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Rev. R. Douglas Fraser
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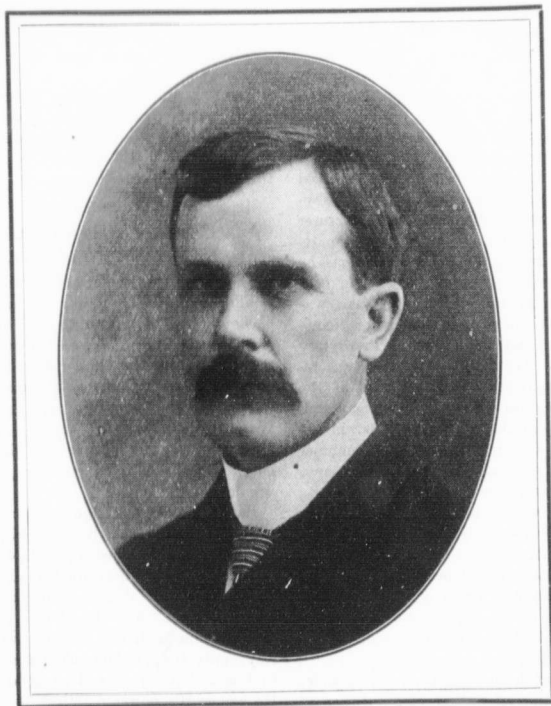
The Teachers Monthly

Rev. R. Douglas Fraser, M.A., Editor
Rev. J. M. Duncan, B.D., Associate Editor

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REV. J. C. ROBERTSON, M.A., B.D.

APPOINTED BY THE RECENT GENERAL ASSEMBLY AS SECRETARY OF THE GENERAL
ASSEMBLY'S SABBATH SCHOOL COMMITTEE

The New Secretary

An important forward step in Sabbath School work has been taken by the General Assembly, in the appointment of Rev. John Campbell Robertson, B.D., of Milltown, N.B., as Secretary of the General Assembly's Sabbath School Committee. Mr. Robertson was born at Robertson, Kings County, N.B., in 1868, and is therefore now in the prime of his early manhood and strength. He received a Teacher's Diploma from the Provincial Normal School, Fredericton, in 1886, and thereafter taught for six years in the New Brunswick schools. Entering McGill University, Montreal, in 1892, he was each year a scholarship man and graduated as Gold Medalist in Mathematics in 1896. In the fall of the same year he entered the Presbyterian College, Montreal, for his Theological course, and again was a scholarship man each year, and Gold Medalist at his graduation in 1899, when he also received his B.D. During his course in the Presbyterian College, Mr. Robertson was Lecturer in Mathematics in the Preparatory Department, and during the College vacations he supplied various mission fields. He was ordained to the ministry in 1899 and was appointed for two years to the mission charge of Nashwaak and Stanley in the Presbytery of St. John. His work in this field was remarkably successful. At the close of the two years he proceeded to Glasgow, Scotland, where he spent the winter of 1901-2 in the Free Church College. The following summer he studied in Marburg University, Germany, and while there, was called to Milltown, N.B., from which charge he has been called by the General Assembly to the important position mentioned above.

Mr. Robertson has shown himself to be a practical worker of much ability, and was, at the time of his appointment, Convener of the Sabbath School Committee of the St. John Presbytery.

The field for the new Secretary is very wide, as even the merest outline of his duties as defined by the General Assembly of 1903 will show. These include the development of Presbyterial and Synodical Sabbath School organizations; the aiding of Presbyteries in the formation and direction of Teachers'

Institutes, and other agencies for furthering the interests of Sabbath School work; the whole question of developing the interest in Sabbath School work among theological students, and of stimulating the liberality of Sunday Schools in regard to the missionary and other Schemes of the church, as well as the care of the clerical and office work of the various departments of the Sabbath School Committee's operations. The energy of the present Convener, Rev. Dr. Neil, and of his predecessor, Rev. Dr. Fotheringham, and the earnest work of Rev. W. W. Peck and Rev. A. Macgillivray, recent Secretaries, have laid the foundations broad and deep. Mr. Robertson's appointment will still further advance the work.

The TEACHERS MONTHLY heartily congratulates the new Secretary on his appointment. He will receive a warm welcome from fellow-workers in the Sabbath School cause throughout the whole church.

The Age of Miracles Still

By Rev. Gordon Dickie, M.A.

