judah and Benjamin, and of the inhabitants of Jerusalem. 10 And they delivered it into the hand of the workmen that had the oversight of the house of Jehovah; and the workmen that wrought in the house

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wrought in the house of the LORD, to repair and amend the house:

11 Even to the artificers and builders gave they it, to buy hewn stone, and timber for couplings, and to floor the houses which the kings of Ju'dah had destroyed.

12 And the men did the work faithfully: and the overseers of them were Ja'hath and O-ba-di'ah, the Le'vites, of the sons of Me-ra'ri; and Zech-a-ri'ah and Me-shul'am, of the sons of the Ko'hath-ites, to set it forward; and other of the Le'vites, all that could skill of instruments of music.

13 Also they were over the bearers of burdens, and were overseers of all that wrought the work in any manner of service: and of the Le'vites there were scribes, and officers, and porters.

Home Readings

[Furnished by the International Bible Reading Association]

M. Josiah's Good Reign. 2 Chron. 34. 1-13.

Tu. Prophecy of Josiah. 1 Kings 13. 1-6.

W. Moses destroying the idol. Deut. 9. 13-21.

New Canadian Hymnal, No. 391.

Near to the Saviour, O come very near,
Pray for a blessing on all that are here;
Pray that his Spirit may come at this hour.
Filling each heart with the life-giving power.

New Canadian Hymnal, No. 439.

Take time to be holy
Speak oft with thy Lord;
Abide in him always,
And feed on his word.

Questions for Senior Scholars

1. *A Good Man* (v. 1, 2).—What events placed Josiah on the throne while a child? What influences were around him during his minority? How long did he reign?

2. *Antagonizing Evil* (v. 3-7).—What did he begin to do when he was sixteen years of age? What did he begin to do when he was twenty years of age? Why did he begin his reform in Judah and Jerusalem? How far north did his reform extend? How far south? Why was it necessary to break down the altars and images? What was the purpose of scattering dust on the graves of the priests? What was the purpose of burning the priests' bones

Questions for Intermediate Scholars

1. *Idolatry Destroyed* (v. 1-7).—How old was Josiah when he came to the throne of Judah? Whom did he choose as his model? How old was he when he began to seek the Lord's direction in the affairs of the kingdom? What did he believe was his first duty as king?

of Jehovah gave it to mend and repair the house: 11 even to the carpenters and to the builders gave they it, to buy hewn stone, and timber for couplings, and to make beams for the houses which the kings of Judah had destroyed. 12 And the men did the work faithfully: and the overseers of them were Jahath and Obadiah, the Levites, of the sons of Merari; and Zechariah and Meshullam, of the sons of the Kohathites, to set it forward; and others of the Levites, all that were skillful with instruments of music. 13 Also they were over the bearers of burdens, and set forward all that did the work in every manner of service: and of the Levites there were scribes, and officers, and porters.

Th. Young Samuel's call. 1 Sam. 3. 1-10.

F. "Come, ye children." Psa. 34. 1-11.

S. Christ's call. Mark 10. 13-21.

S. In the days of youth. Eccl. 12. 1-7.

Time.—Josiah reigned from B. C. 639 to 608. Places.—Jerusalem and all Palestine.

New Canadian Hymnal, No. 463.

What a fellowship, what a joy divine,
Leaning on the everlasting arms;
What a blessedness, what a peace is mine,
Leaning on the everlasting arms.

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temple? Wh-

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I. Beginning

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II. Breaking Do

verse 3 to verse 7)

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was the condition of the temple at Jerusalem? What was Josiah's purpose in restoring the temple? Whom did he put in charge of this

work? How was the money collected for this purpose? Who had given money to rebuild? How did the workmen do their work?

Questions for Younger Scholars

Who became king when Manasseh died? How long did he reign? What sort of man was he? Who became king when Amon died? How old was Josiah when he began to reign? When did he begin to seek the Lord? When did he begin to destroy the places of wicked worship? In whose sight did he do right? Did he send his servants to destroy idolatry?

He went with his servants to tell them what to do. How did he do this work? He did it thoroughly. What influence had he over his people? What did he make laws against? What big building did he begin to mend? For whose glory was this done? What does "declined neither to the right hand nor to the left" mean? He was not changeable.

The Lesson Analysis

I. Beginning Right (verse 1 to first clause of verse 3).

(a) In childhood Josiah was seated on the throne; bound at his father's death by the childish restraints of royalty. (b) His court was divided between the Party of Immoral Indulgence (idolaters) and the Party of Moral Restraint (worshippers of Jehovah). (c) Between these parties he had to choose, and he chose "that which was right in the sight of Jehovah." (d) Very naturally he selected a model from among his royal ancestors, of whom some had been good and some bad; he "walked in the ways" of the best. (e) His character was consistent, steady, upright, straightforward. (f) Scrupulously religious as he had been in childhood, a spiritual crisis came to him when he was sixteen years of age. (g) Thenceforth he not merely imitated the virtues of David, but coming into close personal relationship with Jehovah, the God of David, became one of the best kings of history.

II. Breaking Down Evil (second clause of verse 3 to verse 7).

(a) For more than half a century, during the reigns of Manasseh and Amon, the kingdom of Judah had been trained to corrupt worship and vicious behavior. (b) Temples to Personified Vices were multiplied in town and country, and their worship made the worst sins respectable and popular. (c) Since Manasseh's tardy reform, which was sincere but had not gone deep, the patronage of the government worship had been withdrawn from all forms of false idolatrous and immoral. (d) At the age of twenty (according to the data given in this passage) Josiah set out to uproot the dense growth of superstition and immorality. (e) He destroyed idolatrous symbols and opportunities for indulgence of evil under the sanction of religion. (f) He made sure of the thoroughness of this work by being present at it, and (g) personally supervising the utter destruction of all "images" (idols, emblems,

and other objects used in worship). (h) The "dust" of these (powder of crushed stone, ashes of burnt wood, scraps of broken metal) he strewed over the graves of idol worshippers, partly to discredit the memories of men who had misled the nation, partly to make the thought of idolatry repulsive. (i) But idolatrous superstition remained imbedded in thousands of hearts, and there was every likelihood that when all idol altars were destroyed their worshippers would turn the graves of the pagan priests into sanctuaries; so Josiah dug up the bones of these priests and burned them on the idol altars he was about to destroy. (j) He thus "cleansed" his little kingdom, and the region round about it also, where survivors of the kingdom of Israel cowered among the ruins of their cities. (k) Having thus done what he could to destroy false religions, he returned to his capital to establish the true religion in their stead.

III. Building Goodness (verses 8-13).

(a) Six years may have been spent in this work of Breaking Down Evil (but the chronology of Josiah's reign is not certain). (b) The temple of Jehovah at Jerusalem had been desecrated, and it was now cleansed. (c) It was dilapidated also, and Josiah proceeded to repair it. (d) For that purpose he appointed as a Building Committee three of the most honorable of his nobles. (e) They were to work in harmony with the high priest. (f) The money for the repairs had been contributed by the people of the land. (g) Their work to worship ("given to the Levites that kept the doors"). (h) The entire business was transacted in businesslike fashion, and the workmen regularly paid. (i) The workmen as well as the overseers were faithful. (j) Josiah reopened the temple with a full complement of ministers and helpers—priests, Levites, scribes, officers, and porters. (k) He reestablished music as a part of the public service of Jehovah.

The Lesson Word Studies

NOTE.—These Word Studies are based on the text of the Revised Version.

THE REIGN OF AMON.—The wicked King Manasseh was succeeded on the throne of Judah by his equally wicked son, Amon. The two parallel accounts of his reign are found in 2 Chron. 33, 20-25 and 2 Kings 21, 18-26. Although his reign was short it is of special interest to us, since his name occurs in the genealogical table of the house of David (1 Chron. 3, 14), and in that of the ancestry of our Lord also (Matt. 1, 10). It is also mentioned in connection with his son Josiah in Jer. 1, 2; 25, 3; and Zeph. 1, 1. Amon ascended the throne in the year 641 B. C., at the age of twenty-two years, and reigned two years, being succeeded in 639 by his son Josiah. During his short reign Amon repeated all the idolatrous practices of his father's earlier years. The sad state of affairs during his reign may be inferred partly from the statement that "he walked in all the ways that his father walked in, and served the idols that his father served, and worshiped them," 2 Kings 21, 21, and partly from the state of affairs which his successor, Josiah, found and sought to change by a thorough reformation. Amon was the victim finally of palace intrigue, being slain by conspirators who, in turn, were brought to justice by the people, and his youthful son placed on the throne.

Verse 1. Josiah—King of Judah from B. C. 639 to B. C. 608; the son of Amon, the grandson of Manasseh. Ascending the throne at the age of eight years, the early part of his reign during the years of his minority was evidently characterized by idolatrous practices such as had been introduced and fostered under both his father and grandfather. When at last he took the reins of government definitely into his own hand he introduced and carried to a successful issue a national reform which became epoch-making (comp. lesson text). The main features of this reform were the cleansing and thorough renovation of the temple, the centralization of worship at Jerusalem, and the removal of local sanctuaries throughout the kingdom. Concerning the years which followed the reformation little is known. These seem to have been years of peace and prosperity. Finally in B. C. 608 Josiah entered upon the ill-advised campaign against the king of Egypt, who had invaded Syria, and as a result lost his life in the battle of Megiddo (comp. 2 Kings 23, 29).

3. In the eighth year—At the age of sixteen.

He began to seek after the God of David—During all the years of national decline and idolatry there had been a small reform party of faithful worshippers of Jehovah, and this party, doubtless, included some men high in station and official position. Whether, therefore, the king of his own initiative sought after God and determined on reform measures, or whether he had had the good fortune to come under the influence of members of this reform party during the early years of his life, is not certain.

And in the twelfth year he began to purge Judah and Jerusalem—This would be at the age of twenty; but see Introductory Note on CHRONOLOGY in Word Studies for next Sunday's lesson.

High places—Local sanctuaries on hilltops in different parts of the land. Their introduction into Israel was in imitation of the customs of surrounding heathen nations. The worship at local sanctuaries tended to an adoption of many other heathen practices and even to the fostering of the belief in local divinities. The centralization of worship in one place among the Hebrews was a great help in maintaining its purity the belief in one God.

Asherim—The masculine plural of Asherah as Asheroth is the feminine plural of the same word. The Asherim were wooden poles of great size planted beside the local altars as a symbol of deity. On them was sometimes engraven the name, the image, or the symbol of the god or goddess worshiped at that particular shrine. It is quite possible that many of these Asherim were planted beside altars at which Jehovah only was worshiped.

Graven images—Those carved in wood and stone; that is, engraved.

Molten images—Images made from molten metal and cast in molds.

4. Baalim—Compare Word Studies on lesson for July 2.

5. Burnt the bones—The disinterred remains of buried priests. Thus desecrating the altars in the sight of all the people by bringing in contact with them that which was dead. It was also an act that tended to bring in dishonor the priests.

6. In the cities of Manasseh and Ephraim and Simeon, even unto Naphtali—That Josiah was able to extend his reform measures beyond the boundary of his own kingdom into Samaria, then an Assyrian province, indicates the practical independence from Assyria which Judah at this time enjoyed. The explanation of this state of affairs is that the Assyrian empire though not yet overthrown was at this time greatly weakened.

In their ruins—The Hebrew of th

phrase is obscure. Authorized Version, axes, seems

7. Sun image of the sun by Kings 23, 11. dedicated to the ing been removed. The worship of mentioned by particular form among the orig and among the all probability it

8. Shaphan—scribe.

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A BAD I

What surprises being descended fr grandfather, was worse. Our second only a good boy, strength to manhe to the end of to expect that a down sooner or hereditary foundat sound, that there weakness in the fr will certainly give inevitable pressure to have had a some tests of many year places—which requi carefully about the give up the idea fatality. In some may dominate the h cases personality heredity.

THE MO
Besides, in the s not leave out anothe the mother element. have good wives, and may have good mo

phrase is obscure. The translation of the Authorized Version "with their mattocks," that is, axes, seems to be equally admissible.

7. Sun images—A reference to the worship of the sun by the Jews will be found in 2 Kings 23. 11, where the chariots and horses dedicated to the sun-god are spoken of as having been removed from the gate of the temple. The worship of the sun at Jerusalem is also mentioned by Ezekiel (Ezek. 8. 16). This particular form of idolatry was common both among the original inhabitants of Palestine and among the Babylonians, and from these in all probability it was copied by the Jews.

8. Shaphan—According to 2 Kings he was a scribe.

The recorder—Marginal reading, "the chronicler."

9. And they came to Hilkiah the high priest, and delivered the money—In the account in 2 Kings we read that they were sent to Hilkiah with a message to him to "sum," that is, to reckon the total of the money collected in the temple. The account of the repairing of the temple (verses 9-13) reminds one strongly of the similar undertaking carried out by Joash a century earlier. "But Jehoiada the priest took a chest, . . . and set

it beside the altar, . . . in the house of Jehovah; and the priests that kept the threshold put therein all the money that was brought into the house of Jehovah. . . . And they gave the money that was weighed out into the hands of them that did the work, that had the oversight of the house of Jehovah; and they paid it out to the carpenters and the builders, that wrought upon the house of Jehovah, and to the masons and the hewers of stone, and for buying timber and hewn stone to repair the breaches of the house of Jehovah, and for all that was laid out for the house to repair it" (2 Kings 12. 9, 11, 12).

12. The overseers—There is no parallel in 2 Kings for the rest of this verse or for verse 13.

The sons of the Kohathites—The descendants of Kohath, the second of the three sons of Levi, mentioned in Exod. 6. 16; Num. 3. 17; 1 Chron. 6. 1, 16; 23. 6.

Levites—Members of the priestly tribe of Levi who were set apart for the special service of religion in Israel. How manifold were their duties is indicated in part in this verse and the next, some being **skillful with instruments of music**, and others being **scribes, and officers, and porters**.

The Lesson Exposition

A BAD FATHER'S GOOD SON
What surprises us first of all is that Josiah, being descended from a bad father and a bad grandfather, was not equally bad as they, or worse. Our second surprise is that he was not only a good boy, but that he grew in moral strength to manhood and continued righteous to the end of his life. We are inclined to expect that a bad man's son will break down sooner or later. We assume that the hereditary foundation in such a case is unsound, that there are cross grains of moral weakness in the framework of such a life that will certainly give way and break when the inevitable pressure comes. But Josiah appears to have had a sound nature in which the severe tests of many years did not reveal any weak places—which requires us to think a little more carefully about the law of heredity. We must give up the idea that heredity is a sort of fatality. In some cases inherited propensities may dominate the life; but except in these rare cases personality is a stronger factor than heredity.

THE MOTHER ELEMENT
Besides, in the study of heredity, we must not leave out another very important factor—the mother element. Bad husbands frequently have good wives, and so the sons of bad fathers may have good mothers. It may have been

so in the case of Josiah. His father, Amon, we know was wholly evil. But what of Jechidiah, his mother? (2 Kings 22. 1.) Her name meant "Beloved," and her character may have corresponded to her name. If so, there was enough to account for the character of Josiah; not simply by way of heredity, but, what in many cases is much more important than heredity, by way of personal influence during those eight years before he became king—and in the early years of his reign, during which the queen-mother may have been the moral power behind the throne. Of course, we are not certain of this in the case of Josiah; but we must not leave the mothers out of the account in studying the lives of men. We know as a matter of fact that the children of many men are only saved from moral ruin by the influence of their mothers. I know some men of honor and moral worth who properly should not be spoken of as the sons of their fathers, but as the sons of their mothers.

THE DIVINE FACTOR
But back of both father and mother in the case of Josiah, and more potent than either, stood God. He was a chosen instrument for fulfilling God's purposes. This fact must be set clearly before us, that Josiah and the work that he did were predicted by one of God's

prophets about three hundred and sixty years in advance. We are taken back to the time of Jeroboam, the first king of Israel after the rebellion and secession of the Ten Tribes—he who led Israel into the sin of idolatry. To him "came a man of God out of Judah," and declared, "Behold, a child shall be born unto the house of David, Josiah by name," and described the very things which Josiah should do, the fulfillment of which is furnished in the present lesson (1 Kings 13, 1, 2). Josiah was the sixteenth king of Judah after its separation from Israel; but God looked down the years and through the generations and saw him and appointed him his work. This reveals to us the great unknown factor in the problem of history which no man can anticipate, but which God knows always. Men look on the times and the tendencies of a generation and can see only ruin. But God sees beyond the age and the generation and knows that by and by he will play in the great game of the world a man, whose influence will change the whole situation. Exactly when the devil is ready to cry "check-mate" God sometimes puts a chosen man upon the chessboard of the years, and all is changed.

"WHILE HE WAS YET YOUNG"

Josiah was only eight years old when he was proclaimed king. For five years, however, he was only the nominal ruler; for it was the law of Judah that a king did not reach his majority until the completion of his thirteenth year. But it was not until three years after he became king in fact, that is, when he was sixteen years old, that he set definitely about defining the principles upon which his reign should be administered. "He began to seek after the God of David his father." Not that what in our modern phrase is called "conversion" took place at that time. Everything implies that he had come up from childhood in purity and piety. But not until the age of sixteen did the sense of the responsibility of kingship come in upon him strongly. Then he saw that it was not a question of personal piety simply, but of righteous rule. He had to fix on a policy. Then he went back of the idolatry of his father and of the nation to David and the God whom David served. He studied history. And he took time to inform himself and reach definite and settled conclusions. For four years that process of seeking the God of his father David went on. At the end of that time, when he was twenty years old, he saw his way clearly. But the thing for us to see and emphasize is the fact that the whole matter was settled, so far as Josiah was concerned, "while he was yet young." He was ready for steady and strong action when he came to manhood because in his youth he had preserved his soul in moral health and had grounded himself upon right principles. And within the

compass of the years of youth the whole question of moral success or failure is settled for the great majority of men and women.

THE DESTRUCTIVE SIDE OF REFORM

Josiah began, as every true reformation must begin, by destroying the external forms of evil. His instruments were the ax and the sledge and the fire. Altars of idols were, overthrown, the images of idolatry were beaten into dust, the groves were cut down, the very bones of idolatrous priests were dug up and burnt upon the altars. Idolatry was outlawed and made disreputable. Now, of course, Josiah knew that the destruction of the altars and images and groves of idolatry did not destroy the spirit of idolatry. But he also knew that the external appliances of idolatry tended to foster its spirit and practice. The excavations of the buried city of Pompeii, whose abominations God covered with the hot ashes of Vesuvius, and caused for centuries to become forgotten and unknown, show us that the deeply debased dwellers in that fashionable suburb of Rome had surrounded themselves with all the external signs of their sensuality. The sensuality expressed itself in the signs—in the lewd pictures and shameful statuary; but the pictures and the statuary still further stimulated the sensuality. It was so in Josiah's time. His first work was one of external destruction. Other things were necessary after that, but that was necessary first.

THE PRINCIPLE IN MODERN LIFE

And the first obligation now, both for the individual and society, in the work of reformation, is the destruction of the external signs and appliances of evil. For a man to burn his cards does not necessarily cure him of gambling, but it helps; he should burn the cards. To clear the cellar and sideboard of wines and liquors will not insure sobriety, but it will help. Break the bottles. To suppress obscene books and pictures will not make the minds of people pure, but it will help. Strengthen the hands of men like Mr. Comstock. The closing up of saloons will not abolish drunkenness, but it will help. Vote them out and keep them out. We cannot afford to let the signs and implements of evil be set up and openly displayed. The ax and the sledge and the fire are still necessary.

THE CONSTRUCTIVE SIDE OF REFORM

But Josiah went forward to constructive work. He was not simply an iconoclast. When he was done with destroying the external features of idolatry he was just ready to begin building up its substitute, the worship of the true God. And so again he recognized the relation which external signs sustain to the inner life. As the altars of Baal, and the high

places and the spirit of idolatry, the spirit of Jehovah, the sun and vessels and of true religion, restoring and had been decaying. Josiah

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places and the groves and the images, fostered the spirit of idolatry, so he knew the house of Jehovah, the sacred temple with all of its altars and vessels and services, would foster the spirit of true religion. And so he next set about restoring and repairing the house of God. It had been desecrated, and permitted to fall into decay. Josiah went about making it beautiful

again. There was true philosophy in what he did. A tumbledown church in a community lowers the religious spirit. An attractive house of worship does not make people religious, but it helps. We must everywhere set up the external signs of the higher life, for the signs will help to the development of the life.

THE LESSON PRAYER

O God, our youth are born to responsibility, even as the young king was born whose life we have been studying. They, too, must make their choice as he made his, whether they will follow the example of good or of evil men. And upon their heads also thou art putting crowns, and for them thou art preparing thrones; for to every one life is a kingdom which he must either build up or destroy. Speak, we pray thee, to the hearts of all the young, as thou didst speak to the heart of the boy king, and incline them to seek thee as he sought after the God of his father David. Set thou before them for their guidance the lives of good men and women, who in the past feared thee and wrought righteousness; and, having cleansed their own hearts through thy grace, may they go forth to help in the overthrow of the evils of the world, and in restoring the world to the beauty of holiness. Amen.

The Lesson Coin Thoughts

I

It is as true as it was of John the Baptist that there was a man sent from God whose name was *Josiah*.

As a rule the men whose lives will affect the world for good to its latest day are the men who began their goodness early.

The days of great manhood usually dawn in the days of boyhood.

The water that flows in the rill is the same in kind as that which flows in the river.

A spark of fire is the same in quality as that which fills the furnace.

Each note is a part of the whole song.

The characteristics of manhood are the characteristics of boyhood full-grown.

Yes, a man may put away "childish things," but he can hardly efface the stamp they put on his soul.

II

God has lighted the torch of some great life in every dark day of history.

When the strength of a nation has utterly failed there is one more thing to do; that nation can lean on the unfailing strength of Jehovah.

Though the oil in my lamp may be exhausted there is plenty of oil in the well.

Not until the throne of God can crumble can the cause of good be hopeless.

He only is building well to-day who is building for to-morrow.

He who falls out with the purpose of God is already foredoomed to fail.

III

Constructive goodness is always destructive of evil.

There is no place for pagan shrines in the temple of Jehovah.

The prophets of Baal must retire when the prophets of God arrive.

Josiah could not build up the nation's life without tearing down the nation's idols.

Righteousness is the only thing that is unsatisfactory to wickedness.

IV

Every great deed that the true reformer does to-day links his life with the larger life of to-morrow.

Every great work is like a great wave—it moves the whole sea.

Every great deed of man is a part of the growing aggregate of all good.

God is none the less the doer because he does some of his greatest deeds through men.

The God-man is always back of the man of God.

V

Just in proportion as a man creates his circumstances you have his measure.

Josiah came into national circumstances which were vile, but he made them virtuous.

The potter was made to fashion things, not to be fashioned by them.

Josiah was the national potter fashioning the vase of the nation into a form of virtue.

When he came to the throne he changed the old circumstances and created new ones.

He acknowledges his own intellectual and spiritual feebleness who confesses himself to be "a creature of circumstances."

Circumstances are the things that stand around us, and it is the prerogative of every

man to say whether he shall be surrounded by grape vines or brambles, figs or thistles.

VI

He is an irrational and reckless man who attempts to reckon God out of his affairs.

No nation grows great while departing from God.

It is always quality, and not quantity, that constitutes the majority.

God can do infinitely more with a brave boy than he can with a cowardly man.

Cowards encumber every good cause with which they seek to attach themselves.

The administrative might of Josiah was in Jehovah.

Let any man come out fearlessly for God, and he need not fear the outcome.

The swiftest-footed racer at the start is seldom soonest at the goal, but swift or slow goodness is sure to win.

The Lesson Heart Talk

BY MRS. J. H. KNOWLES

The life of Josiah is like a flower growing in a field of ugly weeds. We wonder how such opposite products can come from the same soil. His grandfather had been very wicked. Late in life he repented and tried to undo the evil of his youth, but his kingdom reaped a sorry harvest from his early sowing. Of his father nothing good is said. His mother's name is mentioned, but of her character and influence we know nothing. Other mothers are mentioned whose sons, Jehoahaz and Jehoiakim, "did evil in the sight of the Lord according to all that their fathers had done," so that we cannot say in any case that the mother was responsible for the goodness or the badness of the sons.

From Jeremiah and other prophets we learn how desperately evil were the times in which Josiah lived; "for from the least of them unto the greatest of them every one is given to covetousness; and from the prophet even unto the priest every one dealt falsely." Yet, in the midst of such conditions this honest, straightforward young man stood for everything pure and good as far as his influence could go. Straightforwardness was his distinguishing trait. When you can say of one, "He is a straightforward sort of a fellow," you mean you can depend on him; you know where to find him; he is not running around corners to dodge responsibility, nor to hide things he is afraid or ashamed to have seen. Josiah "turned not aside to the right hand nor to the left." That was a great thing to say when from the prophet to the priest every one dealt falsely. It was not easy even for a king to stand in the face of a universal opposing sentiment. When

kings became unpopular the people thought nothing of putting them out of the way.

So there must have been good moral fiber in Josiah. Somewhere, by some hand (let us hope by his mother, for it seems as if that privilege belongs first to mothers), good seed had been sown in the boy's heart. When he was sixteen he gave himself to God of his own will and purpose; and when he was twenty he was a strong force against the prevailing sins of the day.

The kings of Israel and Judah speak straight to you, young people! Most of them began to reign before they were twenty, very few after thirty. The determining influence of character was fixed in early youth. Each one was bad or good according to his own choice. Character is not necessarily a matter of environment. "The masses" do not make men; individual men make up the masses.

It is a delusion to think youth may sow "wild oats," and later years reap a good harvest. Manasseh, though sincerely repentant, was never able to kill out the wild-oat harvest. It grew after he was dead. The business, literary, and religious world agree in their testimony; the careless, reckless, lawless boy never, or rarely, makes the successful, useful man; the indifferent student never makes the strong thinker or writer; the boy or girl who turns away from God does not make, in later years, the wise, influential Christian.

Said Uncle Eben, "They once wuz a boy got lost; got off the trail chasin' a butterfly, and got lost." Ah, yes! more than one has got lost that way. Keep on "the trail"—the path of faith, obedience, duty; the straight way that

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leath unto life. Take this, written by a young man, for your own daily prayer:

"O Lord, I pray
That for this day
I may not swerve
By foot or hand
From thy command
Not to be served, but to serve.

"This, too, I pray
That for this day

No love of ease,
Nor pride, prevent
My good intent,
Not to be pleased, but to please.

"And if I may,
I'd have this day
Strength from above
To set my heart
In heavenly art,
Not to be loved, but to love."

The Lesson in Literature and Art

1. Living movements do not come of committees—they come from individuals.—*J. H. Newman.*

2. Verse 2. There is nothing in the universe that I fear but that I shall not know my duty, or shall fail to do it.—*Mary Lyon.*

3. What doest thou here—here in this short life, here in this earnest world, here, where you have one chance and but one forever?—*F. W. Robertson.*

4.
Some will hate thee, some will love thee,
Some will flatter, some will slight;
Cease from man, and look above thee;
"Trust in God, and do the right."
—*Norman Macleod.*

5. Workmen of God! O, lose not heart,
But learn what God is like;
And in the darkest battlefield
Thou shalt know where to strike!

For right is right, since God is God;
And right the day must win;
To doubt would be disloyalty,
To falter would be sin.—*F. W. Faber.*

6. A man in the right, with God on his side, is in the majority, though he be alone; for God is multitudinous above all the nations of the earth.—*Beecher.*

7. Verse 3. Children have more need of models than of critics.—*Joubert.*

8. O, be thou zealous in thy youth;
Fill every day with noble toils,
Fight for the victories of Truth,
And deck thee with her deathless spoils.
For those whose lives are in retreat,
Their valor and ambition flown,
In vain the larum drum is beat,
In vain the battle-trumpet blown!
—*Oriental, translated by W. R. Alger.*

9. Try to frequent the company of your betters: in books and life that is the most wholesome society; learn to admire rightly—the great pleasure of life is that. Note what the great specially admire; they admire great

things: narrow spirits admire basely, and worship meanly.—*Counsel to the Young, Thackeray.*

10. Verses 3-7. I have wedded the cause of human improvement; I have staked upon it my life, my reputation, and my fortune.—*Fanny Wright.*

11. Reform, like charity, must begin at home. Once well at home, how will it radiate outward, irrepresible, into all that we touch and handle, speak and work; kindling ever new light by incalculable contagion, spreading, in geometric ratio, far and wide, doing good only wherever it spreads, and not evil.—*Carlyle.*

12.
All grim and soiled and brown with tan,
I saw a Strong One, in his wrath,
Smiting the goddess shrines of man
Along his path.

I looked; aside the dust-cloud rolled—
The Waster seemed the Builder, too;
Upspringing from the ruined Old
I saw the New.

'Twas but the ruin of the bad—
The wasting of the wrong and ill;
Whate'er of good the old time had
Was living still.

Calm grew the brows of him I feared;
The frown which awed me passed away,
And left behind a smile which cheered
Like breaking day.

The outworn rite, the old abuse,
The pious fraud transparent grown,
The good held captive in the use
Of wrong alone—

These wait their doom, from that great law
Which makes the past time serve to-day;
And fresher life the world shall draw
From their decay.

Take heart!—the Waster builds again—
A charmed life old Goodness hath;
The tares may perish, but the grain
Is not for death.

God works in all things; all obey
His first propulsion from the night;
Wake thou and watch!—the world is gray
With morning light.—Whittier.

13. Verses 8-13.

In the elder days of Art,
Builders wrought with greatest care
Each minute and unseen part;
For the gods see everywhere.

Let us do our work as well,
Both the unseen and the seen;
Make the house where gods may dwell,
Beautiful, entire, and clean;

Else our lives are incomplete,
Standing in these walls of Time,
Broken stairways, where the feet
Stumble as they seek to climb.

—Langfellow.

Lesson Side-Lights and Illustrations

1. Josiah is well depicted here as a type of youthful piety, of boyhood consecrated to God. His case may well remind us of other leading instances, akin to his, found in the Scriptures, which serve to emphasize and embody the command, "Remember thy Creator in the days of thy youth." Joseph, of course, is a striking example; his story is found in Genesis, opening with the thirty-seventh chapter. At seventeen he was sold into Egypt as a slave, but we are told that "Jehovah was with him." The lessons taught him in his childhood by his father Jacob, the habit of prayer in which he had been brought up, the life of devotion to which he had given himself in childhood, all stood him in good stead in the house of his master, and in prison, and in the various posts of honor and duty which he occupied in the years of his dawning manhood. Samuel (1 Sam. 2, 18, 26; 3, 1-10) is another instance—given to the service of the sanctuary from his early childhood, ministering to Jehovah in his boyhood, and hearing the divine call and the heavenly voice early in his career. Daniel in Babylon and the other "youths in whom was no blemish," his companions in captivity, whose history of heroic endurance and devout fidelity is given in the book that bears his name, will likewise be called to mind by almost any reader of the Old Testament.

2. Turning to the New Testament, we find on its threshold the story of John the Baptist, filled with the Spirit almost from his birth, and growing up with such qualities as to win from the Master before he had passed much beyond his thirtieth year the praise of being the equal of anyone who had ever thus far been born of woman (Matt. 11, 11). The picture of the perfect childhood of our Lord stands also in the foreground of the gospel story, embodying all

14. Verses 10-13. Work is the divine test of greatness. It is a quaint old law, as it stands in the New Testament, that the chiefest must serve most; but so it also stands in the order of the universe. We honor the men who serve most. In times of great national peril some man steps to the front and does a hero's work, and, whether he will or no, he must, of necessity, thereafter bear a hero's honors.—C. H. Fowler.

15. Saint Tylo, of Cologne, was educated as a goldsmith, and was noted for his skill, honesty, and piety. He wrought curious vessels, and set rare gems for the king. . . . As he wrought he studied the Bible, which he always kept open before him. From the shop he was called to the office of an abbot. We want more saints in the workshops.—Dr. E. Foster.

the qualities which adorn and ennoble boyhood. And who can forget the tribute paid by Paul to Timothy (2 Tim. 3, 15), "From a babe thou hast known the sacred writings, which are able to make thee wise unto salvation through faith which is in Christ Jesus"? Thus all through the Bible we find pictures of boy life consecrated to piety, given early to God, and growing up into manhood to glorify him.

3. Christian literature is full of similar illustrations. We may take them up almost at random. Gilbert Haven will serve to begin with, now known through the world by virtue of his career as editor, bishop, traveler, reformer, and saint. When a boy of seventeen at school he showed no signs of serious convictions, or religious proclivities, until the time of his conversion. He had been indolent, careless, and wicked, when suddenly, in a revival meeting, the Word came into his heart with tremendous power, just after he had passed his eighteenth birthday. The change was radical and permanent. He was changed into a new lad. He wrote to his parents, who had been deeply anxious about him: "The prodigal has returned to his Father's arms. I feel the blessed assurance of sins forgiven; that my sins, which were as scarlet, have become as white as snow through the blood of the Lamb. . . . When the Lord spoke peace to my soul I felt—I cannot describe my feelings; they were a mixture of joy and sorrow, of gladness and mourning." This new birth in his boyhood was the opening of a wonderful career of forty years of service in the U. S. and other lands—service which ended with a triumphal scene in his death chamber, when at last the dying bishop said: "I see no dark river. I am entering the gates of Paradise. Now I know what the Book means when it says,

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4. Francis Asbury, in his early life and in the dawning experiences of his religious activity, is another type of this principle. His mother was a devout woman, and his father an industrious gardener and farmer. He tells us that he was always a religious lad, and before he entered his teens he was fond of God's Word, given to prayer, and earnest in his devotion. He was but a boy when he was for the first time taken to a Methodist service where the singing, the prayers, and the sermon took a strong hold upon him, and his destiny was assured. From that time forward his heart and life were given entirely to Christ. He began the most wonderful career as an apostolic missionary and preacher to be found in modern history, as the founder of American Methodism, and one of the founders of the republic, by a life of boyhood consecration.

5. John and Charles Wesley are also signal types of early piety. The mother at Epworth taught her children to be religious as soon as they were old enough to learn. Prayer, love for the Scriptures, the habit of meditation, the duty of service to others, attachment to the sanctuary and its ordinances—all this was ground into the very natures of the Wesley children. It is beyond question that the career of John Wesley was begun in his earlier years, long before he was ten. Without the childhood training, the early religious life, the boyhood consecration, which were his, he could not have done the work which he was raised up to do in the world.

6. Adam Clarke, the great Wesleyan preacher and biblical scholar, the writer of the Commentary which is known throughout Methodism, is another instance. His biographer says: "The grace of God, which bringeth salvation, dawned upon the mind of Adam Clarke with the morning hours of life, and preoccupied his heart with a disposition toward the holy and the divine." When but a little lad he had an experience of deep conviction, of sorrow for sin, of desire for peace, which, if he had been blessed with a sympathetic instructor, would have led him at once into the conscious enjoyment of religion. But those who were about him did not believe in "childhood religion," and the struggling lad was destined to go until he was seventeen years of age before he became consciously a Christian. Then, after a long season of awakening and distress and darkness, he found his Lord. From that time forth, as student, evangelist, missionary, Conference president, commentator, he made an impression on British Methodism second only to that produced by John Wesley. At the very last, when seventy-two years of age, after fifty-four years of almost unexampled service given to the church, he wrote, "The prayers of my childhood are yet precious to me; and the simple hymns which I sang when a child I sing now with unction and delight."

These illustrations of great careers, begun by boyhood consecration, may be fitly placed alongside of the history of the boy king of Judah, who, as we learn from the sacred record, "while he was yet young began to seek after the God of David his father."

The School of Practice

1. I see that the whole difference between Amon, whose reign was a curse, and his son Josiah, whose reign was a blessing, was that Amon disobeyed God, while Josiah obeyed him. I believe that will decide whether my life shall be a blessing or a curse. I am determined this week to try more earnestly to do the will of God.

2. Josiah gave evidence of his hatred of evil by destroying its external signs and forms. I am willing to pledge myself to entirely destroy and put away from myself any habit or practice that I see to be evil, and to join with all good people in suppressing every open form of moral evil.

The Lesson Digest and Teacher's Guide

General Preparatory Work

- I. *The Lesson Material*: 2 Chron. 34. 1-13.
- II. *Connecting Links and Parallel Passages*: 2 Chron. 33. 14-20 (completing the history of King Manasseh) and 21-25 (describing the short and evil reign of Amon) connect Lessons V and VI. Compare with these passages 2 Kings 21. 20-26. Parallel with the first seven verses of our lesson is 2 Kings 23. 4-20; with the last six, 2 Kings 22. 3-7.
- III. *The Lesson Passage Naturally Divides* before verse 8, where both versions note a new paragraph.
- IV. *Comparative Study of the Lesson Text*: Read "Jehovah" instead of "the LORD," throughout. Verse 2: "The eyes of Jehovah" instead of "the sight of the Lord"; "turned not aside" instead of "declined neither" (Hezekiah is described in similar terms in 2 Chron. 29. 2). Verses 3, 4: Judah and Jerusalem had been defiled by Josiah's grandfather Manasseh (as described in Lesson V) and by his father Amon (as described in 2 Chron. 33. 22); "Asherim" (repeated in verse 7) instead of "groves"; "graven images"

instead of "carved images"; "sun images" instead of "images" (here and in verse 7; the worship of the sun is referred to in 2 Kings 23. 4, 11); "hewed" (here and in verse 7) instead of "cut." Verse 5: Compare 2 Kings 23. 15, 19; "purged" instead of "cleanse." Verse 6: "in their ruins," or (margin) "with their axes," instead of "with their mattocks"; the Hebrew is obscure. Verse 7: "when he had broken," "brake." Verse 8: instead of "recorder" the margin suggests "chronicler." Verse 9: instead of "the Levites that kept the door," "the Levites, the keepers of the threshold" instead of "and they returned to Jerusalem," "and of the inhabitants of Jerusalem." From 2 Chron. 30. 10, 18 we learn that two generations earlier Hezekiah had established a wholesome control over Manasseh and Ephraim. Verse 10: "delivered" instead of "put"; read last clause thus: "and the workmen that wrought in the house of Jehovah gave it to mend and repair the house." Verse 11: instead of "artificers," "carpenters"; instead of "to floor," "to make beams for." Verse 12: "all that were skillful" instead of "all that could skill"; the Revision suggests "to preside over" instead of "set it forward." Verse 13: instead of "were overseers of all that wrought," "set forward all that did."

The Junior Grade

[For pupils from nine to twelve years, inclusive. Each pupil, if possible, should be supplied with a copy of the Berean Leaf.

Preparing the Lesson.

For Study Material for the Teacher see note on GENERAL PREPARATORY WORK above.

Illustrative Material: 1. Picture. "The Young King Josiah." Berean Intermediate Quarterly, page 71. 2. Sometimes on soft ground boys try to walk so straight that their footmarks shall not bend to the right or left: that was the way Josiah lived. 3. Show an idol, or a picture of an idol; see, for example, Berean Intermediate Quarterly, page 69. 4. Make clear the distinction between the "altars" of ancient worship and the so-called altars of modern Methodist churches, and between the so-called "groves" (Asherim) and groves of trees. 5. Compare the money brought into the house of God with modern church "collections." 6. "Hewn stone," "timber for couplings," and similar phrases, may be illustrated from the structure of some building in the neighborhood of your school. 7. Give a vivid understanding of the overseers ("bosses"); the bearers of burdens (hod-carriers, for example); the scribes (bookkeepers); the officers (policemen); the porters (doorkeepers); all sorts of people were honorably grouped together in repairing the house of God.

Teaching the Lesson.

Suggestions for Developing the Outline:

1. The Little Boy King, who had a bad father and a bad grandfather (we learned of him last Sunday), but a very good great-grandfather. Pity poor little Josiah, made to do a grown man's work when he was only eight years of age. Call attention to THE LESSON STORY, Berean Intermediate Quarterly, page 69.
2. Loving the Lord Early. Show how young in life we can serve God; Samuel; Daniel; the "three Hebrew children"; the boy Jesus. How old was Josiah in the eighth year of his reign?
3. Destroying Idolatry. How old was Josiah

in the twelfth year of his reign? At that age he saw that God wanted him to destroy all wicked worship; and he did so. Most of the people did not want the idols destroyed. But King Josiah told his workmen to keep hammering till the stone images were dust, and this dust he strewed on the graves of the people that had worshipped them. Before classes where the text is not directly studied from, it may be well to omit verse 5, but on page 69 of the Berean Intermediate Quarterly is a simple explanation that most children can understand. Josiah went beyond his own nation into the northern country, where poor Hebrews lived among ruins, and he helped them also to stop their idolatry; and so, having done good work for God, he returned to Jerusalem.

4. Repairing the Temple. The temple had been defiled and broken down, and it had now to be cleansed and mended and built up again. Josiah did this. Describe the kinds of work needed, and the men who did it. They had to work hard, but they were honestly paid, and the hardest-worked men and the men of the least skill were honored because of the holy work in which they were engaged.

5. Establishing the True Worship of God. Make emphatic the great privilege we have in Sunday school, prayer meetings, and church service.

Home Work for Pupils.

Advance Work: Call attention to the lesson of next Sunday, showing how Josiah's godly fear and humbling of himself obtained mercy for himself and his people during his lifetime. Urge the pupils to read the HOME READINGS for each day.

Review Work: 1. Why did Josiah stop idolatry before he mended the temple? 2. What is the Golden Text? 3. How can boys and girls obey it to-day? [Let the teacher write these questions and give a copy to each pupil, expecting answers to be brought in next Sunday.]

The Intermediate Grade

[For pupils from thirteen to sixteen years, inclusive. Each pupil, if possible, should be

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Preparing the Lesson.

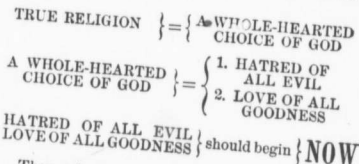
For Study Material for the teacher see note on GENERAL PREPARATORY WORK, above.

Illustrative Material: 1. Livy's story of the hundred slingers from Patrae may be of use in the lesson of to-day. 2. The biblical account: of the childhood of Samuel, Daniel, Timothy, the Lord Jesus. 3. Of an idolatrous altar and a Hebrew dish used for prohibited rites of magic. Senior Lesson Quarterly, pages 150, 155. See also LESSON SIDE-LIGHTS AND ILLUSTRATIONS AND THE LESSON IN LITERATURE AND ART.

Constructing the Lesson.

One cannot be good one's self without helping other people to be good.

Present the story of the lesson with vividness, and in "the application" ask your pupils to copy the following three diagrams on their pads:



Then ask them to write, and preserve for use on Review Sunday the following sentence:
THOSE WHO SEEK GOD EARLY SHALL FIND HIM.

The Senior Grade

[For pupils above the age of seventeen. Each pupil, if possible, should be supplied with a copy of the Senior Quarterly.]

No better direction can be suggested for the study of this lesson in class than that given us in the current LESSON EXPOSITION, taken, of course, in connection with the usual WORD STUDIES. For a framework take the LESSON ANALYSIS: 1. Beginning Right; 2. Breaking Down Evil; 3. Building Up Goodness.

1. A man cultivates an orchard on shares. What would you think of him if when fall comes he sent the half-ripe and decayed fruit to the owner and disposed of the best for himself? Our Lord tells of the fishermen who found their net filled with fish of every kind and gathered the good into vessels but cast the bad away. What would you think of them if in it to the tetrach to pay their taxes? A boy starts in life like Josiah knowing nothing of knows, of course, that sad days are coming. He of bereavement, of sorrow, of weakened mind Manasseh, Josiah's grandfather, he keeps his weak and happy days to himself and gives his gave the strength of his youth to Jehovah. The great feature of his character is straightness. He "declined neither to the right hand, nor to the left."

The statistics collected in recent years by such authorities as Starbuck, Coe, and Stanley Hall should be mastered by all thoughtful students of the Bible. Professor Starbuck found the average age of conversion of 51 men to be 15.7 years, and of 86 women 13.8 years. Of 120 Christian women the average age of conversion was 13.7 years. Of 776 graduates of Drew Theological Seminary the largest number were converted at the age of sixteen, and



Arrangement of Lesson Facts: Here we have an account (requiring only a few verbal explanations) of 1. A Good King (verses 1, 2); 2. Antagonizing Evil (verses 3-7); and 3. Fostering Goodness (verses 8-13). Use the Golden Text as the keynote of your teaching.

Teaching the Lesson.

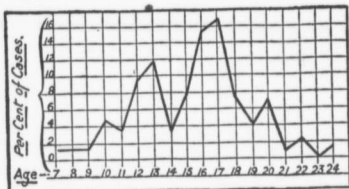
Suggestions for Developing the Outline: The following brief Bible reading will throw clearer light on our lesson passage than all the commentaries: Psa. 5. 8; Heb. 12. 13; Prov. 8. 25; Heb. 12. 1, 2.

1. A Good King. Josiah gave his heart to God while a boy; most good men do so. Few men or women who neglect God in their youth ever become Christians. Compare THE SENIOR GRADE. This fact should be solemnly impressed on the minds of young people. It is, however, sadly easy to blunder in doing this. Love is almost the only means that God has provided by which to draw the lambs and sheep into the fold.

2. Antagonizing Evil. Young people need to learn that it is as much their duty to oppose wrongdoing as to do right themselves.

3. Fostering Goodness. Josiah repaired the temple, opened it for public worship, and surrounded that worship with gladness and song.

the average age of conversion was 16.4. Dr. Coe's book on The Spiritual Life should be studied by everyone who labors for the spiritual good of the young. From it we copy the following diagram to show the age of the decisive religious awakening of 84 Christian men:



Of these men 1 was converted at the age of seven, 1 at eight, 1 at nine, 4 at ten, 3 at eleven, 8 at twelve, 10 at thirteen, 3 at fourteen, 7 at fifteen, 13 at sixteen, 14 at seventeen, 6 at eighteen, 3 at nineteen, 6 at twenty, 1 at twenty-one, 2 at twenty-two, and 1 at twenty-four. In the light of such data, to

The Responsive Review

1. What did Josiah do when he became king? *He sought after the true God.* 2. What did he do with the idol images? *He put them away and destroyed them.* 3. What did he do with God's house? *He repaired it.* 4. How did he keep the workmen busy? *In repairing the house of the Lord.* 5. What is the Golden Text? *"Remember now thy Creator,"* etc.

The Church Catechism

49. What are our duties to the Church of Christ? *Our duties to the Church of Christ are to take our part in the public ordinances of worship; to assist according to our ability in all Christian work; to contribute according to our means to the support of the Church and its institutions, and particularly to the extension of the Gospel in the world.*

LESSON VII. Josiah and the Book of the Law

GOLDEN TEXT. I will not forget thy word. Psal. 119. 16.

AUTHORIZED VERSION

[Read 2 Chron. chapters 34 and 35, and 2 Kings 22.]

2 Chron. 34. 14-28 [Commit to memory verse 21]

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

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

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

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

18 Then Sha'phan the scribe told the king,

which there are few exceptions, every thoughtful Christian should prayerfully consider what advantages and what dangers there are in what is known as "Decision Day." Each teacher must decide for himself whether it is well to present any of these facts to his class, but they should never be far away from his own mind.

2. One of the best ways to get rid of evil is to destroy the popular means of evil. When a city government determines to stop gambling it turns against gambling places. If we want to extirpate intoxication we must not license or tolerate liquor saloons. As Canadians we all share in the government of the nation, and our responsibility is like that of kings. Josiah fulfilled Mr. Gladstone's threefold ideal for the conduct of a governor—(1) he did right personally; (2) he made it hard for anyone to do wrong; (3) he made it easy for everyone to do right.

3. As Christians we live for just one thing—to build up goodness in ourselves and in others. This thought deserves expansion, illustration, and personal emphasis.

REVISED VERSION.*

14 And when they brought out the money that was brought into the house of Jehovah, Hil-ki'ah the priest found the book of the law of Jehovah given by Moses. 15 And Hil-ki'ah answered and said to Shaphan the scribe, I have found the book of the law in the house of Jehovah. And Hil-ki'ah delivered the book to Shaphan. 16 And Shaphan carried the book to the king, and moreover brought back word to the king, saying, All that was committed to thy servants, they are doing. 17 And they have emptied out the money that was found in the house of Jehovah, and have delivered it into the hand of the overseers, and into the hand of the workmen. 18 And Shaphan the scribe, told the king, saying, Hil-ki'ah the priest hath delivered me a book. And Shaphan read therein before the king. 19 And

* The Revised Version, copyright 1901, by Thomas Nelson & Sons.

saying, Hil-ki'ah

book. And Sha'

19 And it can be heard the words doeth.

20 And the king A-hi'kam the son of M'i'cah, a servant of A-sa'iah a servant

21 Go, inquire them that are le concerning the wo for great is the poured out upon not kept the wor that is written in

22 And Hil-ki' had appointed, we the wife of Sha'l son of Has'rah, ke she dwelt in Jeru they spoke to her

23 And she ans LORD God of Is'ra- you to me.

24 Thus saith th evil upon this pla thereof, even all th the book which th of Ju'dah:

25 Because they burned incense unt provoke me to ange hands; therefore out upon this place.

26 And as for th him. Thus saith th cerning the words

27 Because thine didst humble thine hearest his word against the inhabi thyself before me, and weep before m also, saith the LORD

28 Behold, I will and thou shalt be peace, neither shall that I will bring up inhabitants of the s king word again.

Time.—B. C. 622 Jerusalem, and the

Home

[Furnished by the I

M. Josiah and the 34. 14-21.

New Canadian Hymna
How precious
By inspiration
Bright as a lan

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

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

20 And the king commanded Hil-ki'ah, and A-bi'kam the son of Sha'phan, and Ab'don the son of Micah, and Sha'phan the scribe, and A-sa-lah a servant of the king's, saying,

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

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

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

24 Thus saith the LORD, Behold, I will bring evil upon this place, and upon the inhabitants thereof, even all the curses that are written in the book which they have read before the king of Ju'dah:

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

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

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

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

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

20 And the king commanded Hilki'ah, and Abi-kam the son of Shaphan, and Abdon the son of Micah, and Shaphan the scribe, and Asai'ah the king's servant, saying, 21 Go ye, inquire of Jehovah for me, and for them that are left in Israel and in Judah, concerning the words of the book that is found; for great is the wrath of Jehovah that is poured out upon us, because our fathers have not kept the word of Jehovah, to do according unto all that is written in this book.

22 So Hilki'ah, and they whom the king had commanded, went to Huldah the prophetess, the wife of Shallum the son of Tokhath, the son of Hasrah, keeper of the wardrobe (now she dwelt in Jerusalem in the second quarter); and they spake to her to that effect.

23 And she said unto them, Thus saith Jehovah, the God of Israel: Tell ye the man that sent you to me, 24 Thus saith Jehovah, Behold, I will bring evil upon this place, and upon the inhabitants thereof, even all the curses that are written in the book which they have read before the king of Judah. 25 Because they have forsaken me, and have burned incense unto other gods, that they might provoke me to anger with all the works of their hands; therefore is my wrath poured out upon this place, and it shall not be quenched. 26

But unto the king of Judah, who sent you to inquire of Jehovah, thus shall ye say to him, Thus saith Jehovah, the God of Israel: As touching the words which thou hast heard, 27 because thy heart was tender, and thou didst humble thyself before God, when thou heardest his words against this place, and against the inhabitants thereof, and hast humbled thyself before me, and hast rent thy clothes, and wept before me; I also have heard thee, saith Jehovah. 28 Behold, I will gather thee to thy fathers, and thou shalt be gathered to thy grave in peace, neither shall thine eyes see all the evil that I will bring upon this place, and upon the inhabitants thereof. And they brought back word to the king.

Time.—B. C. 621. **Place.**—The temple in Jerusalem, and the palace of the king.

Home Readings

[Furnished by the International Bible Reading Association]

M. Josiah and the Book of the Law. 2 Chron. 34. 14-21.

Tu. Josiah and the Book of the Law. 2 Chron. 34. 22-28.

W. Heeding the message. 2 Chron. 34. 29-33.

Th. The great passover. 2 Chron. 35. 1-6, 16-19.

F. Remember and do! Deut. 6. 1-12.

S. The king's duty. Deut. 17. 14-20.

S. God's word remembered. Psa. 119. 1-16.

The Lesson Hymns

New Canadian Hymnal, No. 294.
How precious is the book divine,
By inspiration given!
Bright as a lamp its doctrines shine

New Canadian Hymnal, No. 289.
Sing them over again to me,
Wonderful words of Life,
Let me more of their beauty see

New Canadian Hymnal, No. 293.
Holy Bible, book divine,
Precious treasure, thou art mine;
Mine, to tell me whence I came,

The Lesson Word Studies

NOTE.—These Word Studies are based on the text of the Revised Version.