The notion that the age of miracles is past is all too prevalent to-day. Away in the background of our faith there is a shadow of unnatural things. We see the dead raised, the sick healed, the blind restored to sight, and the lame walking; but the picture ends there, and we have dismissed it as final. We shall never see such things again. We must now face the natural, and the natural only. There are to be no more signs nor wonders in the earth.

But why wring our hands, and mourn that the time of miracles has passed forever? Has the sun gone down upon God's day of wonders; and from henceforth shall we know nothing but the dreary monotony of the commonplace? Are the things that once were possible with God possible no longer? Nay, verily, the age of miracles has not passed. God is still as great and as good as ever. He makes His power manifest as gloriously as before, showing that He is indeed the Master of all His works.

There is a miracle that regularly takes place each year, though it comes so often that we fail to see its marvellousness,—the miracle

of spring. There is a mysterious Hand that takes away the coverlet of snow so carefully spread upon the earth during the cold and barren months of winter. It tints the grass a fresh and living green. The same Hand restores the birds to their perches and fills the woods with song. It brings the leaves to the trees and gives the whole face of nature a new form. "Awake ye that dwell in the dust," cries a Voice, "and sing a new song!"

There is also, what we may call the miracle of the sick room: it happens to-day as well as in former days. Here is one lying at the point of death. The doctor has done all he possibly can do. Friends are called in, and all look for the last at any moment. The only index of life is the heart, and each beat is weaker and fainter: they will soon cease. But suddenly a turn comes. The closed eyes open. Strength returns, and life is renewed.

Is it not a miracle that such a thing has happened? Which is greater, to snatch a life from death, or to restore it after it has been taken? Both are equally marvellous to us, because we can do neither. We are helpless either in the face of life or of death; and for us the miracles of life are passing in the world, not only yesterday, but now, and shall pass every day we live.

Sometimes men say,—God chooses the natural rather than the supernatural to make manifest His power; but the reverse is the truth, for the supernatural is the natural with Him. Not to speak of the greatest miracle of all, the regeneration of a sinful soul, God is always making someone or something from the dust, and making these sing a new song. The grass, the flowers, the trees, the sick, all awake to praise the Lord; and let everything that hath breath praise Him for His mighty acts!

St. Stephen, N.B.

The Strength That is in Joy

By Rev. Robert Laird, B.D.

Matthew Arnold says that in the words, "The joy of the Lord is your strength" there is given in "one short sentence the secret of Israel's religion and the religion of the Bible." Such a saying may not contain the whole

truth, but it reminds us vigorously of an element without which pure religion cannot be. It is the custom to count Israel a stern people, who held aloof from the lighter and fairer aspects of life. Their tragic history shows a people who first became exiles from holiness, and then exiles from their native land, passing through many deep, dark waters. But the heart of hope beat strong and full. Out of the depths men arose who spoke of "everlasting joy," and of the desert that should "rejoice and blossom as the rose."

Christ carries on to its fullness this current of joy. In His life, as in the story of His race, the shadows are dark and heavy. He knew the bitterness that lay behind both "Hosannas" and the cry, "Crucify Him." But neither suffering nor the cruel power of sin availed to break His spirit. With unflinching cheerfulness He bade His followers, "Rejoice, and be exceeding glad." The same spirit prevailed in His hours of deepest fellowship with them. "These things have I spoken unto you, that My joy may be in you, and that your joy may be fulfilled."

New power would come to our religious activities to-day would we but learn with Jesus the secret of that joy in unbroken harmony with God. The morose, dark-countenanced man has little inspiring influence. The Christian life is not a dull and unattractive monotone, and we betray it when we let it drift into what is melancholy and repulsive. There is a place for the Puritan conscience, and if we had more of it there would be less compromise with evil; but sternness is not incompatible with the happy heart, and to be thoughtful and pure is not to be joyless.

Those whose duty brings them often face to face with their fellows have much need of the buoyant spirit of Robert Louis Stevenson, and his fine determination to make his life a "radiating focus of goodwill."

What cheer in these lines!

"If I have faltered more or less
In my great task of happiness;
If I have moved among my race
And shown no glorious morning face;
If beams from happy human eyes
Have moved me not; if morning skies,
Books and my food, and summer rain

Knocked on my sullen heart in vain :
 Lord, Thy most pointed pleasure take
 And stab my spirit broad awake."