CHRONOLOGY.—There are several important differences to be noted between the parallel accounts of Josiah's reformation in 2 Kings 22 and in 2 Chron. 34. These differences refer principally to points of chronology. With reference to the order of events the account in 2 Kings places the repair of the temple and the finding of the law by Josiah before instead of after his other reform measures; that is, the destruction of the idolatrous symbols and local sanctuaries throughout Jerusalem, Judah, and Israel; and since the account in 2 Kings is much the older record the order of events there given is doubtless correct. With reference to the date of the beginning of the reforms instituted by Josiah, this beginning is placed by 2 Kings 23. 3 in the "eighteenth" (Heb. *bishmonch esreh*) year, which is doubtless again correct. In our account in Chronicles the date of the beginning of the reforms is placed by the parallel account in 2 Kings. The error may have crept into the text through the fault of some careless copyist or succession of copyists during the long centuries before the invention of printing, or even prior to the compilation of the book of Chronicles in its present form.

Verse 14. This verse has no parallel in 2 Kings.

The book of the law.—Not the entire Pentateuch in its present form, but doubtless a book containing a summary of the law such as is found in Deuteronomy chapters 5-26, and chapter 28, which compare.

Given by Moses.—Marginal reading: "by the hand of Moses."

15. The scribe.—The royal secretary, copyist, and chronicler. A man of exceedingly high rank.

16. All that was committed to thy servants they are doing.—The servants referred to, and the explicit instructions which had been given to them to repair the house of Jehovah, are given in verse 8 of this chapter.

17. Emptied out.—Marginal reading: "poured out."

The money found in the house of Jehovah.—Contributed by worshipers at the sanctuary and possibly deposited in a box similar to the one placed by Jehoiada at the side of the altar (2 Kings 12. 9).

18. Read therein before the king.—Not that the king could not himself read, but in harmony with the custom which made this reading before the king one of the formal functions of the royal scribe.

19. The words of the law.—Its explicit requirements and its threats of punishment in case of disobedience.

He rent his clothes.—A sign of great grief, since the use of the plural indicates probably that not only the outer robe, but the under tunic as well, was rent—the extreme sign of sorrow.

21. Inquire of Jehovah.—Through his representative prophet or prophetess, as was customary. In Hezekiah's time the prophet of Jehovah was the chief counselor of the king, but more than half a century had passed during which the Word of the Lord had not been highly valued by the kings, so that Josiah on the

occasion of his first inquiring of the prophetess concerning the will of Jehovah sends messengers instead of going himself.

The wrath of Jehovah.—The wrath of Jehovah had been brought upon Judah by the utter disregard which the nation had shown toward his laws.

22. Huldah, the prophetess.—All we know concerning her is recorded in this passage and in 2 Kings 22. 14-20. The two passages are almost the same word for word. In spite of our scanty information, however, she seems to have had a well-recognized standing as a prophetess of Jehovah, since the king's messengers, apparently of their own initiative, sought her out when instructed to inquire of the Lord on behalf of the king. The conditions necessary to qualify for the prophetic office in Israel were not such as to exclude women from holding this office. Four women prophets are mentioned by name in the Old Testament: Miriam, Exod. 15. 20; Num. 12. 2; Deborah, Judg. 4. 4; Huldah, here mentioned; Noadiah, Neh. 6. 14. Compare also the reference to Anna, Luke 2. 36. In Acts 2. 17 Peter is quoting from the prophet Joel says: "I will pour out my spirit on all flesh; and your sons and your daughters shall prophesy."

Tokhath . . . Hasrah.—"Tivah . . . Hasrah"—Marginal reading.

In Jerusalem in the second quarter.—From Zeph. 1. 10, where the term occurs again, it would seem that this quarter was in the northwestern part of the city near the so-called fish-gate, thus occupying the northern end of the Tyropean valley. Its location can, however, not be determined with certainty.

23. The man that sent you.—In the eyes of the true prophet or prophetess of Jehovah the king was still himself only a man who, as pending punishment. But as king who seeks to lead the people in reform he is given a special message of encouragement.

24. All the curses—These will be found enumerated in Deut. 27, 15-26; 28, 15-68.

25. They have forsaken me, and have burned incense unto other gods—The extent of Judah's apostasy under Manasseh and Amon, and still earlier kings, even before the time of Hezekiah, we have seen in earlier lessons.

Shall not be quenched—There is a limit even to God's patience and long-suffering. His judgments against the wicked will certainly be carried out, though at the same time the individual who turns unto him may escape the

judgment which is to fall upon the wicked as a whole. This is clearly illustrated in God's sparing of Josiah while not revoking the sentence pronounced upon the nation, which was executed in all its severity a little later.

27. Because thy heart was tender and thou didst humble thyself before God, when thou heardest his words—In the original text the construction is somewhat different, namely: "The words which thou hast heard" (comp. verse 26), "because thereby thy heart was made tender, and thou didst bow down before God, when thou heardest," etc.

The Lesson Exposition

THE REVELATIONS OF REFORMATION

Just when Josiah seemingly had the best reasons for congratulating himself that he had done on his own behalf and his people's his entire duty he was overwhelmed and humiliated by discovering that the national shortcomings and sins went beyond all he had dreamed. The open practice of idolatry he had suppressed. The altars and groves and images of Baal had been demolished. The empty treasury of the temple had been replenished with silver and gold from the gifts of the people; and the temple itself was cleansed and well-nigh restored to its former beauty. Josiah may well have thought that he had about done all that was needed. Then was discovered and brought out a book that showed him that a world of things remained to be done, and that the moral hurt of the nation was deadly. It was according to a principle still to be observed. Reformation is a moral revelation. An earnest endeavor to cure the life of sin in some particulars is certain to discover the necessity for moral healing not at first suspected. A man may fancy that if he could only correct two or three evil habits he would be a very good man; but when that has been effected it reveals to him many other things that must be uprooted. When we start in with God for the reformation of our lives he will not permit us to stop until an end has been made of all sin.

THE LOST BOOK

The high priest, in the course of the renovation and restoration of the temple which Josiah had instituted, found the "book of the law of the Lord given by Moses." This was doubtless the temple copy of the writings of Moses which, according to the command of Moses (Deut. 31, 24-26), was kept by the side of the ark of the covenant. This roll of sacred writings had been neglected during the preceding years of idolatrous rebellion against God when the services of the temple had been discontinued, and had probably been covered up and lost sight of. It is not necessary to suppose that that was the only copy of the book of the law that existed,

as there were doubtless other copies. The king himself may have had a copy in whole or in part, though that is less likely, as his father's impiety would not have given it a place in the king's house. But what is implied is that the contents of the book, or at least the denunciations of punishments spoken by Moses against those who should fail to keep the commandments of God, were unknown to the king. If he had ever read them they had not impressed him until then. But now, whether actually heard for the first time or read with an awakened understanding, the words of Moses filled Josiah with consternation.

LOST BIBLES OF TO-DAY

This is an age of Bibles. It is estimated that ten million copies are printed every year. Nevertheless to many people it is a lost book. It is a lost book to many people who have it in their houses and who may see it daily on their tables. And that because it is a neglected book. Its owners by hundreds of thousands do not read it. If they ever read it they have forgotten it. And the same causes operate now to make the Bible a lost book that operated in the days of Amon and Manasseh. It was lost then and it is lost now because of the loss of spiritual interest. The Baalism of those days was a spirit one with the carnal, worldly spirit of to-day. Men and women, absorbed in money making and money using, neglect and forget the Word of God. There are whole sections of the Bible that read to many people now would be as new as the newest novel. The Book is buried under ledgers and mortgages, under silks and jewels. And the lost Book of to-day is a sadder thing than that of Josiah's time, for then it could only exist in limited numbers and was directly accessible to only a few people. But now it is within the reach of all. And the Bible of to-day is an immeasurably greater book than "the book of the law" brought to Josiah from the temple, for it contains the gospel of the Son of God. Its neglect, therefore, is the most inexcusable.

Following the and the judge such guilt, which law brought to and earnestly to national religio (Read chapter 3 revival in the n tuted again; the tions; the Levit served once more sacrifices were o incense of the al king was but tw of zest and zeal, a looked as if the n youth and return service of God. vival of the mor was more appare viduals it doubtl the nation was st to Jehovah, but were converted to the king should b back to Baal.

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A FRESH REVIVAL

Following the revelations of national guilt, and the judgments of God pronounced against such guilt, which the hearing of the book of the law brought to Josiah, he went forward eagerly and earnestly to restore all the services of the national religion which Moses had commanded. (Read chapter 35.) It was a fresh and refreshing revival in the nation. The passover was instituted again; the priesthood resumed its functions; the Levites became teachers again, and served once more in their appointed orders; the sacrifices were offered, and the smoke and the incense of the altars once more ascended. The king was but twenty-six years old, and was full of zest and zeal, and his spirit was contagious. It looked as if the nation had renewed its spiritual youth and returned heartily and sincerely to the service of God. It seemed to be a genuine revival of the moral life of the people. But it was more apparent than real. To many individuals it doubtless was such. But the heart of the nation was still idolatrous. They sacrificed to Jehovah, but they lusted after Baal. They were converted to the king, not to God. When the king should be taken away they would go back to Baal.

A LOST NATION

There is something very sad in the reply which God sent to the king through Huldah the prophetess (verse 22). The king had already done much to bring the nation back to the service of God, and was to do much more. We would naturally anticipate that God would have sent a gracious and encouraging reply when inquiry was made of him. But to the nation he sent no such reply. Toward the nation God was not pleased. His words (verses 24, 25) were stern and threatening. All his threatening would be fulfilled. The had been pronounced in the book of the law which had been forgotten would certainly fall. The day for national repentance was past. And besides, in spite of all superficial appearances,

there was no genuine national repentance. God knew that the hearts of the people on the whole were unchanged. They had been sowing to the wind; they should reap the whirlwind. It is an impressive illustration of the inexorableness of God's law. Nations, which have no existence in another world, must be punished in this world. For Jerusalem and Judah the day of retribution was near at hand. The hand of a good king might stay it a little while, but not long. The nation that had lost its Book was itself lost.

A SAVED MAN

But, while the nation was lost, its king should be saved. If the message sent to the nation was stern and unrelenting, the message sent to the king himself was full of tenderness (verses 26-28). Others, besides, we may be sure, who were like-hearted with the king, were included in the divine grace. To him and to them was the assurance that they should not see the calamities that were to fall on the doomed nation. But Josiah, for in his case it meant that death must remove him in the midst of his years that he was out thirty-nine years old when, smitten by the archers in battle, he was brought back in his chariot to Jerusalem to die. But death appointed him not in wrath, but in mercy.

FAILURE AND SUCCESS

What shall we say of the life of Josiah? Was it a success or a failure? Both. In what he attempted as a ruler—the reformation of the nation—he apparently succeeded, but really failed. He did much, perhaps all that was possible; but the nation was not saved. Nevertheless he succeeded. He succeeded in making a true man of himself: in setting a great example of fidelity and high purpose in history, and so in making himself a permanent power for good in the world. No man fails who tries with all his might, as Josiah tried, to do the will of God.

THE LESSON PRAYER

O God, give us to understand that thy Word will be fulfilled though we may neglect it and lose it and drop it out of our thoughts. Only may we remember that if thy Word becomes to us, through our neglect of it, a lost book, then to us will be fulfilled not its promises of grace, but its threatenings of punishment. Awaken us, we pray thee, by the hearing of thy Word, to a consciousness of our sins and of our duties. May thy Word be to us, if we have fallen into carelessness and negligence, as a two-edged sword, wounding us and bringing us to repentance. Make thou our hearts to be thy sanctuaries, in which the ark of thy covenant and the glory of thy presence shall dwell, and in the secret place of which thy Word shall always be hidden. Amen.

The Lesson Coin Thoughts

I

It was while doing the work of the Lord that Hilkiah found the Word of the Lord.

It is only in the path of duty that diamonds are discovered.

The greatest discoveries are always made in and around the temple of truth.

It is in lovingly doing the tasks of the Lord that the heart lights upon the treasures of life.

In the byways of service there is many a sweet surprise awaiting the servants of God.

The eyes of love have often found more than they looked for.

II

It is only when we give up our gold to God that we find the good that is worth more than gold.

The more of our money we bring to the house of the Lord the more of his wealth will we carry away in our hearts.

The greatest wealth of the world is in the Word of God.

No nation can grow really rich while it persists in that which is really wrong.

It is only in finding the Word of God that a man finds out the way of God.

The Lord sent this message of his law to men by the man Moses.

The man of God may bring to me the message of God.

III

"The law of the Lord" ought to be the law of the land.

"The law of the Lord" ought to be the law of every household.

"The law of the Lord" ought to be the law of the municipality.

"The law of the Lord" ought to be the law of the province.

"The law of the Lord" ought to be the law of the nation.

"The law of the Lord" ought to be the law of commerce.

"The law of the Lord" ought to be the law of labor.

"The law of the Lord" is the law of love, and

The Lesson Heart Talk

BY MRS. J. H. KNOWLES

Josiah had been living up to his light before the book of the law was discovered during the cleansing of the temple, but new light shone upon his mind from the Word of God. He was astonished and distressed to find that in his sincere efforts to reform the nation he had tolerated so much that was not pleasing to God.

There are many undiscovered Bibles now.

the rule of this law in the hearts of men will engender the love of law.

He is unfit to rule in any sphere who disregards "the law of the Lord."

IV

The man who keeps God's Word is very sure to keep his own.

God has expressed his character in his Word.

God has expressed his thoughts in his Word.

He has expressed his feelings in his Word.

In his Word he has indicated his purposes and his plans.

God has expressed his will in his Word.

God communicates something of his spiritual nature to us through his promises in his Word.

God's Word is the visible point of contact between himself and me.

It is the point at which he passes the power of his thought into my mind.

It is the point at which he passes the power of his Spirit into my soul.

It is the point at which the power of his love passes into my life.

God's Word is the point of power about which my soul may swing to supreme success.

V

In searching God's Word there is a threefold process of discovery: I must search with my intellect to find the knowledge of God. I must search with the sensibilities of the soul to find the feeling of God. I must search with my will to find the will of God.

God's Word is the living letter that shows to my soul the living way.

VI

We may hide God's Word from ourselves by our selfishness.

We hide God's Word from our souls by our sins.

We hide God's Word from our hearts by our doubts.

We hide God's Word from our hearts by our prejudices.

The best way to discover God's Word is to do God's will.

lations it would find how far ideals and your persons who had practical matter knowing the so word have I sin against thee, mented the worle the benefit of it neglect it. The light, and we live sunshine without would follow if should be taken a

There are more in one year now than were in the of the last centur were sent out k America in four almost every regio its translation into had a written lang devotion to the in of Bishop Scheresco Luther did for Ge Version did for the ting in his chair, and writing out the ments in the dialect in Roman letters th on a typewriter w fingers. He humor Bible." Think of th tongues, every by

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There may be one in your own home. It lies in plain sight on your table, but it is as undiscovered really by you as was this book hidden under the rubbish. You are a Christian; you wish to please God; but if that wonderful Book should be brought out from under the rubbish of other things you read and the many interests that take all your thought, what reve

lations it would make! You would be surprised to find how far below the standard are your ideals and your practice. Jesus said to some persons who had very unenlightened ideas on a practical matter, "You err in your hearts, not knowing the scriptures." David said, "Thy word have I hid in my heart, that I may not sin against thee." Bible teachings have so permeated the world's thought that everybody gets the benefit of it, even though they personally neglect it. The entrance of the Word gives light, and we live in that light as we live in the sunshine without realizing what fearful results would follow if only for a few hours the sun should be taken away.

There are more Bibles printed and circulated in one year now by the British Bible Society than were in the whole world in the beginning of the last century. Nearly ten million copies were sent out last year from England and America in four hundred and fifty dialects to almost every region of the earth. The story of its translation into human speech that has never had a written language is full of pathos and of devotion to the interests of humanity. Think of Bishop Schereschewsky doing for China what Luther did for Germany and the King James Version did for the English-speaking race; sitting in his chair, paralyzed, for twenty years, and writing out the entire Old and New Testaments in the dialect most widely used in China, in Roman letters that are easily learned by all, on a typewriter with his two paralyzed forefingers. He humorously calls it his "two-finger Bible." Think of the millions of copies in many tongues, carried by railroads, little sailing ships

among the lonely sea-islands, in canoes, in bullock and camel carts through deserts and jungles, drawn on sledges by dogs over the snow to Eskimo huts where men pore over the pages by the light of walrus-blubber lamps. Think of the thousands of gospels sent in "comfort-bags" to the soldiers in the Japanese army, and how eagerly the book is welcomed in their hospitals. "Hurrah!" they shout, when the Bible distributor comes. Said a soldier: "I have a Bible. I want to see God." A single leaf was found by a man on the roadside. It opened his eyes to new truth, and he sought a Christian teacher to tell him more. Through that man a whole village became Christian. The book of Genesis translated into Chinese was carried to Japan in 1850. Joseph Neesima, then a boy, read the first verse, and being taught of the Spirit instantly knew that God is. Because of that great thought he rested not until he found his way to America, where providentially he was instructed in a Christian home, and finally returned to Japan to free his countrymen from ignorant superstition.

It is a living Book. It brings life and light to the heart and mind, because it is God's message to men. He says it shall not return to him without results. It shall accomplish the thing for which he sends it. It shall be like the rain and the snow making the earth bud and blossom, giving seed to the sower and bread to the eater. All this is proved true wherever the Word has gone over all the world. It will be proved true for your own self if only you "discover" your own Bible by reading, loving, knowing it, in the light and with the help of the Holy Spirit.

The Lesson in Literature and Art

1. Without the Bible man would be in the midst of a sandy desert, surrounded on all sides by a dark and impenetrable horizon.—*Daniel Webster.*

2. Take all of this book upon reason that you can, and the balance on faith, and you will live and die a better man.—*Lincoln.*

3. Hold fast to the Bible as the sheet anchor of your literature. Write its precepts in your hearts and practice them in your lives. To the influence of this book we are indebted for all progress in civilization, and to this we must look as our guidance in the future.—*Grant.*

4. The Bible is the best expression of the inner sense of truth, and the great interpreter and stimulant thereof. The importance of the Bible is beyond estimate; its beneficence is incomparable and eternal.—*Matthew Arnold.*

5. But, to outweigh all harm, the sacred Book, In dusty sequestration wrapt too long, Assumes the accents of our native tongue;

And he who guides the plow, or wields the crook,
With understanding spirit now may look
Upon her records, listen to her song,
And sift her laws—much wondering that the
wrong,

Which Faith has suffered, Heaven could calmly
brook.

Transcendent boon! noblest that earthly king
Ever bestowed to equalize and bless
Under the weight of mortal wretchedness!
But passions spread like plagues, and thousands
wild

With bigotry shall tread the Offering
Beneath their feet, detested and defiled.

—*Wordsworth.*

6. Verse 14.

A thousand hammers keen,
With fiery force and strain,
Brought down on it in rage and hate,
Have struck this gem in vain.

Against this sea-swept rock
Ten thousand storms their will

Of foam and rage have wildly spent;
It lifts its calm face still.

It standeth and will stand,
Without or change or age,
The word of majesty and light,
The churches' heritage.

—H. Bonar.

7. Verses 19-23. No greater moral change ever passed over a nation than passed over England during the years which parted the middle of the reign of Elizabeth from the meeting of the Long Parliament. England became the people of a book, and that book was the Bible. . . . The whole temper of the nation felt the change. . . . A new conception of life, a new moral and religious impulse spread through every class.—*J. R. Green.*

8. Verses 24, 25.

Within this ample volume lies
The mystery of mysteries;
Happiest they of human race
To whom their God has given grace,
To read, to fear, to hope, to pray,
To lift the latch, to force the way;
And better had they ne'er been born
That would to doubt, or read to scorn.

—*Sir Walter Scott.*

9. Verse 27.

If thou art merry, here are airs;
If melancholy, here are prayers;
If studious, here are those things writ

Which may deserve thy ablest wit;
If hungry, here is food divine;
If thirsty, nectar, heavenly wine.
Read, then; but, first thyself prepare
To read with zeal and mark with care;
And when thou read'st what here is writ,
Let thy best practice second it:
So twice each precept read shall be—
First in the book, and next in thee.

—*Peter Heelyn.*

10. When I visited Mexico, a year since or so, I found this: that in various places congregations had been formed and held together that no living preacher had addressed; but the soldiers had left copies of the New Testament; the people had read them, they forsook their grosser sins, and they met together to talk and read and pray. . . . The same thing occurs in Syria and among the Mohammedans in Arabia. Wherever God's Word is circulated it stirs the hearts of the people, it prepares for public morals. Circulate that Word, and you find the tone of morals immediately changed. It is God speaking to man.—*Bishop Simpson.*

11. Verse 28.

"How brief this drama of our life appears!
The good die not! This heritage they leave—
The record of a life in virtue spent;
For our own loss, at parting we may grieve—
Lives such as theirs build their own monument."

Lesson Side-Lights and Illustrations

1. A Lost Book. The book of the law had been lost: how was this possible except through neglect, carelessness, stupidity, and other blameworthy and even criminal conduct on the part of its guardians? The roll, or volume, which had been hidden from view for a long while, no one can tell how long, among the rubbish of the temple, was either the Book of Deuteronomy, or a part of that book, and parts, perhaps, of the other portions of the Pentateuch. The duty of the priests and scribes was to study this part of Scripture, and to instruct the people out of it. Instead of guarding this peculiar treasure, reading it diligently, according to the divine command, and teaching the ruler and the common people its contents, they had allowed it to become mislaid, to pass into desuetude, and to be forgotten. No wonder they were alarmed when they found the book and discovered what dreadful curses were denounced therein against the nation when it should forget Jehovah, wander away into idolatry, and become faithless and wicked in spirit and life!

2. A Lost Bible. What a measureless calamity it would be were the Bible, which is our

chief treasure to-day, to be lost! Who can measure the calamity which would thus befall the world? In our own time, of course, the Scriptures are so interwoven into literature, into theological writings, and into human life, that even were it possible that all complete copies of the Old and New Testaments should at one fell blow be destroyed, it would be possible to reproduce them, and secure once more a copy of the Divine Word substantially full and complete. Human memory, here and there in the world, has enshrined thousands of the very words of the Bible. The literature of the early, mediæval and modern church—not merely the religious writings of each age, but the secular literature of the ages as well, of many kinds, embodies many of the utterances of the Word. In books of sermons, works on theology, in many tongues, inscriptions on tombs and memorial tablets, printed mottoes, and many other places the laws, the promises, the biographies, and the history contained in the Bible are written down, so that it would be an impossibility to wipe the Bible out of existence.

3. Thomas Guard, in his volume of Lectures

and Addresses "The Mental Bible," in which he hilaite the Bible interpenetrate He imagines al and language a "No Bible any however, comp lished. Ther tome and folio lyric, hymn an prose either o absolutely perfe of style, nor ele quotation, nor of or derived f such volumes, and public, dev Here are walls the old masters r niches crowned of the chisel and that canvass the tion, the Ascens pluck from that p the Moses and t forms and expres derness, and grac caught from the lowship with the haste to the bapti and instead of M chel, Messalina; Caligula. Erase the Bible." The scribes the blottin law, from governm and such document and contents whic and finishes his p scene in a cemetery to finish the worl from the tombs an fess and inscriptio mourner in every a claims the work o order to extirpate of our civilization education, of charit the virtues of the C human character— emsed, in order to r book!

4. In *Awakening* paragraphs of The gives a striking ill Scripture to search In his dream he sa with rags, standing face from his own and a great burden u saw him open the b

and Addresses, has a characteristic discourse on "The Mental Activities of the Age and the Bible," in which he fancies an attempt to annihilate the Bible, in its roots and branches, which interpenetrate all phases of our civilization. He imagines all copies of the Bible, in all forms and languages, burned to ashes, and then says: "No Bible anywhere! This is but a little thing, however, compared with that to be accomplished. Then all literature—prose, poetic, tome and folio, essay and sermon, drama and lyric, hymn and idyll—must be subjected to a process either of utter destruction, or of perfect, absolutely perfect, expurgation, so that no grace of style, nor elegance of allusion, nor aptness of quotation, nor felicity of metaphor, suggestive of or derived from the Book, shall remain in such volumes. Then visit the galleries, private and public, devoted to the exhibition of art. Here are walls frescoed with the products of the old masters and new; here are pedestals and niches crowned and crowded with the triumphs of the chisel and the sculptor. Blot out from that canvas the Last Supper, the Transfiguration, the Ascension, the Light of the World; pluck from that pedestal and from yonder niches the Moses and the David of Angelo, or such forms and expressions of majesty, purity, tenderness, and grace as their creators learned and caught from the study of the teachings, or fellowship with the heroes, of the Book. Then haste to the baptismal registries of the church, and instead of Mary, write Cleopatra; of Rachel, Messalina; of John, Nero; and of Peter, Caligula. Erase there whatever reminds one of the Bible." The eloquent preacher further describes the blotting out from the libraries of law, from governmental codes and constitutions and such documents that portion of their spirit and contents which is derived from the Book, and finishes his picture by portraying a night scene in a cemetery where the attempt is made to finish the work of destruction by erasing from the tombs and tablets the precious promises and inscriptions which have cheered the mourner in every age. And even then he rightly claims the work would be unfinished, for in order to extirpate the Bible all the fair fruits of our civilization as found in our schemes of education, of charity, of reform, and indeed all human character—all these would have to be erased, in order to make our Bible finally a lost book!

4. An Awakening Book. In the opening paragraphs of *The Pilgrim's Progress* Bunyan gives a striking illustration of the power of Scripture to search and rouse the conscience. In his dream he says: "I saw a man clothed with rags, standing in a certain place, with his face from his own house, a book in his hand, and a great burden upon his back. I looked and saw him open the book, and read therein: and

as he read, he wept and trembled, and not being able to contain, he brake out with a lamentable cry, saying, What shall I do?" A little further on Bunyan says: "Now, I saw, upon a time, when he was walking in the fields, that he was (as he was wont) reading in his book, and greatly distressed in his mind; and as he read he burst out as he had done before, What shall I do to be saved?" Later in the story, when Mr. Worldly Wiseman asks the Pilgrim how he first came by his burden, the answer comes, "By reading this book in my hand." Other instances of the kind can be found in this wonderful *Dream of Bunyan*. The same author thus tells, in his *Grace Abounding to the Chief of Sinners*, how the Bible came to be a book of comfort to him in his own experience, after years of anxiety, lamentation, remorse, and anguish of soul: "The Bible was precious to me in those days. And now methought I began to look into it with new eyes, and read as I never did before; and especially the epistles of the apostle Paul were sweet and pleasant to me, and indeed then I was never out of the Bible either by reading or by meditation, still crying out to God that I might know the truth, and the way to heaven and glory."