What joy in these petitions : "Call us up with morning faces and morning hearts"; "Give us to awake with smiles, give us to labor smiling"; "As the sun lightens the world, so let our loving kindness make bright this house of our habitation."

If we are to greet our fellows with the "glorious morning face" and take away the reproach of dreariness from much of our religious life, we must win that joy that awakens and strengthens. It is *the joy in God*, and it alone can make our holiness a thing of beauty and grace.

Vancouver, B.C.

Duty or Love

By Rev. A. A. Graham, B.D.

Duty has inspired many a brave deed and impelled men to much self-sacrifice. It has occupied a high place in the ethics of daily action. The soldier does his duty on the field of battle. The employee considers it to be his duty to be faithful to his employer's interests. The official speaks of fulfilling his duty. The Sunday School teacher feels compelled, by a sense of duty, to be present to greet the pupils and lead them in the study of God's word. Duty has been exalted to occupy a very prominent place in our moral and religious life. When men are obeying the call of duty, they often suppose they are living up to the highest standard which can be placed before them.

It is worth while for us to pause and ask if duty is indeed the highest call which can come to us. Is there any appeal from a higher source which can reach us? In answering this question it is significant to notice that Christ never asked men to merely do their duty to Him. On the contrary He clearly indicated that the mere discharge of our duty is not sufficient : "So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants; we have done that which it was our duty to do." We should go beyond duty, and obey a higher law.

Jesus clearly announced the law which is

higher than duty. It is found in the thrice-repeated question addressed to Peter, "Simon, son of Jonas, lovest thou Me?" The same law of life is found in His address in the upper room, "If ye love Me, keep My commandments." The apostle Paul gives us the same call. "For the love of Christ constraineth us." The call of love is everywhere found in scripture as our highest summons to service.

The work needed in our schools and churches to-day is the "labor of love." Let the teacher be present on the Sabbath because he loves his pupils, and has a message of love from the Redeemer for them; then his class will be an object of new interest for him. Not merely his duty to Christ will impel to this service; but his love for Christ and for the souls of the children will constrain him. And now abide both duty and love as motives and inducements for Christian work, but the greater of these is love.

St. John, N.B.

The Only Way

By L. M. Montgomery

To chisel a statue unerringly
 From the formless marble to symmetry,
 How firm must the hand of the sculptor be !
 Deep in his brain must he shape the thought
 Ere in loveliness of stone it be wrought,
 Hard must he toil at his great design,
 Ere the work be perfect in curve and line.

To paint a picture that holds in fee
 The treasure of beauty's alchemy,
 How skilful the hand of the artist must be !
 Ere the vast conception that burst to bloom
 In his soul, on the canvas fair finds room,
 Many and long are the patient days
 He must give to his task to win its praise.

To shape a life into harmony
 With God's plans for it, gracious and free,
 How true must the hand of the workman be !
 Not in a day may the task be done,
 Not with ease may success be won,
 Hard must we work and aspire and pray—
 Earnest toil is the only way !

Cavendish, P.E.I.

From the Child's Point of View

By *W. A. McIntyre, B.A.*

Principal of the Provincial Normal School, Maaitoba

What would the Sunday School hour be if all the exercises were considered from the point of view of the child? As we try to answer this question, there comes before us a group of happy little faces—faces without a mask, and that speak a message to all who are simple-hearted enough to read. Lacking the simple heart, we read imperfectly, or, reading, we are so wedded to custom that we do not obey. The little hearts are grieved. They ask for bread: we give them a stone. They seek the living kernel: we give them the withered husks. Instead of living pictures we present abstractions, instead of conversation we offer sermons or dissertations. This is not fault-finding but personal confession.

Have we not all heard a child pray—not in set or learned phrases, but in his own way? Was there ever such simplicity, such directness, such sublime faith? Honest, simple heart-talk it was, with no room for figures, and no necessity for multiplication of words: clear, definite, concise, genuine, with the charm of innocence added to its force and beauty. Over against it have we ever set our own prayers as Superintendents? We have meant it, yes indeed, every word; but it was our own prayer to God, and not a prayer the children could follow. Thought and language were beyond them. They may have felt we were talking to God, and that was a great thing; but it would surely have been more in keeping, if we had followed their wishes, and led them in the expression of their thought.