5. Crown Jewels Found. For a full century the emblems of Scottish sovereignty, the crown, the royal jewels, the scepter and golden mace, and other symbols of the kingdom which had existed up to 1707, when Scotland and England were united into Great Britain, were lost. No one knew what had become of them. It was supposed that some of the Court had hidden them away to keep them from being sent to London, or to guard them from the hands of the English. Their very existence became only a legend for nearly a hundred years. In the early part of the last century, when Sir Walter Scott was engaged in his search for trophies, souvenirs, traditions, reminiscences of the times of chivalry, and other mementoes of the earlier days of the Scottish people, one day in one of the palaces of Edinburgh, walled up in a secret closet, the lost jewels were found. There was joy that day all over Scotland, for the symbols of regal sway had more than a monetary value. They were intertwined with the history, the heroic figures, and the rule of the northern kingdom for three hundred years. In their presence the dead past was revived, and the ancient worthies seemed to live again, telling the story "find" how much larger and more precious are the treasures which are discovered when the Word of God is found! What blessings without number came to King Josiah and his people, and what manifold blessings will also come to us, when the law of God is found, read, prayed over, revered, enthroned in the heart, and obeyed!

The School of Practice

1. The portion of the "book of the law of the Lord given by Moses" which appears to have been read to Josiah was the latter part of the book of Deuteronomy. This week, for my own instruction, I will carefully read and consider chapters 28-34 of that book.

2. I am impressed with the promptness with which Josiah went about carrying out the requirements of the law of God when they were made known to him. This week I will particularly consider what things required of me by the Word of God I have neglected, and earnestly endeavor to do them.

The Lesson Digest and Teacher's Guide

General Preparatory Work

I. *The Lesson Material*: 2 Chron. 34. 14-28; to be studied in connection with chapters 34, 35, and 2 Kings 22.

II. *Connecting Links and Parallel Passages*: This lesson directly follows Lesson VI. 2 Kings 22 furnishes a parallel account. Josiah's later career is described in 2 Kings 23. 1-30, and 2 Chron. 34. 29 to 35. 27. Three of Josiah's sons and one grandson succeeded him on the throne, all of whom "did that which was evil in the sight of Jehovah." Jehoahaz was dethroned after three months' reign; Jehoahazim, and Zedekiah each reigned eleven years; between the last two came the grandson Jehoiachin, whose reign lasted only three months. With Zedekiah the kingdom was overthrown.

III. *A Simple Outline*. The lesson presents a pivotal scene in the history of the little kingdom of Judah. The five actors are the Priest, the Scribe, the King, the Prophetess of Jehovah, and Jehovah. Compare the LESSON ANALYSIS, page 608.

IV. *Comparative Study of the Lesson Text*. Throughout the passage read "Jehovah" instead of "the LORD." Verse 14: "the book" instead of "a book." Verse 16: "are doing" instead of "do it." Verse 17: instead of "gathered together" read "emptied out." Verse 18: "delivered" instead of "given"; "read therein" instead of "read it." Verse 20: instead of "Abdon the son of Micah," 2 Kings 22. 12 gives "Aehbor the son of Micaiah." Verse 22: instead of "that the king had appointed," "whom the king had commanded"; instead of "Tikvath," "Tokhath" (in 2 Kings 22. 14 "Tikvah"); instead of "Hasrah" 2 Kings 22. 14 gives "Harhas"; the Hebrew for "the college" is "Mishneh," translated in the Revised Version "second quarter." Compare with verse 24, 2 Chron. 36. 14-20; the curses referred to are (probably) those of Deut. 28. 15-68. The Revision begins the second message of Jehovah thus: "Thus saith Jehovah the God of Israel: as touching the words," etc.

The Junior Grade

[For pupils from nine to twelve years, inclusive. Each pupil, if possible, should be supplied with a copy of the Berean Leaf.]

Preparing the Lesson.

For Study Material for the Teacher see note on GENERAL PREPARATORY WORK, above.

Illustrative Material: An interesting contrast can be made between the time when books were so difficult to make that there was perhaps only one copy of this part of God's Word in existence, and the present time, when there is no one who cannot easily own a Bible for himself.

Getting Ready: The lesson groups itself about five persons: It will be a useful exercise for the teacher to familiarize himself with the environment of each of these persons, the background of each picture.

1. The high priest was perhaps the highest

officer in the kingdom except the king. Recall the splendor of his garments and of the ritual in which he engaged, the greatness of his office, the task of rebuilding the temple which now kept him busy, and the moral contrast between Hilkiah and unworthy high priests who had turned from Jehovah to serve idols. All this need not perhaps be presented in detail to every pupil, but it will help much to have it freshly in mind.

2. Shaphan the scribe was another man who lived in splendor with many servants. He could read and write. Nearly every little boy and girl can do that now to a degree; but at that time it was much harder to learn than now, and very few could read or write.

3. The splendors of the surroundings of the king are easily reproduced in imagination. Remember that Josiah was a young man. Other kings had turned to idols. Josiah was true to Jehovah.

4. The Prophetess. It is pleasing to think of God's Word coming to a woman who led a domestic life.

5. Jehovah. The God to whom we can talk and whose spirit we can feel in our hearts, but whom our eyes cannot see.

Teaching the Lesson
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THE LESSON
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Teaching the Lesson.

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Teaching the Lesson.

Suggestions for Developing the Outline:

THE LESSON STORY on page 71 of the Berean Intermediate Quarterly will furnish a good introduction. If the lesson is read in the class a very good method will be to ask the questions and have the answers read from the Quarterly, page 72; then to rearrange the facts under the outline.

Home Work for Pupils.

Advance Work: Urge the HOME READINGS for each day. Ask the boys and girls to study the MEANINGS MADE EASY.

- Review Work: 1. The Golden Text is a promise made to God. Have we kept it this week?
 2. What did Hilkiah find in the temple?
 3. What kind promise did God make to Josiah?
 [Let the teacher write these questions and give a copy to each pupil, expecting the answers to be brought in next Sunday.]

The Intermediate Grade.

[For pupils from thirteen to sixteen years, inclusive. Each pupil, if possible, should be supplied with a copy of the Senior Quarterly, the Intermediate Quarterly, or the Lesson Leaf.]

Preparing the Lesson.

For Study Material for the Teacher see note on GENERAL PREPARATORY WORK, above.

Illustrative Material; In any good illustrated Bible dictionary one can find pictures of books of the law, together with a picture of the embroidered covering within which the Hebrews now keep their sacred books. It is probable that this "book" was written on parchment. In Egypt books were made from the leaves of the papyrus plant, which proved so durable that many are in existence to-day.

Constructing the Lesson.

Arrangement of Lesson Facts: 1. The Finding. Describe the event. Show our privilege in having what these men found. 2. The Reading. They possessed but a part of what we now know as God's written Word. We have it all, fulfillment as well as promise; Calvary as well as Sinai. 3. The Alarm. Do we listen to God's messages attentively as Josiah did? Is there anything we should be alarmed about? 4. The Comfort. It came to Josiah by messengers from a prophetess who received it from Jehovah. We can go directly to Jehovah, who is our Father in heaven, and receive all the comforts that he speaks to souls in the words of Jesus and his apostles.

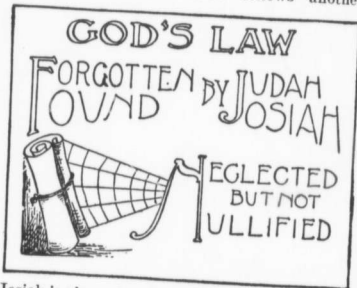
Teaching the Lesson.

Suggestions for Developing the Outline:
 1. The importance of this discovery will not be intelligible to our pupils unless a clear explanation is made of the immense difference between that period and our own. There are uncounted millions of copies of the Bible now in

circulation. If every copy were destroyed the entire Bible could easily be recovered by quotations from the literature of any great modern nation; and if all literature were destroyed God's Word exists in the memories of Christian men, is inwrought in the world's art and in daily life. But in the days of Josiah there was not only no printing, but writing was a most intricate and difficult art. It took nearly a lifetime to learn to read and write. Read Deut. 31, 10-13 and you will find that only once in seven years were the Hebrews expected to hear the law read. Compare the command of Deut. 17, 18, the narrative of 2 Chron. 17, 9, and the allusions 2 Chron. 29, 25-30; 30, 18.

2. The written Word of God had an authority similar to that which we now accord to the printed Holy Scriptures. The ministers direct us from their words back to the Bible, and so Jeremiah and Zephaniah, who were both alive at this time, and Huldah, directed people to the written Word of God. There are reasons for believing that Deut. 28 was the passage read by Shaphan.

3. One impressive scene follows another.



Josiah is alarmed to hear the judgments declared in this book. Huldah's words confirm the awful doom. A national reform follows. The people at large are induced to listen to the Word of God, and they make solemn covenant to obey it. Idolatry is extirpated so far as the government could do that holy work. See 2 Kings 23, 15-20. And a great passover (see 2 Chron. 35) is kept in full accordance with the Mosaic directions.

IV. It is cheering to note God's tenderness and mercy even in this hour of judgment. The man who *tries* is always blessed by God.

Place on the pads the following sentences:

- WE HAVE
- WE CAN READ
- WE SHOULD PRIZE
- WE MUST NOT FORGET
- WE WILL OBEY

GOD'S WORD

Write down and preserve for our Quarterly Review:

WE SHOULD NOT FORGET GOD'S WORD

The Senior Grade

[For pupils above the age of seventeen. Each pupil, if possible, should be supplied with a copy of the Senior Quarterly.]

I. The Written Word of the Lord (verses 14-20).

God's truth was revealed to the world gradually, as men were able to receive it; revealed at first to chosen prophets by messages, visions, and dreams. To the common people it was partially unfolded in a ritual full of symbolic teachings. Gradually, as the art of writing became known, God's Word was written; and it is the

written law of the Lord which comes to our attention in the first part of this lesson passage. These verses show to us the function of "the Law."

II. The Spoken Word of the Lord (verses 21-28).

But the written word of God required explanation to the people whose thinking had been molded in idolatrous times, and the need of explanatory and hortatory prophecy was not complete until the Son of God came to earth. These verses show the function of "the Prophets."

The Responsive Review

1. Who found a book of the law in the Lord's house? *Hilkiah, the high priest.* 2. What was he doing when he found it? *Oversceing the restoration of the temple.* 3. To whom did he give it? *To Shaphan the scribe.* 4. What did King Josiah do when he heard the words of the Lord? *He rent his clothes.* 5. To whom did they send for more light? *To Huldah the propheteess.* 6. What did God say about the people? *My wrath shall be poured out and shall not be quenched.* 7. What did God say about the king? *Because his heart was tender his eyes shall not see all the evil.* 8. What is the GOLDEN TEXT? *"I will not forget thy word."*

The Church Catechism.

50. What are our duties to society at large? Our duties to society at large are truth, honour, justice and kindness to all men; equity, fidelity, honesty, and industry in business; help to the needy; and respect for age and authority.

Ephesians 4, 25.
Philippians 4, 8, 9.
1 Thessalonians 4, 11, 12.

LESSON VIII. Jehoiakim Burns the Word of God

[Aug. 20

GOLDEN TEXT. Amend your ways and your doings, and obey the voice of the Lord your God. Jer. 26, 13.

AUTHORIZED VERSION

REVISED VERSION.*

[Study the chapter. Read Jer. 26]

Jer. 36, 21-32 [Commit to memory verses 22-24]

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

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

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

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

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

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

21 So the king sent Jehudi to fetch the roll; and he took it out of the chamber of Elishama the scribe. And Jehudi read it in the ears of the king, and in the ears of all the princes that stood beside the king. 22 Now the king was sitting in the winterhouse in the ninth month; and there was a fire in the brazier burning before him. 23 And it came to pass, when Jehudi had read three or four leaves, that the king cut it with the penknife, and cast it into the fire that was in the brazier, until all the roll was consumed in the fire that was in the brazier. 24 And they were not afraid, nor rent their garments, neither the king, nor any of his servants that heard all these words. 25 Moreover 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 And the king commanded Jerahmeel the king's son, and Seraiiah the son of Azriel, and Shelemiah the son of Aduel, to take Baruch the scribe and Jeremiah the prophet; but Jehovah hid them.

*The Revised Version, copyright 1901, by Thomas Nelson & Sons.

27 Then the v mi'ah, after that and the words mouth of Jer-e-

28 Take thee in it all the fo first roll, which hath burned.

29 And thou a of Ju'dah, Thus burned this roll, s therein, saying, certainly come an cause to cease fro

30 Therefore th a-kin king of Ju sit upon the thro body shall be cast and in the night to

31 And I will p his servants for the upon them, and up sa-lem, and upon e-evil that I have pr they hardened not.

32 Then took Je gave it to Ba'ruch ri'ah; who wrote t Jer-e-mi'ah all the Je-hoi'a-kin king of fire: and there were many like words.

Time.—B. C. 604. Temple courts, the and the king's palace

Home Furnished by the In

Ass M. Jehoiakim made l

36. 8.

New Canadian Hymnal, Yield not to Fear, For yield Each victo

1. The Written Word (v. 21-26).—Who was he sent to fetch the roll at the time? Who was the scribe? Who was the king at that time? How long was it? How long did it take to burn the roll? What was the king's name? What were any protests? What was the result?

2. The Word of the

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

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

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

30 Therefore thus saith the LORD of Je-hoi'a-kim 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 them, and upon the inhabitants of Je-ru-sa-lem, and upon the men of Ju'dah, all the evil that I have pronounced against them; but they hearkened not.

32 Then took Jer-e-mi'ah another roll, and gave it to Ba'ru'ch the scribe, the son of Ne-fer-mi'ah all the words of the book which Je-hoi'a-kim king of Ju'dah had burned in the fire: and there were added besides unto them many like words.

Time.—B. C. 604. **Place.**—Jerusalem: the temple courts, the princes' council chamber, and the king's palace.

Home Readings

Furnished by the International Bible Reading Association]

M. Jehoiakim made king. 2 Chron. 35. 25 to 36. 8.

New Canadian Hymnal, No. 64.

Yield not to temptation,
For yielding is sin,
Each victory will help us

New Canadian Hymnal, No. 276.

Saviour, while my heart is tender,
I would yield that heart to thee;
All my powers to thee surrender

Questions for Senior Scholars

1. *The Written Word of the Lord Destroyed* (v. 21-26).—Who was Jehoiakim? To whom did he send to fetch the roll? Where was the roll at the time? Who was Jehudi? Who was Shishana? Who read the roll to the king? Who was the king at the time? What time of year was it? How much of the roll did he read to the king? How did the roll destroy the king? What effect had this act upon the king and those around him? Were there any protests? What command did the king then give?

2. *The Word of the Lord Rewritten, with*

27 Then the word of Jehovah came to Jeremiah, after that the king had burned 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 burned. 29 And concerning Jehoiakim king of Judah thou shalt say, Thus saith Jehovah: Thou hast burned 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 Jehovah concerning 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 them, and 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 burned in the fire; and there were added besides unto them many like words.

Tu. God's message. Jer. 36. 1-10.

W. Effects of the message. Jer. 36. 11-19.

Th. Jehoiakim Burns the Word of God. Jer. 36. 20-32.

F. Rejecting God's Word. Jer. 11. 1-11.

S. Despising the Word. Isa. 30. 8-17.

S. Refusing to receive. Acts 13. 38-48.

New Canadian Hymnal, No. 203.

Come to the Saviour, make no delay;
Here in his word he's shown us the way;
Here in our midst he's standing to-day,

Additions (v. 27-32).—To whom did another message come? Who wrote the roll the second time? What message was sent to Jehoiakim by Jeremiah? How fully did Jeremiah obey that of Josiah? How did Jehoiakim's reign differ from that of Josiah? How was it possible for a nation to be so changeable? Did rulers in those days have more or less authority over the people than they do now? What has been the effect of the world's progress on the faith and authority of God's Word among men? Are faith and obedience to Bible teachings increasing or diminishing?

Questions for Intermediate Scholars

1. *The Burning of the Roll* (v. 21-26).—What was Jehudi sent to bring to the king? Who had written it? What message was it? What did this message refer to? What did the king do with it? What was the message which made Jehoiakim so angry? What effect ought it to have had upon him?

2. *Another Roll* (v. 27-32).—What did God

command Jeremiah to do? What was he to write on this new roll? What had the king said when he burned the first roll? Was it likely that Jehoiakim could fight successfully against the king of Babylon? Whose subject was he at this time? What awful prophecy did this second message contain about the death of Jehoiakim?

Questions for Younger Scholars

Who was now king? What was this king? *The bad son of a good father.* What prophet was sent to warn the people? Who wrote down the words of Jeremiah? *Baruch, the scribe.* On what were they written? *On a roll.* Who read it one day to the people? How did the princes feel about it? Whom did they tell?

What did the king do? Where was he sitting? Who read it aloud to the king and the princes? What did he do with the roll? What did the king show by this act? *That he did not care to hear what the Lord had to say to him.* What did the Lord give to Jeremiah? What were some of the words?

The Lesson Analysis

I. *Introductory: Jehovah Commanded that His Prophecies concerning Judah be Written on a Roll and Publicly Read* (Jer. 36, 1-20).

(a) Jehoiakim king of Judah; Jerusalem threatened by Chaldean invaders; a solemn fast proclaimed; the ruin of the nation and the destruction of Jerusalem foretold by Jehovah. (b) Jehovah directed Jeremiah to write on a roll all his prophecies against Judah. (c) Jeremiah dictated these prophecies to Baruch the scribe. (d) Jeremiah, being himself "shut up," directed Baruch the scribe to read from the roll in the crowded temple courts on "fasting day." (e) Michaiah, hearing the prophecies read by Baruch, hastened to the assembled princes to inform them. (f) The princes ordered Baruch to read the prophecies to them. (g) The princes hid Jeremiah and Baruch, stored the roll of prophecies in a scribe's room, and reported to the king.

II. *The Roll of Prophecies Destroyed by King Jehoiakim* (verses 21-26).

(a) King Jehoiakim ordered Jehudi to fetch the roll to the palace and read it. (b) The king sat in "the winter house," with a fire on a brazier before him. (c) When three or four columns had been read King Jehoiakim cut the roll into strips and cast it into the fire and it was burned up. (d) The princes present were

more afraid of the king than of God, and did not protest or show indignation. (e) Three of the princes, however, had already begged the king not to destroy the roll. (f) The king ordered the immediate arrest of Jeremiah and Baruch. (g) But Jehovah hid them.

III. *The Roll of Prophecies Rewritten with Additions* (verses 27-32).

(a) Jehovah commanded Jeremiah and Baruch to reproduce the roll, Jeremiah dictating and Baruch writing. (b) Jehovah commanded Jeremiah to announce to Jehoiakim that as descendant of his should inherit the throne, and that he himself should die in infamy, and fall of burial in the royal sepulcher. (c) Jehovah repeated with emphasis the threats he had pronounced upon Jerusalem. (d) Jeremiah and Baruch did as Jehovah commanded them. (e) The new roll contained additional matter.

IV. *Supplementary: The Prophecies of the Roll Fulfilled.*

(a) The doom pronounced upon Jehoiakim was fulfilled. (b) An attempt to place his son on the throne failed, and, according to the prophecy of the roll, he "had none to sit upon the throne of David." (c) According to the prophecy of the roll Jerusalem was destroyed, and the people of Judah were taken into exile

The Lesson Word Studies

NOTE.—These Word Studies are based on the text of the Revised Version.

Jehoiakim.—King Josiah had, as we learned in a former lesson, been killed in battle at Megiddo, B.C. 609. He was succeeded on the throne by his second son, Jehoahaz, who, however, was almost immediately (after three months) deposed by Necho, king of Egypt, the victor of Megiddo, and carried by him into Egypt. Necho thereupon placed the older brother and first son of Josiah, Eliakim, on the throne, changing his name to Jehoiakim, this change in name being a sign of vassalage. The religious and moral

conditions of Judah any previous period, were the reproach at Carmelish, on the end. Not long after Jehoiakim submitted to the king of Babylon, whereupon he rebelled, whereupon the death of Jehoiakim was thrown before the king by the mouth of the prophet: "The night to the frost" (2)

Verse 21. *Jehovah*—The Hebrew name of God, strictly a proper name, of Ethiopian descent, also Ethiopian.

To fetch the roll—The law from which Baruch the princes (comp. concerning which text (comp. verse 20).

22. In the winter month—The Hebrew month of April; therefore be our December. referred to may have lower and more splendid palace, the upper apartment known as the summer more open and cooling. king it is quite probable residences for summer residence being in a residence somewhere speech, however, the house were called since the upper apartments per house. In the occupied the former most of the time was

There was a fire—original, as the Italian Brazier—A fire place in the center of the room was burned. There were chimneys in an Or

23. Leaves—Literally the parallel writing on the scroll. as we have to-day were

Penknife—Literally

24. Not afraid—At the first reading of to pass when they had they turned in fear (verse 16). The king reassured them. They were wavering in their sympathy the king in destroying marked contrast with Josiah, when the new

conditions of Judah during the reign of Jehoiakim seem to have been more helpless and degraded than at any previous period, and of the nation itself Jehoiakim, the vacillating, cruel, covetous, and godless monarch, was the representative man. In the fourth year of Jehoiakim's reign the Egyptian army was defeated at Carchemish, on the Euphrates, by Nebuchadnezzar, and the supremacy of Egypt in Syria came to an end. Not long after this Nebuchadnezzar invaded Palestine and appeared before Jerusalem. To him Jehoiakim submitted, but after three years, incited and encouraged by the Egyptians, he again rebelled, whereupon Nebuchadnezzar once more entered Palestine and took Jerusalem. Concerning the death of Jehoiakim Josephus reports that he was slain by Nebuchadnezzar, who commanded that his body be thrown before the walls without burial, thus fulfilling literally the judgment pronounced against the king by the mouth of Jeremiah, "And his dead body shall be cast out in the day to the heat, and in the night to the frost" (verse 30).

Verse 21. Jehudi—In verse 14 he is mentioned as a descendant of Cushi, which, while strictly a proper name, seems still to point to Ethiopian descent, since the word Cushi means also Ethiopian.

To fetch the roll—That is, the roll of the law from which Baruch the scribe had read to the princes (comp. verses 12 and 13), and concerning which they had spoken to the king (comp. verse 20).

22. In the winter house in the ninth month—The Hebrew year began with our month of April; the ninth month would therefore be our December. The winter house referred to may have been simply the inner or lower and more sheltered apartments of the palace, the upper and outer apartments being known as the summer house, since they were more open and cooler. Still, in the case of the king it is quite probable that he had separate residences for summer and winter, the winter residence being in the city and the summer residence somewhere outside. In common speech, however, the lower apartments of every house were called simply *el beit*, the house, and the upper apartments *alliyah*, which is the summer house. In the winter months the family occupied the former and in the summer months most of the time was spent in the latter.

There was a fire—Words omitted in the original, as the italics indicate.

Brazier—A fire pan placed in a depression in the center of the room in which charcoal was burned. There were no fireplaces, stoves, or chimneys in an Oriental house.

23. Leaves—Literally, folding doors, referring to the parallel perpendicular columns of writing on the scroll. Books with leaves such as we have to-day were unknown.

Penknife—Literally, scribe's knife.

24. Not afraid—The princes had trembled at the first reading of the law. "Now it came to pass when they had heard all the words they turned in fear one toward another" (verse 16). The king's audacity and boldness reassured them. They seem to have been very wavering in their sympathy. The action of the king in destroying the book of the law is in marked contrast with the conduct of his father, Josiah, when the newly found book of the law

was read before him (comp. 2 Kings 22. 11-13). Josiah on that occasion was sorrowful and dismayed, rent his garments and sent at once to inquire of Jehovah concerning his will and obtaining thereby God's mercy and favor.

All these words—That is, the words of Jeremiah's prophecy.

26. The king's son—The son of Hammelech, the expression in the original being capable of both renderings.

Jeremiah the prophet—Jeremiah was born of priestly family in the priestly city of Anathoth, in the territory of Benjamin (comp. Jer. 1. 1). The city is mentioned also in Josh. 21. 18 and 1 Kings 2. 26. He therefore enjoyed the best possible training in his youth for the office which he was called on in early manhood to fill. His call came in the thirteenth year of King Josiah's reign, and his public activity extended from that time till some time after the final fall of Jerusalem, covering in all a period of more than forty years. Foreseeing the Babylonian captivity, he urged the people to yield to it as a decree of God. When the final struggle was over he was permitted to choose between going to Babylon with other captives or remaining at home with a small remnant of his people. He chose the latter; but when, after two months, a rebellion arose and the men of war fled to Egypt Jeremiah, against his wish, was taken with them. Tradition says that he died at the hands of his own people. His message to his people being necessarily the foretelling of an impending doom, he was never popular with the ruling classes and was little esteemed while he lived, but later generations and ages learned to appreciate his character and regard him as one of the very greatest of the Hebrew prophets.

Jehovah hid them—Their search had been a thorough one, and the fact that the prophet and his scribe were not found seemed providential.

27. At the month of Jeremiah—As Jeremiah dictated.

29. The king of Babylon shall certainly come and destroy this land—It is probable that the king of Babylon had already once appeared before Jerusalem, and his departure, without having destroyed the city, had

lessened the fear of the king and his advisers. It is the greater disaster which was soon to come upon the city which the prophet here threatens. The utter destruction of the city did not, however, occur until during Zedekiah's reign, 586 B. C., Zedekiah thus being the last of the kings of Judah.

30. He shall have none to sit upon the throne of David—His son Jehoiachin was indeed placed upon the throne, but Nebuchadnezzar immediately besieged the city and after

three months carried him away captive to Babylon.

32. There were added besides unto them many like words—The second roll, therefore, the contents of which are still preserved for us in the early chapters of the present canonical book of Jeremiah, was even fuller than that which had been read to the people and before the king. All similar efforts to destroy God's Word have inevitably ended in contributing to its larger circulation.

The Lesson Exposition

"WHAT'S IN A NAME?"

If his name had determined his destiny, Jehoiakim would have been a fortunate king, for the name meant "Jehovah-established." But, so far from being God-established, Jehoiakim was God-rejected and overthrown. In the first place he was not made king at all by the will of God, but by the will of the king of Egypt, who had taken captive Jehoahaz, Jehoiakim's younger brother, whom the people had made king of Judah on the death of Josiah. And his very name was given him by the Egyptian monarch, though it was the equivalent in meaning to his original name, which was Eliakim. Then in the next place he was utterly disloyal and disobedient to Jehovah, forsaking the ways of his good father Josiah, and returning to the idolatries of his grandfather Amon. And in general he was unstable and vacillating in his political policy. And yet that name was a promise and a prophecy of what he might have been if he had been true to God.

THE POSITION AND WORK OF A PROPHET

In general it may be said that the prophets were men through whom God made known his will to the rulers and the people of the nation. They were in a high sense political preachers; that is, men who discussed all public matters in the light of the revealed will of God. They did not represent the priesthood. They had no official connection with the services of the temple. They were lay preachers, personally and directly called to their work by God himself. They were equally independent of the civil rulers. They were not in the employ of kings or princes. False prophets there came to be, indeed, who were the servile mouthpieces of their political masters; but God's true prophets spoke fearlessly in the presence of kings and all rulers. More frequently than otherwise they were the reprovers rather than the flatterers of kings. In the case of Jeremiah, as shown in the lesson, he was in deadly opposition to the king and the court. He was the open advocate of a national policy to which the king and his counselors were hostile. He stood for alliance with the king of Babylon, while the rulers fa-

vored connections with Egypt. The Jewish prophet is the Bible's standing rejection of the view that a religious teacher should say nothing about politics. But we must keep in mind that the politics of the prophets was of the larger sort, concerned only with its moral elements.

THE COURAGE OF THE PROPHET

The position in which Jeremiah was placed was exceedingly trying, and the course he pursued revealed the highest kind of courage. We must remember that eighteen years of his prophetic ministry had been during the friendly reign of the good King Josiah. During those years he had enjoyed the royal friendship and protection. But after the death of Josiah the policy of the government changed and Jeremiah represented the opposition. Not only was he opposed to the kings and princes of the succeeding reigns in their attitude toward idolatry, but also in their international policy. The court was determined to break with Babylon and bind themselves to Egypt, the chief enemy of Babylon. This policy Jeremiah denounced, and proclaimed utter ruin to the nation if it were persisted in. He stood alone. His life was always in the hands of his enemies. Every effort was made to induce him to change his words. They would have rewarded him even for silence. But he would speak as God gave him his word, though to speak seemed to insure death. They cast him in loathsome dungeons, and yet when brought up again he spoke the same unwavering message of warning to the king of coming disaster. It was courage of the loftiest sort. In comparison with which much of the courage of the battlefield is insignificant. Human character could scarcely be put to a severer test than was Jeremiah's.

AT CROSS-PURPOSE WITH GOD

We are given to see a king and his advisers working at cross-purposes with God. The two council chambers represent a striking contrast. On one side was King Jehoiachin with his princes, working together for the restoration and support of idolatry through-

the land, and alliance with Egypt. The other side was the invisible ally of God, the arm of the invisible ally of God, the chamber, dictating who was writing the roll. With the forces. They were popular supporting the great fact were with them. king and the pri Other kings and to take that big kings and prince ently failed in li been but one re poses with God.

A FOOT
Baruch, the so the prophecies of the writing, during the temple and of the people. The new ears of the prince rch to read the private gathering them they warned miah should hide arranged to have prophecies brought king's luxurious palace, with a fir and with the pri commenced. They have caused the ki solemn foretellings should fall upon their disobedience, enically and cont

To us, O prophets, and by the Holy O testified of h placing it in c hearing. Bu our privileges cast it into t through disob thou our eye incline our hea

the land, and for holding the nation to an alliance with Egypt. On their side were all the visible forces. They had the nobility, the wealth, the army, the people, and a seemingly invincible ally in the Egyptian king. On the other hand was a lone prophet in an obscure chamber, dictating his prophecies to a scribe, who was writing them down on a parchment roll. With them were none of the visible forces. They were without wealth, without popular support, no army, no defenses. But the great fact was that the invisible forces were with them. They represented God. The king and the princes failed to appreciate that. Other kings and princes before them had failed to take that big fact into account, and several kings and princes in our own day have apparently failed in like manner. There has never been but one result of working at cross-purposes with God.

A FOOL AND HIS KNIFE

Baruch, the scribe, who had written down the prophecies of Jeremiah, about a year after the writing, during a special gathering of the people at Jerusalem, stood in one of the gates of the temple and read the prophecies to the people. The news of the reading reached the ears of the princes, and they summoned Baruch to read the prophecies to them in a private gathering; and when they had heard them they warned Baruch that he and Jeremiah should hide themselves; and then they arranged to have the roll containing the prophecies brought to the king. And in the king's luxurious reception room in the winter palace, with a fire blazing upon the hearth, and with the princes listening, the reading commenced. They were such words as should have caused the king to tremble, for they were solemn foretellings of the wrath of God which should fall upon the king and the nation for their disobedience. But the king listened cynically and contemptuously, and as section

after section of the parchment was read he cut them off and cast them into the fire. What cared he for the wild words of a prophet of the discarded Jehovah! The prophet had caused his threatenings to be written down—well, the king would show his courtiers his contempt for the predicted punishments by cutting the parchment to pieces and burning them as fast as the words were read! How easily he was disposing of the whole matter! But it was the case of a fool and his knife. God was not abolished by the burning of a little parchment. Other men since failed to get rid of God by even burning his prophets themselves, much less their written words. Jeremiah, learning what the king had done, promptly had his prophecies rewritten, and to them God added the special doom of the king, one that soon overtook him.

MORAL BLINDNESS

King Jehoiakim and his counselors were morally blind. They did not want to know God, and they had lost the power of recognizing his message when they heard it. They did not know the difference between a true and a false prophet. They had become essentially atheists, and were proceeding as if there were no God. What the prophet said did not concern them except as it might have influence with the people. They had cast the notion of providence out of their theory of life. They took counsel merely of worldly wisdom. But their moral blindness worked obscurity in their mental vision as well. Being blind to God they became blind also to the true conditions of the political situation. Atheism is very certain, when it comes into control, to produce bad politics. A government that will rule God out will be certain to pursue a policy that will result in ruin. There was no help for such a man as Jehoiakim. The angel of judgment stood across his path, but he saw him not. And there are men like him still, who are blind to truth and constantly err in judgment because of their moral blindness.

THE LESSON PRAYER

To us, O Lord, thou hast spoken not only through Moses and the prophets, and all the holy men who wrote of old as they were moved by the Holy Ghost, but through thy Son and through his apostles who testified of him. Thou hast caused thy Word to be multiplied for us, placing it in our hands, causing it constantly to be proclaimed in our hearing. But for this we tremble, for our judgment will be severe as our privileges are great. We have not cut thy Word to pieces and cast it into the fire; but we fear that we have often dishonored it through disobedience, and by stopping our ears to its warnings. Open thou our eyes that we may see wondrous things out of thy law, and incline our hearts to keep thy statutes. Amen.

The Lesson Coin Thoughts

I

Men may burn books and parchments, but they cannot burn truth and principles.

Jehoiakim forgot that God, if he would, could make books faster than men could burn them.

Man may burn matter, but he cannot burn mind.

You cannot destroy the Word of God until you destroy the God of the Word.

Fire may consume the creature, but it can never consume the Creator.

With a breath God can extinguish every fire man kindles.

Flames are far more feeble than *facts*.

II

It is only the *invisible* that is *indestructible*. Man's work may be destroyed, but not God's Word.

Music would sing in the soul though all musical instruments were destroyed.

Though every picture were destroyed the spirit of the painter would still see beauty.

You may burn the flower, but you cannot burn the fragrance that is left.

The influence of Paul is as real to-day as when men looked him in the face and shook his hand.

The visible Bible of truth is temporary; the invisible truth of the Bible is eternal.

The letter of the Bible may be consumed, but not the life.

The Bible is indestructible because its Author is.

III

The Bible is too complete to be consumed by any fire that man can kindle.

There are shadows in the Bible as well as in life, but they are shot through and through with the light of the unsetting Sun.

God's Book is so perfect as to picture man's imperfections.

God's Book is so holy as to picture man's unholy heart.

The Bible paints the full-length portrait of the soul.

The jeweled finger of truth points out the spots on the soul.

He is no musician whose ear does not detect the discord.

He is no architect whose eye does not discover disproportions.

The Lesson Heart Talk

BY MRS. J. H. KNOWLES

Jehoiakim began to reign when he was nine years older than Josiah was when he set his heart to seek the Lord. Jehoiakim set his heart to seek himself. He was thoroughly selfish. He

Your true artist paints the wart on the face of beauty.

The warnings of Sinai are as divine as the yearnings of Calvary.

God's *maledictions* are as revelatory of mercy as his *benedictions*.

IV

Even a spider will spin another web if you destroy the one it wove.

Destroy one nest and the bird will build another.

That is hardly worth doing once which is not worth repeating.

God has given us only one Bible, but in that, all other good books in germ.

In the Bible we get glimpses of God to-day, but it will take all eternity to wholly see him.

The more I am the more the Bible will be to me.

Many a star I did not see before comes to view when I look through the telescope.

V

A man may quote the letter of the Bible in such a spirit as to crush the life.

It is possible for your eyes to see the *text* of the truth and not to see the *truth* of the text.

It is not your *teaching* about the Bible that is so important, but the *Bible's teaching* about you.

The *Eisegete* is the man who reads his ideas into the Bible; the *Exegete* is the man who reads the Bible's ideas into him.

There is more Bible *scanning* than there is Bible *study*.

Searching the Scriptures must precede the searching revival.

VI

To the vital mind the Bible is a vital book. Even in a garden of roses a dead man would breathe no fragrance and behold no beauty.

Matchless melody would have no charms for a dead man's ears.

Nothing is beautiful to blind eyes, nothing is sweet to the paralyzed tongue.

The ball does not rebound from empty space; it is only when it strikes something that it comes back.

A seed must not be blamed for not growing on the naked rock, it was made for the soil.

The Bible is a mine of diamonds; you may have them, if you will dig deep enough.

himself an eleg his ease accord built, or who s did not care. A everywhere. T acquaintances t all: "Woe unto unrighteousne that useth his n and giveth him build me a wide and cutteth him with cedar, and thou reign, bec cedar? Did not do justice and j with him? He j needy; then it w to know me? sa and thine eyes ar to shed innocent violence. Theret cerning Jehoiaki Judah: They sha Ah my brother! Word of God r mourned and sho died, Jehoiakim, and destroy it, he ass."

It was early i with approaching prophecy of comi this young fellow winter chamber, upon the hearth? sheltered poor; I tion; he was com Jehudi enters w conversing, bring ten at the proph three or four lea from his hand, cut knife at his girdle burn to ashes. I powerful, piercing joints and marrow and intents of the could not endure foretold retributio would not believe Foolish youth! his

1.
Truth, crushed
The eternal ye
But Error, woun
And dies amon

2. Verse 23.

wished no man and no book to interfere with his own pursuits. His country was in dire distress; his brother was an exile in Egypt; and yet his whole thought was upon building for

himself an elegant palace where he could take his ease according to his taste. How it was built, or who suffered in the building of it, he did not care. A selfish soul is the same always, everywhere. There are Jehoiakims among our acquaintances to-day. Jeremiah says of them all: "Woe unto him that buildeth his house by unrighteousness, and his chambers by wrong; that useth his neighbor's service without wages, and giveth him not his hire; that saith, I will build me a wide house and spacious chambers, and cutteth him out windows; and it is ceiled with cedar, and painted with vermilion. Shalt thou reign, because thou closest thyself with cedar? Did not thy father eat and drink, and do justice and judgment, and then it was well with him? He judged the cause of the poor and needy; then it was well with him. Was not this to know me? saith the Lord. But thine heart and thine eyes are but for thy covetousness, and to shed innocent blood, and for oppression and violence. Therefore thus saith the Lord concerning Jehoiakim the son of Josiah king of Judah: They shall not lament for him, saying, Ah my brother!" For Josiah, who read the Word of God to obey it, all the kingdom mourned and showed him every honor when he died. Jehoiakim, who read the Word to despise and destroy it, had, it is said, "the burial of an ass."

It was early autumn. The day was chilly with approaching frost. The wind sighed a prophecy of coming disaster. But what cared this young fellow faring sumptuously in his winter chamber, seated before the fire glowing upon the hearth? Winds might blow on the unsheltered poor; Babylon might blight the nation; he was comfortable and that was enough. Jehudi enters where the king and princes are conversing, bringing the scroll Baruch has written at the prophet's dictation. He reads only three or four leaves, when the king seizes it from his hand, cuts it in pieces with the scribe's knife at his girdle, and throws it in the fire to burn to ashes. It is God's message, quick and powerful, piercing even to the dividing of the joints and marrow, a discernment of the thoughts and intents of the heart. No wonder Jehoiakim could not endure it. It disturbed his ease; it foretold retribution; he would not listen, he would not believe it as a message from Jehovah. Foolish youth! his cutting and burning were of

no consequence except to himself. The Word of the Lord abideth forever, whatever men think or do. The roll was rewritten with many added words from God, and every word concerning the king and his nation was fulfilled to the letter.

This is not an old-time story so out of date that we read it only as a tale that is told. It is repeated day after day. The living Word pierces to the thoughts and intents of the heart, so that selfish, ease-loving men and women do not love to read it. They cut it out here and there; they say, "It does not mean just that," or they throw it away with indifference or resentment. But not one jot or tittle shall pass until all is fulfilled. Is it not wiser to study it with an obedient heart to know our duty and God's will for us, rather than to find by and by that we have taken the wrong road because we have not had with us the lamp for our feet and the light on our path? The things we do not understand we may wisely and patiently wait to know as the Spirit opens them to our minds. Some things that are written we shall know only "in part" until we read them in the perfect light of heaven. But even these mysteries when believed in simple faith bring joy to the heart. Little children accept with complaisant assurance many sayings of father or mother which they do not comprehend or understand. It is sweet to read the Bible with the open heart of a child, and blessed too to study it with the open mind of a devout scholar. As one has said: "The Old Testament Scriptures present examples of faith and conduct, of character and principle, in varied circumstances of life which we may adopt as our models and strive to emulate. They lift us into an atmosphere of religious thought and feeling which is the highest man has ever reached except in the New Testament. All these great themes are set forth with a classic beauty and felicity of diction and with a choice variety of literary form which are no unimportant factors in the secret of their power over mankind." It is given by inspiration of God for doctrine, reproof, correction, and instruction in righteousness, and its promises shine like stars in the night. Read it, believe it, love it. "When thou goest it shall lead thee; when thou sleepest it shall keep thee; and when thou awakest it shall talk with thee; for the commandment is a lamp and the law is light."

The Lesson in Literature and Art

1.

Truth, crushed to earth, shall rise again;
The eternal years of God are hers;
But Error, wounded, writhes in pain,
And dies among his worshippers.

—Bryant.

2. Verse 23. If our faith is not a ruin,

though a majestic one, or if the church of Christ does not stand in the world like the decaying and deserted temple of a worn-out superstition, it is not because the Word of God has not been doubted, denied, attacked, and vilified. It has often been reviled; but it has never been refuted. Its foundations have been examined by

the most searching eyes. In Hume, and Gibbon, and Voltaire, and La Place, to pass such coarse and vulgar assailants as Tom Paine and Carlyle, with their few living followers, the Bible has had to sustain the assaults of the greatest talent, the sharpest wit, and the acutest intellects. . . . With few exceptions the writings of infidels have sunk into entire oblivion. Their names and those of their authors are alike forgotten. . . . While the works of once famous skeptics are left to rot on bookshelves, where the moth devours their memory, and the spider wraps them in her web, every year sees the Bible translated into some new tongue, acquire a greater influence, and receive a wider circulation.—*Guthrie*.

3. Verses 21-26. How wretched a spectacle is a garden into which cloven-footed beasts have entered! That which yesterday was fragrant, and shone all over with crowded beauty, is today rooted, despoiled, trampled, and utterly devoured; and all over the ground you will find but the rejected cuds of flowers and leaves and forms that have been champed for their juices and then rejected. Such to me is the Bible, when the pragmatic prophecy-monger and the swinish utilitarian have toothed its fruits and crunched its blossoms.—*Beecher*.

4. Rest thee well assured, O scorner! that thy laughs cannot alter truth, thy jests cannot avert thine inevitable doom. Though in thy hardihood thou shouldst make a league with death, and sign a covenant with hell, yet swift justice shall overtake thee, and strong vengeance strike thee low. In vain dost thou jeer and mock, for eternal verities are mightier than thy sophistries; nor can thy smart sayings alter the divine truth of a single word of this volume of Revelation.—*Spurgeon*.

5. Verse 26. "But the Lord hid them."

All is of God! If he but wave his hand, The mists collect the rain falls thick and loud, Till, with a smile of light on sea and land,

Lo! he looks back from the departing cloud, Angels of life and death alike are his;

Without his leave they pass no threshold o'er; Who, then, would wish or dare, believing this, Against his messengers to shut the door.

—*Lowell*.

Lesson Side-Lights and Illustrations

1. Silencing an Alarmist. For some days before the Battle of Shiloh, in the civil war, the Confederate army, which had been gathering only twenty miles away at Corinth, began to advance against the position occupied at Pittsburg Landing, Tennessee, by the Army of the Tennessee, under General Grant. The latter, and indeed the generals under him, including Sherman, did not dream of danger, made no

6. Verse 31. There is a story which tells of a bell which was suspended on a rock of the ocean dangerous to navigation. The waves of the ocean, beating upon it, caused it to give a noise of warning to keep off the approaching mariner. It is said that at one time some pirates destroyed the bell to prevent the warning. Not long after these very pirates struck upon this rock, and were lost. How many are there who take pains to hush or remove the voice of warning coming forth from the point of danger, who, as soon as the warning closes, founder upon the rock of temptation, and are lost forever!—*Dr. McCosh*.

7. Eternal punishment is not simply a voluntary infliction; it is the consolidation and perpetuation of evil character, projecting itself into the eternal world, and reaping its own self-prepared results and consequences.—*Dr. R. S. Storrs*.

8. Verse 32.

Though scoffers ask, where is your gain?
And mocking say your work is vain,
Such scoffers die, and are forgot—
Work done for God, it dieth not.

Press on! press on! nor doubt, nor fear;
From age to age this voice shall cheer,
Whate'er may die, and be forgot—
Work done for God, it dieth not.

—*Thomas Knox*.

9. I am never afraid that the Bible will be laid aside. I am never afraid of its being superseded. I feel a certainty that it belongs to God, that it is indispensable to man, and that, however much it may be neglected or run against, it will take care of itself, and maintain its rightful place.—*Beecher*.

10. No truth can perish—no truth can pass away. The flame is undying, though generations disappear. Wherever moral truth has started into being, humanity claims and guards the bequest. Each generation gathers together the imperishable children of the past, and increases them by the new sons of the light, alike radiant and immortal.—*Bancroft*.

preparations for a battle, and took no precautions against a surprise. A certain colonel, however, became alarmed, two or three days before the battle began, when he found Confederates in his front, and he attacked them, and had a sharp skirmish with them. He discovered that the soldiers he encountered were not mere cavalry scouts, but that they also included infantry and artillery, and that they were apparently

gathering in the facts to known his co that the ene attack on the him? Was h redoubt his along his pic ly confident mand that the ist, arraigned front, and ad on a "general he narrowly e alarmist—a p the advance of ful Sunday mo he was right, had been der against an att

2. Other Su
is on duty at a get a freight tr to allow a pas stopping. The Jehoiakim, appl lead to his dis alarming the cr announcement o a picket guard o wearing the un against him, an sounds the alar prison for distu Or, a watchman water in the boi the engineer, and vent an explosio place, on the g workmen! An c conditions, and u calls for watchf withstand the app course of conduc the people who i ings of danger, d decapitate the ed duct are on a p offenders whose f When the words miah did not ple pieces, burned the prophet into p

3. The Case of
legendary allegati lieved without qu ostrich, when pur

1. Jeremiah sho when it was unpopu quires it.

2. Jeremiah war

gathering in increasing numbers. He reported the facts to his division commander, and made known his convictions to other officers, declaring that the enemy was collecting forces to make an attack on the Union army. What was done with him? Was he thanked for his caution, urged to redouble his vigilance, and increase the guards along his picket line? By no means. So blindly confident were the Union generals in command that the colonel was rebuked as an alarmist, arraigned for attacking the force in his front, and admonished that he must not bring on a "general engagement" with the foe; indeed, he narrowly escaped being court-martialed as an alarmist—a panicky and fussy ignoramus. But the advance of the Confederates on that dreadful Sunday morning, April 6, 1862, showed that he was right, and that the officers in command had been derelict in not taking precautions against an attack by the enemy.

2. Other Supposed Instances. A switchman is on duty at a siding; he throws his switch to get a freight train off the through line, in order to allow a passenger train to run by without stopping. The policy of Jehudi and King Jehoiakim, applied to him in such a case, would lead to his dismissal from the service. He is alarming the crew of the freight train with his announcement of danger on the main track! Or, a picket guard on the skirmish line sees soldiers wearing the uniform of the enemy advancing against him, and he fires his gun at them and sounds the alarm; and forthwith he is sent to prison for disturbing the peace of the camp! Or, a watchman in a boiler house finds the water in the boilers running low, and summons the engineer, and urges immediate action to prevent an explosion; and he is ordered out of the place, on the ground that he is scaring the workmen! An editor discerns certain perilous conditions, and urges that they be remedied; he calls for watchfulness, for courageous effort to withstand the approach of danger, for a prudent course of conduct. What would be thought of the people who instead of heeding the forebodings of danger, should boycott the paper and decapitate the editor? These courses of conduct are on a par with the policy of the two offenders whose folly is depicted in this lesson. When the words of warning written by Jeremiah did not please them they cut the rolls in pieces, burned them to ashes, and later threw the prophet into prison.

3. The Case of the Ostrich. The somewhat legendary allegation, which was formerly believed without question, to the effect that the ostrich, when pursued by hunters, deems itself

safe if it can find a pile of brush or a heap of sand in which to bury its head, is a good illustration of the principle set forth in the conduct of the men in this lesson. When it is blinded to its perils it supposes itself secure! Parallel to this instance would be the case of the sea captain who, on finding that his barometer by the rapid movements of the mercury was betokening the approach of a tornado, should throw the instrument into the sea in order to secure safety. Of the same character would be the conduct of the man who, stricken with a threatening disease, would rebuke and discharge the physician who diagnosed his case and urged upon him precautions and remedies to forefend disaster.

4. Our English Bible has often been subjected to the vicissitudes suggested or prefigured by the penknife of Jehudi. The first translation of the New Testament into our tongue from the Greek, completed by Tyndale in 1526, awakened ferocious opposition in England. In London the bishop of that city, Tonstall, bought up all the copies offered for sale that he could get hold of, and publicly burned them, in the vain hope that the progress of Bible translation and Bible reading might be arrested. It turned out that this policy only helped forward the movement, for the money paid out in due time reached Tyndale, the owner and publisher of the book, who had his headquarters on the Continent, where he was for the time safe from persecution, and the means thus supplied enabled him to publish more Testaments and send them forth into the world. Later Tyndale was arrested, tried as a heretic, condemned to death, and then strangled, while his body was burned to ashes. But this policy did not hinder the propagation of the Bible, which spread in its circulation far and wide. The fate of Tyndale was likewise the fate of other early translators of the Scriptures into the English tongue, but, as Horatius Bonar has gloriously sung:

"A thousand hammers keen,
With fiery force and strain,
Brought down on it in rage and hate,
Have struck this gem in vain.
Against this sea-swept rock
Ten thousand storms their will
Of foam and rage have wildly spent;
It lifts its calm face still.
It standeth, and will stand,
Without or change or age.
The word of majesty and light,
The church's heritage!"

The School of Practice

1. Jeremiah showed great courage and proved his faithfulness to God by speaking the Word of God when it was unpopular and dangerous to do so. This week I am determined to do likewise if occasion requires it.

2. Jeremiah warned sinful people against the punishment God would certainly visit upon them for their

sins. I believe men still need to be thus warned; and this week I will, if proper opportunity offers, kindly but solemnly warn some evil doer of the punishment that must at last be visited upon him if he continue in sin.

3. The king's sin consisted not simply in burning the Word of God, but in disrespect for the authority of God. I see that I am guilty of really the same sin if I read the Bible and do not obey its precepts. This week I will make obedience my motto, and try in all things to do what God has commanded.

The Lesson Digest and Teacher's Guide

BY ROBERT R. DOHERTY, PH.D.

General Preparatory Work

I. *The Lesson Material*: Jer. 36, especially the printed verses, 21-32. Read also Jer. 26.

II. *Connecting Links and Parallel Passages*: Between Lessons VII and VIII Second Chronicles (from which our last three lessons have been taken) records the solemn covenant which Josiah and the elders of Jerusalem made with Jehovah (35, 29-33); the unparalleled passover service held in Josiah's reign (35, 1-19; 2 Kings 23, 21-23); his death at Megiddo, perhaps the greatest disaster in all the history of Judah (35, 20-27; 2 Kings 23, 29, 30); and the three months' reign of Josiah's son, Jehoahaz (36, 1-3; 2 Kings 23, 21-33); and the succession of Eliakim, whose throne name was Jehoiakim (36, 5-8; 2 Kings 23, 34 to 24, 6).

III. *The Lesson Passage Divides Naturally* between verses 26 and 27, describing the burning of the roll and its rewriting. But before the first division must come the story of the writing of the roll and its public reading; and after the second division a glance at the fulfillment of Jeremiah's prophecies in the fate of Jehoiakim, the destruction of Jerusalem, and the exile of its people.