Have we not all marvelled at the wonderful patience of these little ones? We have seen them sit with bowed heads for five minutes, and they have not understood a single word, just as they may have sometimes listened to a preacher for forty minutes without grasping a single idea. Nor can we justify this by saying there is a spirit which is more than substance. No, no, the answer is plain. The school is for them; the exercises should

be suited to them. Thought, language, attitude, should all be such as they can comprehend. In the home, on the street, in the school, we willingly modify our phraseology to meet their needs. Why, in the worship of God, should we speak in an unknown tongue?

There are songs which children love because of the words, and songs in which they delight because of the musical setting. There are others, which, though beautiful in every way, have no meaning for childhood. It requires no extraordinary wisdom to discern what is suitable, profitable and interesting. All that is required, is for a superintendent to consult with the pupils and be guided in the main by their desires. Nor would this necessitate the abolition of the good old church tunes that time has endeared to all. It will be found that they are enjoyed as much as any, but they must be sung with a spirit and a meaning that speak reality.

For the Primary class, what better than these—all from our own Book of Praise—"When He cometh"; "Gentle Jesus, meek and mild"; "Jesus is our Shepherd"; "Jesus, tender Shepherd"; "Around the throne of God"; "Now the day is over"—and a score or two of this type? For older pupils a greater variety is possible, including hymns of praise, as—"O God, our help in ages past"; "I love to hear the story"; "The God of Abraham praise"; "Holy, holy, holy";—Evangelistic songs, as "Rescue the perishing";—hymns of trust, as "Rock of ages," "Oh love that will not let me go," and many other like hymns. Too great care cannot be taken in selecting suitable hymns Sabbath by Sabbath. The reward is certain, and will quickly appear in the zest with which the scholars take part in the service of praise.

What has been suggested as to prayer and song service, can be applied equally well to teaching, class management, choice of a library, and the visitation of the homes.

The school is for the children. The successful teacher and superintendent will study the scholar first. His welfare is the beginning and end of all educational effort.

Winnipeg

An Old Time Sabbath School

By *Rev. Austin L. Budge, M.A.*

As there were many types of writing and copying before the day of the man who introduced the printing press, so there were various kinds of Sabbath Schools before the modern organization.

We have in mind the "school" of which possibly Paul was head boy: not when he sat at the feet of Gamaliel, but in his own father's house, for the Sabbath Schools were held in the house in Paul's time.

Look in and see the teachers and pupils. It is the infant class, and a single pupil; for the first born was to be "nourished by the Law," as well as with food for bone and muscle. Ever since the child gladdened its parents' eyes, they had been attending a sort of Training Class.

God Himself, as the Father in Israel, was their ideal. The authority of the parents was a reflection of His own. In their care for and training of the child they were to imitate His faithfulness. Such mercy and compassion as He showed to His people were they to cherish and manifest. Thus commissioned and qualified, they began at the earliest age to impress the great truths of the divine Word upon their little child.

This Sabbath School became in time a graded one, where from the infant upon the mother's knee to the son at work, instruction in the Law was most devoutly given. There were no blackboard drawings or illustrated cards, yet in the ritual and ceremony connected with the offerings and feasts, object lessons were given of the rarest beauty and interest.

Possibly it was the "senior class," who were specially instructed regarding the Passover. Some would assist the mother in sweeping from the house the last crumbs of the leavened bread, others engage with the father in procuring the lamb for the offering. Sadness and solemnity were upon the whole

family. The parents put ashes upon their heads, and dressed in sackcloth, and as the door posts were sprinkled with the blood, all would wait that night as those who have found a refuge and a covert from the storm.

In later times the great "excursion" to the Holy City became general in all these Sabbath Schools. It was not a picnic, but much more. They had learned of the "Salem" of Abraham and Melchizedek, and of the "ark of the covenant" which was placed in the city of David. They had seen in their own synagogue how the priest turned towards Jerusalem when he prayed. Thus the longing was great to go up with the tribes to the great feasts. The scholars would enter into the feelings of the psalmist, who wrote "I was glad when they said unto me, Let us go into the house of the Lord."

The discipline of these schools was excellent. The ideal of a "good boy" was Isaac, who obeyed his father Abraham in going up the mountain, even bearing the fagots which were to kindle the fire of his own sacrifice. They were warned of Esau, who, deprived of his father's blessing, wept bitterly. The Fifth Commandment and the later laws show how great the respect and obedience the whole school gave its teachers.