IV. *Comparative Study of the Lesson Text*: The story properly begins with the beginning of the chapter. See WORD STUDIES. For "the LORD" read "Jehovah" throughout. Verse 21: turn to verse 14 for an identification of Jehudi; the placing of the roll in the chamber of Elishama is described in verse 20; and the names of some of the "princes which stood beside the king" are given in verse 12. Verse 22: on "the ninth month" of this year a national fast before Jehovah had been proclaimed (see verse 9), probably by Jehoiakim, certainly with his consent; instead of "the hearth," "the brazier"; so also twice in verse 23. Verse 23: instead of "leaves," "columns" (margin); instead of "he cut it," "the king cut it"; a similar hostility to a faithful discharge of prophetic duties is given in 1 Kings 22, 8, 27; compare also Prov. 1, 30; Isa. 5, 18, 19; 28, 14, 22. Verse 24: "And" instead of "Yet"; the hearts of the princes had grown harder since verse 16. Verse 25: "Moreover" instead of "nevertheless"; concerning the three princes here mentioned see verse 12. Verse 26: instead of "the son of Hammelech," "the king's son"—a phrase that does not, however, necessarily mean Jehoiakim's son, but a man of royal blood; how the Lord hid Jeremiah and Baruch is hinted at in verses 5 and 19. Verse 27: for the writing of the roll see verses 4-18. Verse 28: for similar conflicts between Jehovah and rebellious men see Jer. 28, 13, 14; 44, 28; Zech. 1, 5, 6. Verse 29: instead of "thou shalt say to Jehoiakim king of Judah," "concerning Jehoiakim king of Judah thou shalt say"; "Why hast thou written," etc., refers to Jer. 25, 9-11. Verse 30: instead of "of," "concerning"; how the first prophecy of this verse was fulfilled is told in 2 Kings 24, 12-15; the second prophecy is expanded in Jer. 22, 19; the manner of its fulfillment is not recorded. Verse 31: the evil "pronounced" by Jehovah is recorded in Deut. 28, 15-68.

The Junior Grade.

[For pupils from nine to twelve years, inclusive. Each pupil, if possible, should be supplied with a copy of the Berean Leaf.]

Preparing the Lesson.

For Study Material for the teacher see note on GENERAL PREPARATORY WORK, above.

Illustrative Material: 1. The picture of King Jehoiakim listening to Jehudi reading the words of the roll, Berean Intermediate Quarterly, page 73.

Constructing the Lesson.

Arrangement of Lesson Facts: This is an easy lesson to teach to "Juniors," because it is full of motion, shows personal characteristics, and appeals to their "causativeness." Present the story in seven scenes: 1. Baruch writing down Jerem-

miah's prophecies at the prophet's dictation.

2. Baruch reading the written prophecies in the courts of the temple, unusually crowded at this time because of a national fast before Jehovah.

3. Michaiah running to the assembled princes to tell them what Baruch was reading.

4. The terror of the princes when Baruch, at their request, read Jeremiah's prophecies to them.

5. The hiding of Jeremiah and Baruch.

6. Verses 21-23. 7. Verses 27-32. THE HOME READINGS for each day, THE LESSON STORY, MEANINGS MADE EASY

AND QUESTIONS TO HELP THE STUDENT (Berean Intermediate Lesson Quarterly), all will be found useful by the teacher.

Teaching the Lesson.

Suggestions for Developing the Outline:

1. God's word is printed now, and everyone should have a copy of the Bible. We should

love our Bible in them each.

2. Minister Christian friend doing for us t Baruch did for should come

3. Michaiah fully to Baruch what he had h what we learn

4. People w when they rem wants no one one to be afrai ways ready to h

5. So long a trust God to ke

6. It was av cut up and burr were written. and for its teach

7. God never some men may b Home Work for

Advance Work for each day, a MEANINGS MADE

Review Work ready to recite cert the Golden T VIII.

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[For pupils fr inclusive. Each supplied with a the Intermediate

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ON GENERAL PREP Illustrative. M

LIGHTS AND ILLU Constructing the L

Arrangement o general the scenic Junior Grade, pr

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A simple analysis Roll, verses 21-27-32.

Teaching the Les Suggestions for

This lesson is fr sons, but it woul

to turn from the dr text to a dust-dy

outset that your p understanding of the ture the moral dep people of Judah, a

love our Bibles, keep them carefully, and read in them each day.

2. Ministers, Sunday school teachers, kind Christian friends who teach us God's truth are doing for us the good work that Jeremiah and Baruch did for the people of Judah. Everyone should come to church to hear God's Word.

3. Michaiah (a boy, probably) listened carefully to Baruch and ran to repeat to his father what he had heard; so we should tell to others what we learn in church and Sunday school.

4. People who do wrong become frightened when they remember that God sees them; God wants no one to forget him, but he wants no one to be afraid of him; he loves us, and is always ready to help us to do better.

5. So long as we do what is right we may trust God to keep us in safety.

6. It was awfully wicked for Jehoiakim to cut up and burn the roll on which God's words were written. Teach reverence for God's Book and for its teachings.

7. God never changes no matter how wicked some men may be; his promises are always kept.

Home Work for Pupils.

Advance Work: Emphasize the HOME READINGS for each day, and ask the pupils to study the MEANINGS MADE EASY.

Review Work: Ask the boys and girls to be ready to recite next Sunday in whispered concert the Golden Texts of Lesson VII and Lesson VIII.

The Intermediate Grade

[For pupils from thirteen to sixteen years, inclusive. Each pupil, if possible, should be supplied with a copy of the Senior Quarterly, the Intermediate Quarterly, or the Lesson Leaf.]

Preparing the Lesson.

For Study Material for the teacher see note on GENERAL PREPARATORY WORK, above.

Illustrative Material: 1. LESSON SIDE-LIGHTS AND ILLUSTRATIONS.

Constructing the Lesson.

Arrangement of Lesson Facts: Follow in general the scenic arrangement suggested for the Junior Grade, presenting with vividness the seven scenes. In telling this story it may be well to use the two clauses of the Golden Text. Amend your ways; Obey the voice of Jehovah. A simple analysis is 1. The Burning of the Roll, verses 21-26; 2. Another Roll, verses 27-32.

Teaching the Lesson.

Suggestions for Developing the Outline: This lesson is freighted with most solemn lessons, but it would be a blunder in teaching to turn from the dramatic fire and pathos of the text to a dust-dry analysis. Make sure at the outset that your pupils have an intelligent understanding of the historical background. Picture the moral depravity and helplessness of the people of Judah, and yet they were worshipers

of Jehovah, and just now were engaged in special services of fasting and prayer. Call attention to the prophet's heart-breaking monotone of woe, repeated with slight variations for twenty-five years, and the universal hatred which it had aroused. To make his message more enduring, if not more emphatic, Jeremiah was instructed to commit it to writing. None but professional scribes could write, and Baruch, Jeremiah's



friend, was given the task of writing out these prophecies of punishment. Picture the dictation; Baruch reading God's Word in the court of the temple; the people, most of whom had not eaten all day, hurrying to listen; the youth who ran with the latest sensation to his father and the other princes; the second reading of the roll before the princes; the third reading of the roll, just before the king destroyed it; the hiding of the prophet; and the later rewriting of the roll. Ask your pupils to write on their pads the history of this portion of the Word of God as follows:

SPOKEN, DEFIED.
WRITTEN, BURNED.
REWRITTEN, FULFILLED TO THE LETTER.

This is the history not only of Baruch's roll, but substantially of the law of Moses, of the gospel of Jesus, of the Protestant Bible, of divine ruth everywhere. It is a history of the dealings of God with most human souls.

Personal Application: God's Word has been spoken to you and written to you; the Lesson Quarterly is a rewriting of God's Word to you.

The Senior Grade

[For pupils above the age of seventeen. Each pupil, if possible, should be supplied with a copy of the Senior Quarterly.]

1. This passage should be studied in the light that comes from Kings and Chronicles, Psalms, and other portions of the book of Jeremiah. We should note carefully the historic background: the Jews' fear of Egypt and terror of Nineveh; Josiah's death; his successor's overthrow; Pharaoh's selection of Jehoiakim to be monarch; the constant threat of Nebuchadnezzar's advancing

army; the guidance of God by means of the prophets. These prophets, especially Jeremiah, counseled submission to Babylon. We should painstakingly read between the lines of our narrative. Note that there had been comparatively little open authorized idolatry since Josiah's day; the people were formally worshippers of Jehovah; at this juncture thousands were assembled at Jerusalem because of a public proclamation for fasting and prayer. The nation was in the attitude of a man begging God for guidance and refusing to go the way he directed.

2. Note the lessons that come to us from the very ordinary means employed here by God and Satan to forward their plans (referred to in the Senior Lesson Quarterly). Baruch was one educated man out of many, the only one in the entire nation just now consecrating his literary skill to God—how are you using your education and skill? An ordinary pen transcribing God's message—how are you using your pen? A message from God has been intrusted to you—how are you treating it? An ordinary youth's love of sensation: any young man might be drawn to a crowd gathered to listen to a reading in public, and it was natural for Michaiah to run

to his father with the news; and as God used the skill of Baruch, so he used the nimble feet of Michaiah; it is by just such means that revivals are spread to-day. Think of the king, sitting on his throne as usual, with scepter in his hand; God had given him the throne and scepter, but he was using them for the devil. It was an ordinary penknife that cut up the roll and an ordinary fire that consumed it, but it was the evil spirit that supplied the motive power.

3. Lastly, notice how God uses line upon line and precept upon precept. It was by the most ordinary repetition that these messages were preserved for the Hebrews and for all Christians as well. And it was by no miracle, but by a chain of circumstances and events that seemed naturally to be linked to each other, that every detail of God's Word was fulfilled—Jehoiakim disgraced in life and death, his son swept from the throne, Jerusalem laid in ashes, and its people carried into exile. God has pillars of fire and smoke in plenty when he wishes to use them, but his providence can so interweave with very ordinary events as to bring about his own chosen results.

The Responsive Review

1. What did the princes advise Jeremiah and Baruch to do? *To hide from the king.* 2. What did they tell the king? *God's warnings, which Jeremiah had written.* 3. What did the king do? *Cut the roll and burned it.* 4. Who hid Jeremiah and Baruch from his anger? *The Lord hid them.* 5. What did God tell Jeremiah to do? *Take another roll and write God's warnings again.* 6. What was to befall the king and the people? *Death and destruction.* 7. Repeat the GOLDEN TEXT. *"Amend your ways,"* etc.

The Church Catechism.

51. How doth our Lord sum up our duties to our fellow-men? Our Lord sums up our duties to our fellow-men in the Golden Rule, "All things whatsoever ye would that men should do unto you, do ye even so to them."

Matthew 7, 12. Therefore all things whatsoever ye would that men should do unto you, do ye even so to them; for this is the law and the prophets.

LESSON IX. Jeremiah in the Dungeon

[Aug. 27]

GOLDEN TEXT. Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven. Matt. 5. 10.

AUTHORIZED VERSION

[Read Jer. chapters 37-39]

Jer. 38. 1-13

[Commit to memory verses 8-10]

1 Then Sheph-a-ti'ah the son of Mat'tan, and Ged-a-li'ah the son of Pash'ur, and Ju'cal the son of Shel-e-mi'ah, and Pash'ur the son of Mal-chi'ah, heard the words that Jer-e-mi'ah had spoken unto all the people, saying,

2 Thus saith the LORD, He that remaineth in this city shall die by the sword, by the famine, and by the pestilence: but he that goeth forth to the Chal-de'ans shall live: for he shall have his life for a prey, and shall live.

3 Thus saith the LORD, This city shall surely

REVISED VERSION.*

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1 And Shephathiah the son of Mattan, and Gedaliah the son of Pashhur, and Jucah the son of Shelemiah, and Pashhur the son of Malchijah, heard the words that Jeremiah spake unto all the people, saying, 2 Thus saith Jehovah, He that abideth in this city shall die by the sword, by the famine, and by the pestilence; but he that goeth forth to the Chaldeans shall live, and his life shall be unto him for a prey, and he shall live. 3 Thus saith Jehovah,

* The Revised Version, copyright 1901, by Thomas Nelson & Sons.

be given into
lon's army, w

4 Therefore
We beseech t
for thus he w
war that rem
all the peopl
them: for thi
this people, b

5 Then Zed
is in your ha
can do any th

6 Then too
into the dunge
me-lech, that
and they let d
in the dungeon
so Jer-e-mi'ah

7 Now when
one of the eu
house, heard th
the dungeon; t
of Ben'ja-min:

8 E'bed-me'l
house, and spal

9 My lord th
in all that the
prophet, whom
geon; and he h
place where he
the city.

10 Then the
the E-thi-o'pi-
thirty men with
the prophet out

11 So E'bed-n
and went into th
treasury, and to
old rotten rags,
into the dungeon

12 And E'bed
unto Jer-e-mi'ah,
and rotten rags u
cords. And Jer-

13 So they dro
and took him up
e-mi'ah remained

[Furnished by the

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New Canadian Hymn

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A shelter in t
Secure whatev

be given into the hand of the king of Babylon's army, which shall take it.

4 Therefore the princes said unto the king, We beseech thee, let this man be put to death; for thus he weakeneth the hands of the men of war that remain in the city, and the hands of all the people, in speaking such words unto them: for this man seeketh not the welfare of this people, but the hurt.

5 Then Zed-e-ki'ah the king said, Behold, he is in your hand: for the king is not he that can do any thing against you.

6 Then took they Jer-e-mi'ah, and cast him into the dungeon of Mal-chi'ah the son of Ham-me-lech, that was in the court of the prison: and they let down Jer-e-mi'ah with cords. And in the dungeon there was no water, but mire: so Jer-e-mi'ah sunk in the mire.

7 Now when E'bed-me'lech the E-thi-o'pi-an, one of the eunuchs which was in the king's house, heard that they had put Jer-e-mi'ah in the dungeon; the king then sitting in the gate of Ben'ja-min:

8 E'bed-me'lech went forth out of the king's house, and spake to the king, saying,

9 My lord the king, these men have done evil in all that they have done to Jer-e-mi'ah the prophet, whom they have cast into the dungeon; and he is like to die for hunger in the place where he is; for there is no more bread in the city.

10 Then the king commanded E'bed-me'lech the E-thi-o'pi-an, saying, Take from hence thirty men with thee, and take up Jer-e-mi'ah the prophet out of the dungeon, before he die.

11 So E'bed-me'lech took the men with him, and went into the house of the king under the treasury, and took thence old cast clouts and old rotten rags, and let them down by cords into the dungeon to Jer-e-mi'ah.

12 And E'bed-me'lech the E-thi-o'pi-an said unto Jer-e-mi'ah, Put now these old cast clouts and rotten rags under thine armholes under the cords. And Jer-e-mi'ah did so.

13 So they drew up Jer-e-mi'ah with cords, and took him up out of the dungeon: and Jer-e-mi'ah remained in the court of the prison.

Home Readings

- [Furnished by the International Bible Reading Association]
 M. Jeremiah imprisoned. Jer. 37, 11-21.
 Tu. Jeremiah in the Dungeon. Jer. 38, 1-13.
 W. Jeremiah's prophecy. Jer. 21, 1-10.

- Th. Jeremiah accused. Jer. 26, 8-16.
 F. Reward of the Ethiopian. Jer. 39, 11-18.
 S. Boldness for the truth. Acts 5, 17-32.
 S. Persecution and comfort. Matt. 10, 11-28.
Time.—B. C. 588. **Place.**—The dungeon of Malchiah, in Jerusalem.

The Lesson Hymns.

New Canadian Hymnal, No. 52.

The Lord's our rock, in him we hide;
 A shelter in the time of storm;
 Secure whatever ill betide:

New Canadian Hymnal, No. 51.

How firm a foundation, ye saints of the Lord,
 Is laid for your faith in his excellent word!
 What more can he say, than to you he hath said,

New Canadian Hymnal, No. 50.

Oh, safe to the Rock that is higher than I,
 My soul in its conflicts and sorrows would fly;
 So sinful, so weary, thine, thine would I be;

him. (e) But they let him down into a deep miry pit, where, unknown to the people, he must soon starve to death.

III. *Jeremiah Restored to Life* (verses 7-13).

But (a) Ebed-melech, one of the eunuchs of the king's palace, an Ethiopian, heard of Jeremiah's fate. (b) He knew that each day at a certain hour the king sat as judge in the gate of Benjamin. (c) Ebed-melech hastened from the palace, where he might have seen the king in private, to the gate of Benjamin, where crowds were sure to be gathered, so as to secure popular feeling on his side. (d) He

boldly attacked the four princes, and pathetically described Jeremiah's slow death by starvation in the miry pit. (e) The king directed Ebed-melech to take thirty men (soldiers, probably of the royal bodyguard), and hasten to the pit in the prison court and release Jeremiah. (f) Ebed-melech took the soldiers, but first proceeded to the king's palace for old clothes. (g) With these old clothes wrapped about the cords he tenderly raised Jeremiah. (h) Thereafter, till the capture of the city, Jeremiah remained in the court of the prison, confined, but cared for.

The Lesson Word Studies.

NOTE—These Word Studies are based on the text of the Revised Version.

INTERVENING EVENTS.—The death of Jehoikim is veiled in mystery. According to the prophecy of Jer. 36. 30 his dead body lay unburied outside the walls of Jerusalem. With regard to the manner of his death we may conjecture that he was either killed in an attempt to flee from the city, or, what some consider more probable, that he was assassinated by his indignant subjects. He was succeeded on the throne by his son, Jehoiachin, or Coniah, the latter being his real name. After the short reign of three months he was forced to surrender to Nebuchadnezzar, then personally in charge of the besieging army. In his place Nebuchadnezzar placed on the throne Zedekiah, the youngest son of Josiah, and full brother to Jehoahaz. Compare 2 Kings 23, 31; 24, 18.

ZEDEKIAH.—Zedekiah's real name was Mattaniah. The period of his occupancy of the throne has been called the "last sigh of the expiring Davidic dynasty." It was a mere incident in the struggle of Egypt and Babylon for mastery in Syria. The most conspicuous characteristic of the king was his weakness. In matters of religion he seems to have been inclined to follow the advice of the prophet with whom he consulted secretly at different times. The only instance of his having exerted any personal authority was when he mitigated the severity of Jeremiah's imprisonment (Jer. 37. 21), and later sanctioned his rescue from the dungeon (38. 10). In matters of national policy he was but a tool in the hands of the ruling faction among the princes. These princes relying on promised help from Egypt finally persuaded the king to rebel against Babylonia, but this step, as the prophet had foretold, proved futile and suicidal to Judah. The Egyptian king, indeed, advanced with an army to rescue his besieged ally in Jerusalem, but this only delayed for the moment the capture and destruction of the city. On the ninth day of the fourth month in the eleventh year of Zedekiah's reign the besieging army took the city. Zedekiah attempted to escape but was over-taken and, after having been forced to witness the slaughter of his children, his eyes were put out and he was led a blind captive to Babylon, where in all probability he did not long survive his misfortunes.

Verses 1. Jeremiah had been thrown into a dark, unhealthful prison, but upon appealing to the king had been permitted to leave the inner prison and remain "in the court of the guard." Here it was possible for princes and others in authority to see and converse with him, and here apparently he reiterated his unwelcome message of impending national disaster.

Shephathiah, . . . Gedaliah, . . . Jucal, . . . Fashhur—Four princes having great influence with the king.

2. He that goeth forth to the Chaldeans shall live—These words of the prophet considered from a narrow political standpoint could not seem otherwise than reasonable. Viewed from the religious standpoint they reveal a profound insight into the actual state of affairs and the causes which had produced that state. The prophet saw in the impending doom of the king a just punishment for the apostasy of the nation.

His life shall be as to him for a prey—A booty taken by stealth. These proclamations of the prophet doubtless greatly increased the number of the desertions to the enemy, and for thus "weakening the hands of the men of war" the princes rightly held Jeremiah responsible.

3. He shall take it—The prophet holds out no ray of hope to the people. It is too late even for repentance. As a matter of fact, the people did for the moment repent, but when the siege of the city was temporarily raised—Nebuchadnezzar having gone to meet the king of Egypt—their repentance proved shallow and unavailing.

4. The princes—Those mentioned in verse 1. **The men of war that remain**—Apparently a large number had deserted to the Chaldeans, a fact implied by the words of Zedekiah, verse 19: "I am afraid of the Jews that are fallen away to the Chaldeans, lest they deliver me into their hands and they mock me." The

first part of the charge made against Jeremiah by the princes was well founded, but the second part, "for this man seeketh not the welfare of this people but the hurt," which was an inference based on the first, was false.

5. The king is not he that can do anything against you—A pitiable acknowledgment of his own moral weakness.

6. The dungeon of Malchijah—Meaning, probably, that Malchijah was the person in charge of the dungeon. The word "dungeon" might be rendered "cistern." The wretchedness of this place of confinement appears from the method employed in rescuing the prophet. The fact that he was confined to such a place indicates that the purpose of the princes was clearly to bring about his death.

7. Ebed-melech the Ethiopian—A negro eunuch attached to the court after the custom of the Orient. These men sometimes occupied positions of rank and were trusted advisers of kings.

8. Like to die—The prophet was probably physically exhausted already, and confinement in so dismal a dungeon in a time of famine would hasten his death.

No more bread in the city—Not literally

true, but meaning that the supply was very limited. If the statement had been actually true it would have been of no avail to have rescued the prophet from the dungeon. The scanty supply on hand made the chance of any reaching Jeremiah in the place of his confinement very small.

10. Thirty men—A single-handed attempt to free the prophet would doubtless have met with interference from the princes. The assistance rendered the prophet by the king is the only independent action of his on record.

11-13. These verses give the details of the rescue and are self-explanatory. We note different types of men to which the lesson introduces us: Jeremiah, the fearless exponent of truth, hated, misjudged, persecuted but still faithful and ultimately vindicated; the haughty domineering plutocrats, Shephatiah, Gedaliah, Juca, Pashhur; the weakling ruler, Zedekiah, and the true-hearted servant, Ebed-melech.

Verse 14 records a secret meeting between the king and the prophet at which the former asks Jeremiah's advice. It will be of interest for each student to read the rest of the story, chapters 38, 14 to 40. 6.

The Lesson Exposition

A NATION DISTRACTED

Students of these lessons must exercise a good degree of historic imagination in order to understand them. We must realize how intense the public feeling was, and how tremendous the pressure upon the rulers of the nation. A desperate struggle for years had been in progress between Babylon and Egypt, and the Jews could not be the friends of one without incurring the enmity of the other, and in those times neutrality was not permitted. As to the side to be taken in that conflict the Jews were divided into two contending parties, one favoring alliance with Babylon and the other with Egypt. King Josiah had recognized the sovereignty of the king of Babylon, and was loyal to him. And his son, Jehoahaz, who succeeded him, evidently purposed to continue allegiance to Babylon; but the king of Egypt overcame and deposed him, and made his brother Jehoiakim king in his stead. But in a great battle soon after the Egyptians were completely defeated by the king of Babylon, and so Judah, as one of Egypt's dependencies, passed to Babylon as part of the fruits of the victory. Nebuchadnezzar, the king of Babylon, at that time first took possession of Jerusalem, and carried away many captives, among them Daniel and his three friends, to Babylon. Jehoiakim rebelled subsequently, and Jerusalem was again besieged and the king was slain. His son who succeeded him reigned but

three months, when he and many of the chief men of the nation were carried into captivity. Then Zedekiah, of whom the present lesson tells, became king, and he also rebelled, and, at the time of which the lesson treats, Jerusalem was besieged by the Babylonians. Now, if we will imagine how torn and distracted a nation thus ground between two great powers, and internally divided, must have been, it will enable us to feel the intense strain of the time described.

THE RELIGIOUS SITUATION

But the complications were increased by religious elements. The nation had returned, after the death of King Josiah, to idolatry, at least so far as its rulers and the majority of the people were concerned. But Jeremiah and other prophets constantly denounced this religious infidelity and declared the judgments of God against those who were responsible for it. And these prophets and those who adhered to them joined themselves with the party in political opposition to the Egyptian policy of the kings and the rulers. Through Jeremiah particularly God was speaking in stern reproof and warning, specifically declaring that if the king persisted in his course Jerusalem should be destroyed and the people carried into captivity. And in the meantime, what with the prevalence of forms of idolatry that were in themselves corrupting, and the demoralization inevitably resulting from

such a distraction was persecuted. The nation was roused to see that they must picture Jerusalem in such surroundings, and religiously misruled and misguided, and could not see how ready to do that would utter

THE CAUSE

It is not difficult to see the cause. The prophet was persecuted; and his opinion was essentially true by a foreign foe, because of the foe, to yield. He was government not of and was proclaimed against the rulers were politically cunning that Jeremiah to the enemy and defenders of the country under stress of existence threatened to pursue such a course. Such a man would would probably be the cause of Jeremiah's political grant. The princes thing with him in prophet did not political offender. I death, as they would have been a political rights.

THE PROPHET

But treason is so morally wrong. Jeremiah because the government wrong was so great as opposition. The barons Charta from King John politically, and had the might have been punished were, was unquestionably Charles the First, and in battle, Cromwell, with his head. John Brown was guilty of treason at really just that he was men who won the Magna Carta were morally compelled to take the chances as to did the same in his d

such a disturbed and confused condition, the nation was rapidly going to moral ruin. We must picture Jeremiah placed in the midst of such surroundings and conditions, hated politically and religiously, looking out upon a people misruled and corrupted, a king unstable, misguided, and controlled by evil counselors, while he saw ready to break upon the nation a storm that would utterly overwhelm it.

THE CAUSE OF JEREMIAH'S PERSECUTION

It is not difficult to understand why Jeremiah was persecuted. The cause was chiefly political. The prophet was in opposition to the government; and his opposition was not any ordinary difference of opinion as to political policy, but was essentially treason. The city was besieged by a foreign foe. Jeremiah was advocating the cause of the foe, and advising king and people to yield. He was denouncing the course of the government not only as unwise but as wicked, and was proclaiming the judgments of God against the rulers and the people. The princes were politically correct when they said to the king that Jeremiah was giving aid and comfort to the enemy and weakening the hands of the defenders of the city. No government in the world under stress of war, with the national existence threatened, would permit any man to pursue such a course as Jeremiah pursued. Such a man would be promptly arrested, and would probably be tried for treason and hanged. Jeremiah's political offense was open and flagrant. The princes were compelled to do something with him in sheer self-defense. The prophet did not pretend that he was not a political offender. If the rulers had put him to death, as they evidently intended to do, they would have been acting clearly within their political rights.

THE PROPHET'S JUSTIFICATION

But treason is sometimes justifiable. Jeremiah's persecutors were politically right but morally wrong. Jeremiah opposed the government because the government was morally wrong, and its wrong was so great as to justify the most extreme opposition. The barons who wrung the Magna Charta from King John at Runnymede were traitors politically, and had the country not sustained them, might have been punished for treason. Oliver Cromwell was unquestionably a traitor in relation to Charles the First, and if Charles had been victorious in battle, Cromwell, without doubt, would have lost his head. John Brown knew perfectly well that he was guilty of treason at Harper's Ferry, and it was equally just that he was hanged. But Cromwell, the man who won the Magna Charta, and John Brown, were morally compelled to do what they did. They made themselves political offenders, and took the chances as to results. Martin Luther did the same in his day, revolting against both

civil and political authority. The simple principle is that it becomes one's duty sometimes to disobey the commands of rulers. A time comes when we must say, as the apostles said to the rulers at Jerusalem, "We ought to obey God rather than men" (Acts 5, 29). That was Jeremiah's situation. It was a choice between treason against men or against God.

THE ATTITUDE OF THE KING

Zedekiah was not a strong character. When he became king he yielded to the prevailing disregard for God's authority rather than definitely approving that disregard. He seems indeed to have had friendly inclinations toward Jeremiah, and applied to him that he should pray for him and the nation (Jer. 37, 3). When the prophet was first imprisoned the king brought him out from the dungeon, again inquired of the Lord through him, and secured for him exemption from close imprisonment. And from the still more dreadful imprisonment described in the lesson the king again delivered him and again took counsel with him concerning the Word of the Lord. The king, left to his own inclinations and judgment, probably would have followed the counsel of Jeremiah. But he was not master of himself, and ruled only in a partial sense. He could not control the princes and chief men of the nation. The confession of his weakness was made when he said to those who demanded Jeremiah's arrest, "Behold, he is in your hand; for the king is not he that can do anything against you." But that simply meant that he was lacking in courage. He feared to oppose the princes. His position was a pitiable one. On the one hand, the Babylonians were besieging the city, and the prophet, speaking in the name of the Lord, was urging him to yield. On the other hand, his chief men and leaders of the people, who really held his life in their hands, were insisting upon resistance. Between the two forces, with his convictions evidently on the right side and his fears alternately on both sides, he vacillated and delayed, until at last the Babylonians broke into the city. He attempted to escape, but was captured and brought before the king of Babylon, from whom he received no mercy (Jer. 39, 1-7).

THE BLESSEDNESS OF PERSECUTION

When Jesus declared to be blessed those who are persecuted for righteousness' sake he had just such examples as that of Jeremiah's in mind, for he said, "For so persecuted they the prophets which were before you." We must be sure, however, that our persecution is for righteousness' sake, and not for the sake of our own folly and perverseness. Every fool is not a prophet. There are too many real and great issues of right and duty for which we ought to stand to make it worth while to get up faithful

or trifling issues. But the world needs nothing so much at this moment as a great increase of men and women who believe in God strongly enough to stand in uncompromising and open

opposition to evils which have the support of the chief men of the world, and to maintain that opposition at whatever necessary risk of loss and suffering.

THE LESSON PRAYER

O Lord, we may not venture to thank thee that we have never suffered persecutions, for that may have been because of our unfaithfulness. The world still loves its own, and hates those who are not of the world, even as it hated thy Son. He also could have escaped persecution, if he had avoided giving offense to the world. May we not accept peace with the world at the price of submission and conformity to its will. We pray for wisdom that in all the issues of life we may see clearly on which side the right is, and seeing it may we have strength and courage always to take our place on that side. May we not be swayed by danger but by duty, and be willing to suffer the loss of all things that we may stand approved of thee. Amen.

The Lesson Coin Thoughts

I

The lash of persecution scourged Jeremiah to spiritual strength.

God is in the dungeons as well as in the skylights of life.

The deathless dream of Dante was composed amid the shadows of despair.

The rainbow arch is always sprung across clouds and shadows.

Men do not find the secret of the stars at the shimmer of noontide.

Many of the greatest astronomical discoveries were made when the sun was in eclipse.

Full-orbed splendor may be too dazzling for the greatest discoveries.

Famishing valleys have sent men searching for the fountains of the hills.

II

Many a valley has been enriched by the volcanic fires which flowed from the mountain's side.

The cold clay must pass through the fires before it takes on the form fit for the king's chalice.

Not until the wind and weather wore away the hill did the glittering gold appear.

It took days of drilling and blasting to discover the wellspring.

The finest forms of sculpture flowed from the chisel's edge.

A certain region was desert till an earthquake shook open the mountain whence streams of water flowed.

The finest harvests wave where the sharpest plowshares went.

Wine is never brewed from uncrushed grapes. The flames of destruction have often been the torchlights of discovery.

III

God's mercy is often veiled in mystery.

Had you not been startled by the roar of the storm you had not found shelter so soon.

Had you not been horrified by the serpent's hiss you would have thrust your naked foot on its fang.

Pain is the warning by which God keeps us back from many a peril.

IV

Jeremiah found that it was possible for a man's soul to rise while his feet go down in the mire.

No dungeon is dark enough to shut out the light of God.

You may bury a man in the mire, but not his *manhood*.

The beauty of the blue flag is fed from the mud of the mire.

The frog and the flag live in the same mud, the one wallows in it, the other builds it into beauty.

Man is meant to be a *molder of things*, and not to be *molded by things*.

Brains ought to be bigger than bogs.

The soul that God lights can shine its way through any fog.

Nothing but sin can smother the soul.

V

Many of the brightest diamonds have been found in the darkest dungeons.

"He knoweth know Him who Jeremiah found lay through a du Daniel discover tion was a way o Sometimes w mud to find the s More than once sunlight has chan adamant.

If my class, or exhilaration of sp studying Jeremiah It is a spiritual matic facts given by glimpses through in his own intens written in a life of duty, to unwaverin trates the words of that ye know no ment of doing the w upon the promises. the Lord concerning illment. O, if only ourselves in this Old small and empty a parison. Think of t before his comfortabl of God. Think of J standing by that V know what became o Rich? Yes, you know prophet who lived to how really rich he is inside the mansion he This is no fancy. J but all for his sake sh in this world, with I world to come life eve Jeremiah was young he was called to be a of the truth. He w conscious, and afraid was willing to hear me; and talking wit courage better than ne and he could not spea hatched his mouth his convincing. He said when Jehovah said, "B with thee," he went y where," he went y Youth and inexperien truments of service w reserve into his han great hindrance to

"He knoweth the way that I take," but do I know Him who taketh me that way?

Jeremiah found that the way to the kingdom lay through a dungeon.

Daniel discovered that the way of promotion was a way of peril.

Sometimes we must go through the mire to find the solid rock.

More than once in the world's history God's sunlight has changed the mire into unyielding adamant.

He touches the things that would sink the soul and makes them *lift* it.

VI

In the crucibles of God character is crystallized.

It was in the night of sorrow that Jeremiah found out that "God's mercies are new every morning."

The *old sorrows* of the world can never wear out the *new mercies* of God.

The Lesson Heart Talk

BY MRS. J. H. KNOWLES

If my class, or any teacher, has found the exhilaration of spirit that I have found in studying Jeremiah's life, I congratulate you. It is a spiritual tonic. The outline of dramatic facts given by the historian is filled in by glimpses through the windows of his soul in his own intense words. It is a record written in a life of devotion to conviction, to duty, to unwavering faith in God. It illustrates the words of Jesus, "I have meat to eat that ye know not of"—the soul-satisfying meat of doing the will of God. It puts its seal upon the promises. Not one word spoken by the Lord concerning his servant failed of fulfillment. O, if only we can see the lesson for ourselves in this Old Testament mirror! How small and empty a selfish life looks in comparison. Think of that poor Jehoiakim sitting before his comfortable fire spurning the Word of God. Think of Jeremiah in a dungeon for standing by that Word. Poor? Yes, you know what became of the selfish young king. Rich? Yes, you know how God cared for the prophet who lived to be ninety. But to know how really rich he is you would have to see inside the mansion he lives in now, in heaven. This is no fancy. Jesus said everyone who left all for his sake should have manifold more in this world, with persecutions, and in the world to come life everlasting.

Jeremiah was young, perhaps eighteen, when he was called to be a witness and a messenger of the truth. He was self-distrustful, self-conscious, and afraid of responsibility. But he was willing to hear what God would say to him; and talking with God filled him with courage better than natural fearlessness. He could he could not speak; but when the Lord touched his mouth his speech was bold, beautiful, convincing. He said he could not go; but when Jehovah said, "Be not afraid, for I am with thee," he went with a free, firm step wherever, and into the presence of any person. Youth and inexperience are often God's best instruments of service when they are put without reserve into his hands. Self-consciousness, a great hindrance to usefulness, is overcome

when we remember only that God sends us to give his message.

The compact between this young man and his God was not insurance of ease or exemption from hardships—rather the opposite. The Lord loves to have his own in close sympathy with himself, and he came not to be ministered unto but to minister, and to give his life for others. The "life" is given only at the price of pain. The soul that never suffered for another counts little for spiritual helpfulness. Jeremiah suffered physical pain, but that was nothing to his anguish of spirit. He had times of terrible depression. The days were so dark he sometimes lost sight of final restoration. He even cried out to God that he had deceived the people. But always when these billows swept over him God spoke a special word of cheer and assurance.

Do not set any servant of the Lord upon a pinnacle. They are all human. God knows they are. He knoweth our frame, he remembereth that we are dust. The one you think so far above temptation is probably the one you ought to pray for and encourage most. One of Jeremiah's favorite sayings was, "O Lord, thou knowest: thou knowest *me*." Sweet secret of content and victory!

His faithfulness is tonic for a weak heart. Never would he soften the message to please the people or save himself. They often said, "Tell us what God says and we will do it, whether we like it or not"; but when he truthfully gave the message they said, "God never said such a thing; and you shall suffer for such doleful prophecies."

It was a life of turmoil, of physical discomfort and anguish of spirit. But as God had promised to care for him, so he did. "I will time of evil and in the time of affliction." The conquerors from Babylon commanded that the old man should have every comfort. He was given his choice to go to Babylon, where he would have lived in ease, or to stay with his own nation. True to his divine call, he chose to stay with them, to warn and help if they

would hear. Finally he was carried with them to Egypt, and probably ended his stormy yet blessed earthly life an exile in that country.

And in the heavenly song no note is fuller, clearer, than that of the hero who gained the victory that overcometh the world.

The Lesson in Literature and Art

1. The best of men
That e'er wore earth about him was a Sufferer;
A soft, meek, patient, humble, tranquil spirit—
The first true gentleman that ever lived.
—*Decker.*

2. Never be afraid of criticism or ridicule; always remember that opposition and calumny are often the brightest tributes that vice and folly can pay to virtue and wisdom. The commendation of some men justly excites suspicion, and their censure is equivalent to a certificate of good character.—*R. B. Hayes.*

3. The history of persecution is a history of endeavor to cheat nature; to make water run up hill, to twist a rope of sand. It makes no difference whether the actors be many or one, a tyrant or a mob.—*Emerson.*

4. Do they cast us out of the city? They cannot cast us out of that which is in the heavens. If they who hate us could do this, they would be doing something real against us. So long, however, as they cannot do this they are but pelting us with drops of water or striking us with the wind.—*Gregory Nazianzen.*

5. Verses 1, 2. The effects of opposition are wonderful. There are men who rise refreshed on hearing of a threat; men to whom a crisis which intimidates and paralyzes the majority—demanding, not the faculties of prudence and thrift, but comprehension, immovableness, the readiness of sacrifice—comes graceful and beloved as a bride.—*Emerson.*

6. Verse 4. These princes were like the "drowsy sleeper," who, unwilling to be aroused by the barking of the watchdog, catches up his revolver to shoot him; or the crew, who, eager for carouse, murders the watchman who warns them of the white surf breaking along a ragged, rock-bound shore.—*F. B. Meyer.*

7. It is not every suffering that makes a martyr; but suffering for the Word of God after a right manner; that is, not only for righteousness, but for righteousness' sake; not only for truth, but out of love to truth; not only for God's Word, but according to it; to wit: in that holy, humble, meek manner, as the Word of God requireth.—*Bunyan.*

8.

We must behold no object save our country,
And only look on death as beautiful,
So that the sacrifice ascend to heaven,
And draw down freedom on her evermore.

"But if we fall?" They never fail who die
In a great cause! The block may soak with
gore;
Their heads may sodden in the sun; their limbs
Be strung to city gates and castle walls;
But still their spirit walks abroad.—*Byron.*

9. Verse 5. Zedekiah cannot bear the thought of being ridiculed, but can with calmness picture Jerusalem in flames and its inhabitants, except himself, exposed to every outrage. Let him be; vengeance is on its way; the oracles concerning him will be fulfilled, but not as he thinks.—*Cheyne.*

10. There are important cases in which the difference between half a heart and a whole heart makes just the difference between signal defeat and splendid victory.—*Rev. A. R. K. Boyd.*

11. Verse 6.

Etereal Spirit of the chainless mind!
Brightest in dungeons, Liberty! thou art,
For there thy habitation is the heart—
The heart which love of thee alone can bind;
And when thy sons to fetters are consigned—
To fetters and the damp vault's dayless
gloom—
Their country conquers with their martyrdom,
And Freedom's fame finds wings on every wind.
—*Byron.*

12. Verses 7-13. It was an act of womanly tenderness, which makes it as fragrant as the breaking of the box over the person of the Lord. It is not enough to serve and help those who need assistance; we should do it with the sweetness and gentleness of Christ. It is not only what we do, but the way in which we do it which most quickly indicates our real selves. Many a man might have hurried to the pit's mouth with ropes; only one of God's own gentlemen would have thought of the rags and the clouts.—*F. B. Meyer.*

13. The character of Ebed-melech rung true; he had heroic metal in him. Says Channing: "The greatest man is he who chooses the right with invincible resolution; who resists the sorest temptation from within and without; who bears the heaviest burdens cheerfully; who is the calmest in storms, and whose reliance on truth, on virtue, on God, is the most unflinching."

14.
And grant, O
Of Earth's
When every
The messag

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And grant, O Father! that the time
Of Earth's deliverance may be near,
When every land and tongue and clime
The message of thy love shall hear,—

When, smitten as with fire from heaven,
The captive's chain shall sink in dust,
And to his fettered soul be given
The glorious freedom of the just.

—Whittier.

Lesson Side-Lights and Illustrations

1. Jeremiah furnishes a good instance of a man who, confident in his integrity and in the righteousness of his cause, and in the protection of the Almighty, is able to stand alone. Many inspiring parallels of such an attitude are to be found in history. Elijah, for example (1 Kings 19, 10), at least fancied himself alone when he told the Lord, "I, even I only, am left; and they seek my life to take it away." Saint Paul found himself in this plight again and again. He writes to his son in the gospel (2 Tim. 4, 16), "At my first defense no one took my part, but all forsook me." In Isa. 63, 3, 5, the majestic One, who is seen by the prophet advancing from Edom, with his raiment stained with the blood of his foes, is pictured as saying: "I have trodden the wine press alone; and of the peoples there was no man with me. . . . And I looked, and there was none to help; and I wondered that there was none to uphold." Can we doubt that this applies to the experience of the Master himself, when we find him citing (Matt. 26, 31) from Zechariah, "It is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad"; and when we find him saying (John 16, 32), "The hour is come that ye shall be scattered, every man to his own, and shall leave me alone;" and when we find it written (Matt. 26, 56), "Then all the disciples forsook him and fled." What an example he exhibits to his followers in this regard!

2. In the fourth century the history of a man is enshrined who furnishes for all time a sample of the sort of courage which God's witnesses, advocates, and martyrs need—Athanasius, bishop of Alexandria. He was one of the most strenuous, devout, and faithful defenders of the Christian faith when it was assailed, within the church and outside of it, by many foes, that can be found enrolled in the lists of the heroes of the cross. Because of the stand he took, and on account of the fervor and depth of his religious convictions, he found himself confronted by the power of the emperor, assailed by armed men, deposed from his episcopal office, banished again and again, hunted like a criminal, driven into exile, and persecuted by implacable foes. Amid all danger and conflict, however, he maintained his courage, stood up for his convictions, faced ecclesiastical and civil tribunals, and made such a record that for ages the maxim, "Athanasius versus mundum" has immortalized his pluck and fortitude. He withstood the great Constan-

tine, and the emperors who succeeded him, one by one, and in consequence spent twenty years in banishment, out of the forty-six years of his episcopacy at Alexandria. He rendered a distinctive service to his age, and to all ages since his day, when he showed to the world that there was one man then living who would not cringe or fawn; who could not be beaten down or muzzled; who was mightier than the man on the imperial throne, and who for the sake of the great truth which he championed—the truth that Jesus Christ was in the highest and final sense of the term divine—was able and willing to stand alone, if need be, against the whole world. Gibbon, who is chary of praising ecclesiastical dignitaries, nevertheless thus pays tribute to this hero: "The immortal name of Athanasius will never be separated from the Catholic doctrine of the Trinity, to whose defense he consecrated every moment and every faculty of his being. Five times was Athanasius expelled from his throne; twenty years he passed in exile or as a fugitive; and almost every province of the Roman empire was successively witness to his merit and his sufferings in the cause which he considered as the sole pleasure and business, as the duty, and as the glory of his life. Amid the storms of persecution the Archbishop of Alexandria was patient of labor, jealous of fame, careless of safety; and he displayed a superiority of character and abilities which would have qualified him far better than the degenerate sons of Constantine for the government of a great monarchy."

3. Zedekiah is the type of a weak ruler, a man of clay or putty, with some kindly impulses and good traits, set by virtue of his office in a place where a strenuous and heroic character was needed. He admired Jeremiah, counseled with him in trouble, asked for his prayers, and when it was dangerous to hold open intercourse with him even held secret consultations with the prophet. But when he fell into the hands of this faction or that—one drawing him toward an Egyptian alliance, and the other pulling him in the direction of Chaldean loyalty—he was simply a tool for them to play with. Josephus thus speaks of him: "As long as he heard the prophet speaking these things, he believed him, and agreed to everything as true, and believed that it would be to his advantage; but then his friends used to corrupt him, and draw him away from the suggestions of the prophet to whatever

course they wished." There seems to have been about the man a personal charm, a gentleness and kindness, which were sources of an attractive power, but these counted for nothing when firmness, steadfastness, and courage were needed. The administration of the man who was President of the U. S. just before the outbreak of the civil war might be cited as an instance of lamentable weakness at a time when masterly strength was needed at the helm of national affairs. Pilate, in his parleys and palterings with the persecutors of our Lord, is a type of the same sort of a spirit. In a ruler, when public affairs are tempestuous, a weak and vacillating temper amounts to a crime. What public men, in our own time or in other ages, can you recall who represent this defective type of character?

4. Jeremiah in prison, incarcerated solely because he had been faithful to his convictions, because he had spoken a divine message, because he would not hold his tongue when the Almighty bade him to speak, brings to mind many another "ambassador in bonds." What a galaxy of shining figures troop before the eye—prisoners of the Lord, rejoicing in his help and the comforts of his grace in the darkness of the dungeon, singing in the midnight gloom, and holding

fast to God in their utmost extremity of peril and need. John the Baptist is one of the familiar biblical types of this sort of courage, thrust without scruple into prison by Herod, and there beheaded because of the straightforward and honest message he had spoken in the court. Paul, of course, will be recalled, who spent five years in prison, who wrote some of his most effective epistles in a Roman dungeon, and who made the motto of one of them the word "Rejoice!" Luther, carrying on his work while a prisoner in the hands of his enemies; John Knox, a slave in the galleyship, his back scarred with the whip, his face blistered with the sun, and his feet fast in the fetters of his bondage; and Bunyan, spending twelve years in Bedford jail, and crying out to his persecutors who proffered him his freedom on condition that he would stop preaching, "I will stay here till the moss grows over my eyebrows before I will consent to sell my liberty in Christ, or give a pledge to withhold my testimony for the gospel"—these are some of the heroic spirits who defied darkness, pestilence, incarceration, cruelty, and even prospective martyrdom, when duty to their Lord bade them declare their testimony in his name. Our names will never be so illustrious, but we may be as faithful as they.

The School of Practice

1. The great thing in Jeremiah I see was his unflinching fidelity to duty, never wavering for a moment when duty involved danger. I can see that if he had made the slightest compromise it would have had him contemptible. But I ought to be just as unflinching in duty as Jeremiah was, and moral compromise is just as dishonorable for me as it would have been for him. I am resolved, therefore, to begin this week and to continue to take in all things a fixed position on the side of right.

2. I see that Jeremiah in the dungeon was more to be envied than the men who put him there. It is better to be persecuted than to be a persecutor. I will, therefore, this week carefully consider whether I may not in some way be guilty of being on the side of those who are persecuting others for righteousness' sake.

The Lesson Digest and Teacher's Guide

General Preparatory Work

I. *Lesson Material.* Jer. 38. 1-13. The narrative from the beginning of chapter 37 to the end of chapter 39 should be carefully read.

II. *Connecting Links:* The precise order of events in the long struggle between Jeremiah and the court party during the siege of Jerusalem by the Chaldeans is not given. The events and utterances of Jer. 21 precede those of our lesson.

III. There is no *Parallel Passage*.

IV. *Two Suggested Outlines:* I.—1. Jeremiah in Prison, verses 1-6. 2. Jeremiah Rescued by Ebed-melech, verses 7-13. II.—1. Jeremiah's Words, verses 2, 3; 2. The Princes' Petition, verses 1, 4; 3. Zedekiah's Surrender of Jeremiah, verse 5; 4. Jeremiah Cast into the Pit, verse 6; 5. Ebed-melech's Petition, verses 7-9. 6. Zedekiah Orders Jeremiah's Rescue, verse 10; 7. Ebed-melech's Tenderness, verses 11-13.

V. *Comparative Study of the Lesson Text:* "Jehovah" instead of "the LORD" throughout. Verse 1: instead of "Then," "And"; "Pashhur" instead of "Pashur" (twice); "Malchijah (here and in verse 6) instead of "Malchiah"; Pashhur and Zephaniah carried a message from King Zedekiah to Jeremiah, Jer. 21; "Jucal" is "Jehucal" in Jer. 37. 3; "spake" instead of "had spoken." Verses 2 and 3 are quoted from Jer. 21. 9, 10. Verse 2: instead of "remaineth," "abideth" in Jer. 42. 17 implies that great multitudes were killed "by the sword"; the prolonged sieges (Jer. 34. 7) account for "famine" and "pestilence." With the last clause of verse 2 compare Jer. 21. 9; 39. 18; 45. 5. Verse 3: Jehovah declares himself on the side of the besiegers (Jer. 21. 10; 32. 3-5, etc.) Verse 4: instead of "Therefore," "Then"; that Jeremiah

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was aware of the princes' hostility is shown by Jer. 18. 23; 26. 11; Jeremiah had, however, a powerful friend in Ahikam (Jer. 26. 24); instead of "for thus," "forasmuch as"; and the charge that the prophet weakened "the hands of the men of war" is abundantly proved by his own writings (comp. especially Jer. 29 4-9); but the charge that he opposed the welfare of the people was false. Verse 5: instead of "Then," "And"; by the words of this verse Zedekiah formally empowered the princes to kill Jeremiah. Verse 6: instead of "dungeon," "pit" [margin]; instead of "the son of Hammelech," "the king's son," meaning, however, not Zedekiah's son, but one of the royal family; instead of "court of the prison," "court of the guard" (so also in verse 13); this court had been Jeremiah's place of confinement (Jer. 37. 15-21); instead of "And," "So." Verse 7: "the king then sitting in the gate of Benjamin" should be placed within parentheses; to sit in the gate was to administer justice (Deut. 21. 19; Amos 5. 10); the "gate of Benjamin" was the place where Jeremiah had first been arrested (Jer. 37. 13). Verse 9: "these men" are named in verse 1; "he is like to die" is literally "he is dead"; instead of "for hunger," "because of the famine"; concerning scarcity of bread see Jer. 37. 21; 52. 6. Verse 11: instead of "old cast clouts and old rotten rags," "rags and wornout garments" (here and in verse 12); the depth of the dungeon-pit is shown here and in verse 6. Verse 12: For his faithfulness Ebed-melech was rewarded by Jehovah (Jer. 39. 16-18).

The Junior G grade.

[For the pupils from nine to twelve years, inclusive. Each pupil, if possible, should be supplied with a copy of the Berean Leaf.]

Preparing the Lesson.

For study Material for the Teacher see note on GENERAL PREPARATORY WORK, above.

Illustrative Material: The Golden Text, decorated with symbols of broken chain, crown, and star, can be sketched, illustrating the career of Ebed-melech. The Berean Intermediate Quarterly presents a picture of Jeremiah in the miry dungeon.

Constructing the Lesson.

Arrangement of Lesson Facts: follow the second plan presented in Paragraph IV of GENERAL PREPARATORY WORK, above. Compare the LESSON ANALYSIS, page 632. THE LESSON STORY AND HELPS TO THE STUDY OF THE LESSON, (Berean Intermediate Quarterly), will be found helpful to the pupil, and therefore should be mastered by the teacher.

Teaching the Lesson.

Suggestions for Developing the Outline:

1. Make a picture of the besieged city: all food was scarce; the poorer people were actually starving to death; the Chaldean soldiers were all around the walls; the Hebrew soldiers within the walls were greatly discouraged because Jeremiah, the prophet of God, had told them that it was wrong to continue to fight. This was God's message, and it was right to listen to it. It is right to be discouraged in doing wrong. But some of the soldiers hated Jeremiah, and they had put him in prison; King Zedekiah had let him out of his cell, so that he could walk up and down the court, and now everybody heard his words just as much as if he had been outside the prison. This was what made the princess so angry.

2. Since the princes could not make Jeremiah cease giving God's message they resolved to kill him, but they had to ask King Zedekiah for permission to do so.

3. King Zedekiah knew that it was wicked to kill Jeremiah, but he was afraid of his princes, and so he let them do what they chose.

4. The princes did not dare to let the people know that they were about to kill Jeremiah; so instead of putting him to death by a sword they put him down in a deep miry pit, where there was no light, nothing to sit upon, no food, and no drinking water. They said to each other, "Let him starve there to death, in the darkness."

5. But there was one very religious man, Ebed-melech, a Negro, who had a frank, earnest talk with King Zedekiah.

6. Picture the tramp of the thirty soldiers as they hastened to the prison; the uplifting of the cover of the pit, and the release of Jeremiah.

7. Dwell upon the tenderness of Ebed-melech, and on how God rewarded him.

The Intermediate Grade

[For pupils from thirteen to sixteen years, inclusive. Each pupil, if possible, should be supplied with a copy of the Senior Quarterly, the Intermediate Quarterly, or the Lesson Leaf.]

Preparing the Lesson.

For Study Material for the Teacher see note on GENERAL PREPARATORY WORK, above.

Illustrative Material: See the LESSON SLIGHTS AND ILLUSTRATIONS and the LESSON IN LITERATURE AND ART.

Constructing the Lesson.

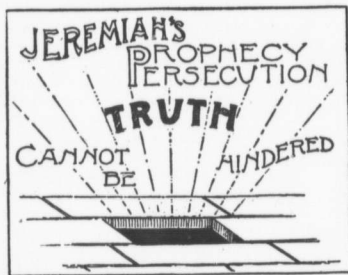
Arrangement of Lesson Facts: Present the lesson in two scenes: verses 1-6 and verses 7-13. The entire narrative part of Jeremiah's prophetic book shows a conflict within the walls of Jerusalem quite as bitter as that without the walls of Judah. Every claim of duty should have led the king and princes to submit to the king of Babylon; even if their minds were honestly confused, God's will had been expressly declared to them by the prophet Jeremiah. The faithfulness of Jeremiah and what he suffered because of that faithfulness form our first scene.

The humble means used by God to liberate his servant form the second scene.

Teaching the Lesson.

Suggestions for Developing the Outline:

1. The words of Jeremiah were really the words of God. It was idle to attempt to silence



the prophet by putting him to death, for he was repeating God's words, and God cannot die.

"Truth crushed to earth shall rise again:

The eternal years of God are hers;
But Error, wounded, writhes in pain,
And dies among his worshippers."

2. No weakness is wrong in itself, for no one is responsible for more than he has received, but weakness becomes sin when strength is offered and refused. If Jeremiah had died in the pit Zedekiah would have been morally responsible for his death. We are to remember that all the princes were not opposed to him.

Write on your pads: TO WHOM DOES THE KINGDOM OF HEAVEN BELONG?
Answer by writing in full the Golden Text.

The Senior Grade

[For pupils above the age of seventeen. Each pupil, if possible, should be supplied with a copy of the Senior Quarterly.]

Divide the lesson into seven scenes, as suggested in Paragraph IV of GENERAL PREPARATORY WORK, then follow the COMPARATIVE STUDY OF THE LESSON TEXT sketched in Paragraph V. The background of the lesson should

1. What army was fighting against Jerusalem? *The Chaldean army.* 2. What did God tell Jeremiah to say to the people? *That if they went out to the Chaldeans they would not be killed.* 3. What did the princes complain to the king? *That Jeremiah was weakening the city by his advice.* 4. What did the princes do? *They put Jeremiah into a miry dungeon.* 5. Who had pity upon him? *Ebed-melech, the Ethiopian.* 6. What is the GOLDEN TEXT? *"Blessed are they,"* etc.

The Church Catechism.

52. What is the Church of Christ? A Church in any place is a body of faithful men among whom the divinely-appointed ordinances are maintained in all things necessary to the same; and the Church universal is the whole body of true believers in every age and place.

be painstakingly drawn; so far as possible the scenes and sounds of those old days in Jerusalem should be reproduced.

Besides the truth contained in the Golden Text there are four outstanding lessons here which should be personally applied.

1. The Wisdom of Righteousness. The right course must be the wise course, since God is righteous. Circumstances often prevent our recognizing this, and there is a constantly renewed temptation to do the expedient thing rather than that which is right. Zedekiah had come to the throne by the favor of the Chaldean king. He had sworn to be faithful to him. Chaldean influences were less directly immoral and idolatrous than those of Egypt, and the little nation could hardly exist except under the protection of one of these great powers; but ambition and policy pointed to Egypt. The princes sought not what was right, but what was prudent.

2. True Love for God and True Love for Men are Inseparable. The princes charged that Jeremiah sought not the welfare of the people but their hurt, but in seeking God's will Jeremiah sought the good of the people. But the cause of God and the cause of man can never be divorced.

3. The Sin of Moral Weakness. Zedekiah's weakness was his ruin. He was not intentionally wicked, but he lacked decision of character and determination of life. In his heart he was probably not disloyal to Nebuchadnezzar. In his heart he revered Jehovah. Whenever he dared he was kind and deferential to Jeremiah, but he was unable to stand alone. Only twice in the record is he represented as exercising any authority, and both times in behalf of Jeremiah. And yet he now delivers him over to death.

4. Opportunities for Success. Seven men are mentioned by name as actors in this drama. One was a king, four were princes, one was a prophet, and the other was (1) a foreigner, facing all the bitter prejudices of the Jews against Gentiles; (2) a slave; (3) set aside by his social position from all ordinary social influence. And yet he was the influential man. His influence had been secured not from inherited eminence, like the king and the princes, nor by the call of God, like Jeremiah, but by noble character and human kindness.

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Primary Teachers' Department

Trust the Children

TRUST the children. Never doubt them,
Build a wall of love about them;
After sowing seeds of duty,
Trust them for the flowers of beauty.
Trust the children just as He did,
Who for "such" once sweetly pleaded,
Trust and guide, but never doubt them,
Build a wall of love about them.

—Selected.

Primary Notes

Nature Lessons. These are the days when many a sweet lesson of "God in his world" may be taught the children. It is the out-of-door season, and the little ones should be encouraged to open their eyes to the beautiful and wonderful things all about them. The wise teacher may be able to open a world of lovely and benevolent design to the minds of her class which will do them untold good all their days by a little thought and study.

A Reminder. Some primary teachers are enjoying a rest at this time. Have you let your little folks know that you think of them, and pray for them, and are trying to lay up a store of health and strength to share with them later? If the little stay-at-homes know that they are likely to hear from "Teacher" on a certain Sunday they will be quite sure to be present. A primary teacher does not realize how important she is in the eyes of her little pupils!

The Cradle Roll. The summer is a good time to go over the cradle roll carefully. You will want to make additions to it before Rally Day. Some of the babies will have reached an age when they may begin class attendance. In some cases the parents will have to be reminded, and possibly an escort provided for the little stranger. When at all possible persuade the mother to come with her child until it loses the feeling of strangeness. This will perhaps win the mother to a loving cooperation with the teacher, which is a great point gained.

Child Helpers. A wise teacher seeks to find something for each child in her class to do. Some have adopted the plan of letting the children help in the Cradle Roll Department. They let the little girl, for instance, who has reported the coming of a baby, ask to have it enrolled, and bring the name to teacher. This little girl may carry cards and messages to the home, and in a degree be led to consider herself responsible for the little one's Sunday school life. One can readily see how children may be used in many ways by the teacher to their own good and that of others.

Bringing God and the Children Together

THIS should be the constant endeavor of the primary teacher. Talking will not do it. Drilling on the commandments, the psalms, and the most attractive of motion songs and exercises will not do it, though all these are good. The children must be taught to put their thought of God into action. Teach in every possible way that God is everything that is wise and good and true. Then help them to understand that what they believe God to be must be shown in their actions, and you have at least made a beginning in bringing God and the children together.

You teach that God is love. Does the child believe this who is cruel, selfish? Let the children decide. They will say "No" at once.

You teach that God is truth. Will the child who believes this, and understands that God sees him always and everywhere, dare to tell a lie? If he does, he shows that he does not want to be God's child.

Do you teach that God is a giving God? The children will quickly see how he who gives the rain, the sun, the beautiful world of nature, and all of good that we have, must love to give. And then it is easy to show how they may come close to God by giving such as they have. The primary teacher, at the cost of some extra effort, should help the children to earn and save pennies and nickels to help on some good work in which they may have a living interest.

Do you believe and teach that God is the author of sound, and that he loves harmonious, beautiful sound? Then it will please him to hear his children sing correctly and sweetly. Teach, also, that kind words spoken gently will help to bring our spirits into harmony with God and good angels. It is a great work that is intrusted to the primary teacher. If it were only to talk about God and his truth, that would be a little thing. But a word is not a truth—it is only a sign of the truth, and we are always in danger of mistaking the sign for the thing itself. Truth is a form. Jesus said, "I am the Truth." We are to teach truth in action—truth alive and at work; and it is a work that requires constant thought and study, and loving effort. That serious harm is often done by teaching little children the highest truths, and failing to teach them that these truths must be made alive in action, there can be no doubt. "Who is sufficient for these things?"

The most effective teaching of little ones can only be done as the teacher comes into the world of thought and feeling in which her pupils dwell, and Love is the door which leads directly into this beautiful little world.

International Bible Lessons

THIRD QUARTER

LESSON VI—August 6

JOSIAH'S GOOD REIGN. 2 Chron. 34. 1-13

GOLDEN TEXT: "Remember now thy Creator in the days of thy youth." Eccl. 12. 1.

Primary Notes

BY JULIA H. JOHNSTON



Lesson Aim. To lead the children to "remember."

Approach. Is there anyone here who is eight years old? How many? Some of you are past eight, perhaps, and most of you are younger. Can

any of you remember when you were younger than now? Can you remember last Christmas, and who gave you the gift you liked best? Can you remember longer ago? Once there was a little girl who had a birthday. She was just like those here to-day. She was five years old on this birthday, and had some presents she liked very much. Among them was a red dress and two red books from "Aunt Hetty." In one of the books was the story of a bird name Flitterling. Now this child has grown up, and you would call her "a big lady" to-day. Yet she remembers that birthday and just how the lady looked who gave her the red gifts. What is it to remember? It is to keep in mind, not to forget. To remember a friend in the best way is to keep that friend in mind, to think about him, to try to please him when he is not in sight, and to love and trust him. To forget is to drop a person out of your mind, not thinking about him, not loving, trusting, or doing anything to please him. Surely this is forgetting.

Spend a little time asking about those we ought to remember—parents, teachers, pastors, brothers, sisters, friends, relations, those who have been kind to us, and do not forget.

In the very introduction lead to the central thought of remembering God, and why. Fasten in your mind the vital thought of the lesson that God, our Keeper, says, "Remember."

Lesson Story: The Young King. Eight years old when he was made king. His name was Josiah. His story is written in one line: "He did that which was right in the sight of the Lord." How could he do that if he forgot God's commandments and wishes? He did not forget. He remembered. Young as he was, he could keep in mind what he had learned about God.

How Josiah Showed that He Remembered. People show what they think about by what they do. This young king did things that proved to others that he remembered God. When he was hardly sixteen—while he was yet young, the story says—Josiah began to seek God, and not very long after he began to take away the idols from the land of Judah, which was his kingdom. He broke down the idol altars, beat the images to powder, and took away all the signs of idol worship through the land.

But this was not all. It is not enough to take away what is bad. The good must be put in its place. If you clean a house and leave it empty and open it will soon be filled with dust and dirt, and people who don't belong may come in, and animals prowling about may go in, too. The house must have some one to live in it and take good care of it, if it is to be kept as it should be.

After taking away the idols everywhere the young King Josiah began to make the house of God fair and whole and clean again, so that people could worship there instead of going after idols in the groves and high places where once they prayed.

How the Temple was Repaired. To repair is to make whole again, to mend and to clean. God's house had been left alone so that it needed this, and Josiah had the work done. It costs money to do such work. Who gave it? The people. Ought one person to do it all? No, all should help. How is it now when the church needs to be built new, or repaired? All the people, big and little, ought to remember God's house and help.

Many people, in Josiah's day, could give money when they could not work in wood and stone. Men who knew how to work in wood and stone would do the work if they were paid, and so all worked together. The story of those who looked after this work and those who did it is told in a line too: "The men did the work faithfully." What a good story! They must have remembered for whom this temple was built, and who was to be worshiped there. And



so the work was finished, even to the instruments of music for praising God.

The Lord
Drill on Gold

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LESS
JOSIAH AND

GOLDEN TEXT



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or where you are

The Lord Our Keeper Says "Remember."
Drill on Golden Text. God says:

REMEMBER { WHOM?
HEN?

Give reasons, especially emphasizing "Now."

Thought for Teachers. Let us not forget that children cannot "remember" a stranger whom they have not known. We must make them acquainted with Jesus.

LESSON VII—August 13

JOSIAH AND THE BOOK OF THE LAW

2 Chron. 34. 14-28

GOLDEN TEXT: "I will not forget thy word."
Psa. 119. 16.

Primary Notes



Lesson Aim. To lead scholars to hear God's Word.

Approach. Again emphasize the thought of God's being our Keeper, to whom we owe it that we are safe and happy. The following hymn

verse upon this subject (tune, "I do believe") may now be taught and sung for the rest of the quarter, as embodying the thought of "keeping":

Dear Lord, our Keeper, Saviour, Friend,
Teach us thy love to know.
O keep us daily in thy way,
And lead us as we go.

Some people were being led through a dark wood by a guide. By and by clouds covered the sky, and it was so dark that those behind could not always see the guide. Sometimes the trees hid him. But in order still to lead them the guide called back every little while, and when those following heard his voice they knew how to follow. It is as easy to hear in the dark as in the light. Sometimes when it is dark, and people are not making as much noise as they often do in the light, it is even easier to hear, because one is listening. It is very important to hear. Those people following the guide would have missed their way if they had not heard, and if they had not listened they would not have heard. If one wishes to find out some news that he ought to know he will have to listen while the story is told. If a message comes to you about something, how can you know what it is unless you listen and hear? If an invitation is sent to you by some one, and you refuse to listen while the messenger gives the invitation, how can you tell what is wanted, or where you are to go? People listen well

when they care to hear. Once a man was in prison. His friends begged the governor to let him out. At last one of them came to tell the prisoner what the governor said. Don't you think that man listened? He cared to hear the news that he was to be set free. Even if things are not pleasant to hear they may be worth hearing, and we should listen. Some boys were climbing a fence, when a man came to tell them that there were some wild animals among the trees, and they would be hurt. Besides, the man who owned the place would punish those who went in. Don't you think the boys listened?

Hearing God's Word. You remember that Josiah repaired the temple. When the priests went into the house one of them, Hilkiah, found a copy of the law of God, as Moses wrote it down. The house had been shut up so long that this book was lost and nobody knew it or tried to find it. Hilkiah gave the book to the writer, Shaphan, and he took it to King Josiah. Shaphan made a report, or gave the story of the work done in the temple, first of all saying that all that was given the servants to do they had done, and then he said that the priest Hilkiah had given him a book.

Josiah wished to hear this book read, and Shaphan read God's law aloud. The king was much troubled, and tore his clothes as a sign of his sorrow when he heard God's Word. He knew then that these laws had not been obeyed. He felt that he and his people ought to be punished, and he was much distressed. There was but one thing to do, and the king did it. "Go ask of God," he said, "for our fathers have not kept the word of the Lord." He knew that he had not either. What must be done about this broken law? God would tell them through some of his prophets.

Hilkiah then went to a woman, named Huldah, who lived in Jerusalem. She was one of



those to whom God spoke and told his will, and what he wished his people to know, for the whole Bible was not written then, only a part of it. So Huldah went to God and asked him about the disobedience of the people. God answered her, and she sent the word to the king

who had listened so carefully to the reading of the book. God said that sad punishments would come upon the land, because so many, for so long a time, had forgotten him and broken his law. But, because Josiah heard the Word, and was sorry for his sin, the trouble would not come now. God had heard his prayer and would take him home before the evil came. So they brought the king word again. Because he heard God's Word God heard his prayer. (Drill on Golden Text.)

The Lord Our Keeper Says, "Hear My Word." What is "the Word"? How can we hear it? How can we keep it? Where do we find it?

Thought for Teachers. Inculcate from babyhood a reverence for the Bible. Take it often in your hands. Treat it with reverence. Speak of it in such a way as to inspire the right feeling. As often as feasible read the exact words to the children. After teaching the lesson, suggest an authority, read the simplest parts in Scripture words.

LESSON VIII—August 20

Jehoiakim Burns the Word of God

Jer. 36. 21-32

GOLDEN TEXT: "Amend your ways and your doings, and obey the voice of the Lord your God." Jer. 26. 13.

Primary Notes



Lesson Aim. To teach obedience, using Golden Text as especially suggestive. Burning up rules does not make any difference about the duty to obey them.

Approach. Once upon a time two little brothers

found on the wall of their room, at home, a sheet of cardboard, written over with big letters. They found them to be some rules to obey. One was that Fred and Charlie must get up the first time they were called in the morning. If they did not they were to be made to do without something that they liked, or give up something they wished to do. The boys were growing lazy, and father wrote this rule, and some others, to help them to do better. Remembering what would come to them if they broke these rules would help them to keep them—so father thought.

When the boys got up at once, and did other things just as they were told, the rules and punishments did not trouble them at all. But one day everything seemed to go wrong from the beginning, when they had to be called three times, and had to eat a cold breakfast. Then it was that Fred said: "It's all the fault of

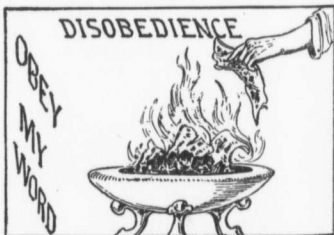
those old rules. Let's tear them down and burn them, and not have any more trouble." The boys did this when no one saw them. But what do you think? Next morning there were the rules again, written larger than before, and a new one added. It was that if these rules were taken down or torn up the boys would have to write them all out themselves. So, you see, it did no good to get rid of the words of the rules, for the rules were the same as ever and were soon written over again.

In to-day's lesson we learn of a king who was no wiser than the boys Fred and Charlie.

The Roll Written by Jeremiah. Tell who Jeremiah was, and explain again the meaning of "prophet."

Describe the coming of the Lord to Jeremiah, in some strange way, making him know what to write down. Explain "a roll," and tell how the prophet wrote upon this roll, or book, God's words about what should happen. He did not write with his own hand, but told Baruch, a writer, to set down the words, which called the people to repent of their sins and turn to God. Then picture the gathering of the people and their listening to the words written in the roll. Then the roll was laid up in the chamber of one of the writers, or scribes, and they went to tell the king. The king sent Jehudi to bring the roll and read it to him. He sat in his winter house, and there was a fire burning before him as Jehudi read the roll.

The Roll Burned. The king did not like the words written. As Jehudi read parts of the roll the king cut them with his penknife and threw them into the fire. Some who stood by begged him not to do this, but the king kept on cutting up the roll, as it was read, and throwing it into the fire till all was burned. Did that take away his duty to obey God's word as Jeremiah told it and Baruch wrote it down? No, indeed. Then the king said that Jeremiah should be taken prisoner because he had given these words of God to be written. But the Lord hid him, and Baruch too, whom the king wished to take, as well.



The Second Roll. Then God told Jeremiah to take another roll and tell Baruch what to write; and in this roll were all the words of the

other, and more punish sin, if it If they did not then and would ful sin was. I this.

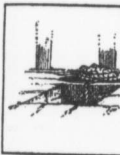
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Thought for that it is the c ence, since the p aration for life no substitute.

LESSON

JEREMIAH IN

GOLDEN TEXT: persecuted for is the kingdom



contact, even now

Approach. The who was hated by them the truth an this man, who wa ing God's words, lieve on Jesus, I tried to kill him. I did this. Three thought they had after many sufferi put to death by went he wrote a whom he dearly prisoner, chained crown that was g great preacher. Pa dom than the king He was troubled, not for sake of hi was righteous an Jesus said that the should have a kin heaven.

Jeremiah Persecuted. persecuted for sake tell the people wh the people of the king of Babylon,

other, and more too, telling how God would punish sin, if the people would not give it up. If they did not obey, God would be grieved with them and would have to show them how dreadful sin was. Burning the roll did not change this.

The Lord Our Keeper Says, "Obey." Enlarge upon this, and illustrate.

Thought for Teachers. A noted writer says that it is the child's right to be taught obedience, since the power to yield the will is a preparation for life and service for which there is no substitute.

LESSON IX—August 27

JEREMIAH IN THE DUNGEON. Jer. 38.

1-13

GOLDEN TEXT: "Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven." Matt. 5. 10.

Primary Notes



Lesson Aim. To show how God saves in trouble. Children need to be grounded in this great truth, not only now, in their troubles which seem great to them, but for the sake of coming time, and for the sake of their

contact, even now, with the troubles of others.

Approach. There was once a very good man who was hated by his enemies because he told them the truth and would not do as they did. As this man, who was a preacher, went about telling God's words, his enemies caught him and tried to kill him. Many and many a time they did this. Three times they stoned him, and thought they had put an end to him. At last, after many sufferings, this good man was indeed put to death by his enemies. But before he went he wrote a letter to a young minister whom he dearly loved, and though he was a prisoner, chained to a soldier, he wrote about a crown that was soon to be his. After all, this great preacher, Paul, was to have a larger kingdom than the kings who had been his enemies. He was troubled, treated ill, that is, persecuted, not for sake of his wrongdoing but because he was righteous and told of Jesus's goodness. Jesus said that those persecuted for this reason should have a kingdom—even the kingdom of heaven.

Jeremiah Persecuted. The good Jeremiah was persecuted for sake of his goodness. He would tell the people what God said. God meant that the people of the land should go away with the king of Babylon, who came to fight against

them. If they stayed in Jerusalem they would die of hunger and by the sword, and by the dreadful sickness called a pestilence. But if they went with Babylon's king their lives should be saved.

The people did not like to hear such words. They thought it better to fight. They would not believe that God meant to punish them for idol worship. They said to the king: "Do let this man Jeremiah be put to death. He says the king of Babylon is going to take the city of Jerusalem, and the people would better go with him and not fight against him. Now, this makes the people weak. How can they fight when Jeremiah discourages them so? Put him to death." This was persecution, treating the prophet ill for righteousness' sake, because he was so brave that he would tell the people what God said, though it was not pleasing to them to hear it.

Jeremiah in the Dungeon. Zedekiah, the king, was not brave enough to take Jeremiah's part. He said, "The king can't do anything; he is in your hand." So the enemies of the prophet took him to the inside yard of the prison, or court of the prison, where was a dungeon, or prison under ground, like a damp, muddy cellar, only much worse, and with no door, except the place above to let the prisoner down with ropes. Into this dark, damp, and muddy place they cast the prophet, letting him down with ropes, and though there was no water in this dungeon Jeremiah sank down into the mud at the bottom, as they threw him down. Now, would you think he would be discouraged, and feel afraid he would never get out alive?

It was a dreadful place, but the prophet was not there alone? Who was with him in all this trouble? Would Jesus go down into that dark and muddy dungeon with his friend? Yes, he would and he did. He was there all the time. But the Lord did not intend to let Jeremiah stay in that dark place. In this great trouble there was help near. God put it into the heart of a man who was one of the men to serve in



the king's house, Ebed-melech, to tell the king about the trouble. He said: "Jeremiah will die if he is left there. There is no bread for him,"

and he can't live in that place." Then the king told this man to take thirty more and take the prophet up, which they did. They let down ropes and dropped some old soft cloth to put under his arms, so the ropes would not hurt, and so they drew Jeremiah up, and he was kept in the court, or inside yard of the prison, where no harm came to him.

The Lord Our Keeper Saves in Trouble. Go back over story and show how this is true.

Thought for Teachers. In the deepest, darkest dungeon of discouragement the Lord is with his own, and will speedily save them. Don't refuse any alleviation, but come out as comfortable as you can.

The Teacher's Prayer

Up to me sweet childhood looketh,
Heart and mind and soul awake;
Teach me of thy ways, O Father!
For sweet childhood's blessed sake.
In their young hearts soft and tender,
Guide my hand good seed to sow,
That its blossoming may praise thee
Wheresoever they may go.

Let thy holy counsel lead me,
Let thy light before me shine,
That they may not stumble over
Any word or deed of mine.
Draw us hand in hand to Jesus,
For his word's sake unforget,
"Let the little ones come to me,
And do thou forbid them not."
—Selected.

Whisper Songs for August

SIXTH LESSON

ONE Father in the heavens,
One faith upon the earth,
One hope of life eternal,
One love of heavenly birth.

SEVENTH LESSON

Dear Father, like thy servant,
The young and faithful king,
Give me thy Word to cherish,
Give me thy praise to sing.

EIGHTH LESSON

I would not mar the message
That thou hast called divine
For all the gold and diamonds
And kingly crowns that shine.

NINTH LESSON

Dear Lord, if pain and sorrow
And persecution come,
Still there will come a morrow
When thou wilt bring me home.

Order of Service

FOR THE PRIMARY DEPARTMENT

Third Quarter

(Strike the bell softly three times. At once begin to repeat, children following:)

The bell has struck its one, two, three:
"Be still!" is what it says to me,
For this is God's most holy day,
And I am here to learn his way.
So now, with all my heart, I'll speak
To hear the words that he will speak.

Teacher. The Lord is in his holy temple.

Class. Let all the earth keep silence before him. (All fold hands and bow heads.)

T. Dear Lord, bless our Sunday school today.

C. Amen.

T. This is the day which the Lord hath made.

C. We will rejoice and be glad in it.

SINGING. A familiar praise song.

WHISPER PRAYER. (After teacher.)

Lord, help me, when I try to pray,
Not only mind the words I say,
But may I try with watchful care,
To have my heart go with my prayer.

PRAYER.

CREED.

BRIEF REVIEW.

GIVING SERVICE.

T. What does our Lord say about giving?

C. It is more blessed to give than to receive.

BIRTHDAY OFFERINGS.

CONCERT RECITATION.

We bring our gifts to Jesus,
And lay them at his feet;
O, give them, Lord, some work to do,
Some holy service sweet;
Our hearts, our lives, our offerings take,
And bless them for our Saviour's sake.

ADDITIONAL LESSON.

MOTION EXERCISE.

Take my hands, dear Jesus,
(Hands outstretched.)
Let them work for thee;
Never let them idle, (Drop hands.)

Or in mischief be,
Let me lift them humbly,
(Lift hands.)

As I now draw near,
Let me fold them softly
(Fold hands.)

As thy Word I hear.

LESSON TAUGHT.

ECHO PRAYER.

T. Little children, love one another.

C. Even as Christ hath loved us.

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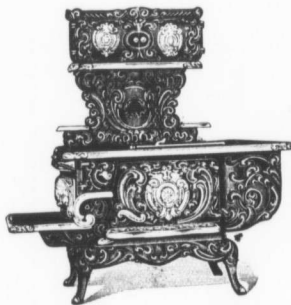
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