No wonder the Jews, with such Sabbath Schools, preserved their religion and nationality. The Puritans in our history, do not look unlike them in family training. In both cases there was sternness and narrowness; but what does this signify if they became "wise unto salvation," and withstood "fire and sword" because of the faith that was taught them at their mother's knee, and by the father's word, in the old home Sabbath School?

Hanover, Ont.

What Sabbath Schools may do for Missions

VI. ANOTHER FOREIGN MISSION VIEW

By *Rev. E. D. Miller, D.D.*

Convener, General Assembly's Foreign Mission Committee (Eastern Division)

As a matter of immediate duty, let every school make sure of doing something. No contribution is too small if it is proportionate to its means. None is too large if it is within

the school's honest capacity. But there should not be a school within our bounds altogether barren. Union schools should take the contribution and divide it proportionately. Further, let the method of raising such funds be systematic and carried out with the "perseverance of the saints." Some schools collect annually, some quarterly, some monthly, others have a mission box open every Sabbath. The plan is not of so much consequence as the will power behind it. "Whatsoever thy hand findeth to do, do it with thy might."

Prospectively, a great educative work may be done in the Sabbath School. The present resources of the young people are limited. Most of our pupils come from homes where money counts. In the near future they will have larger means. For the proper education of the young every teacher must educate himself or herself. We teach well what we have well learned ourselves: true equally of missionary interest and Bible study. Let us first practise systematic giving, and we will easily teach our classes the same method. It is well to train the young to give of their own by self-denial, and not merely as carrying what their parents give. A fraction of the amount spent on candies or concerts would be a bonanza to the mission funds.

The missionary question inserted in each Sabbath's lesson is a move in the right direction, especially if the teacher make it the text for fuller instruction, and the superintendent keep it in mind in the review. Let the tone be earnest and reverent, and the power behind the constraining love of Christ. Let us have faith in an abundant sowing, and we will not be disappointed in the harvest.

Yarmouth, N.S.

The Home Department in the West

By *Rev. W. J. Knox, B.A.*

There is probably no place where the work of the Home Department can be conducted with better results than in the West. Here are found conditions to which this plan is particularly well adapted. Besides the reasons which make it advisable to have such an organization in any ordinary congregation, there are two reasons which make it especially

advisable to adopt some such plan in the congregation in the newer parts of the country.

In the first place, the settlement on the prairie, as a rule, is scattered, and there are many families living too far away from any church to permit of anything like regular attendance. These outlying families can be reached and held in touch with some congregational centre in no better way than by enlisting their interest in the work of the Home Department and enrolling them as members. The necessary literature can be supplied to them, and visits paid at regular intervals by the minister, who can, on such occasions, review the portions of scripture which they have been studying. This will give definite point to his necessarily infrequent visits, and will make them much more profitable both to himself and to the people.

Any family in which such a plan is at all conscientiously followed will in this way have provided for them a definite course of Bible reading, and in the HOME STUDY QUARTERLY will have valuable assistance in their study. Family worship will also be fostered, and the fire kept burning on the altar, which might otherwise grow cold before the advance of settlement provided for them a more convenient church organization.

Another fact that argues strongly for the organization of a Home Department in connection with the Western congregation is, that many Sabbath Schools either discontinue work altogether during the winter or suffer heavily in diminished attendance. Here then is an opportunity to use the plan to excellent advantage. Where the school disbands for the winter, all the families of the congregation can be arranged in districts, over each of which a visitor may be placed. Or, in the cases where the school is kept open, those families whose children cannot be expected to attend regularly during the severe weather, may be arranged in a similar fashion. For this work it will be well to have the regular Sabbath School teachers act as visitors, each one to have charge of so many families and to receive from them the Quarterly reports. The minister, however, should personally supervise the work, and in his pastoral-visitation conduct his scripture reading and worship along the lines of the Lessons.

This will help, not only the children, but the whole family, for in many cases the parents stand in need of Bible study as much as the children.

From a financial point of view, it is important to keep the families thus in touch with the Sabbath School during the winter, for it is then that most of his money comes into the farmer's hands.

It might be said, in conclusion, that it is

not necessary to adopt every feature of a fully organized Home Department, nor is it necessary to make use of every kind of printed matter published for the work. A live minister or a live superintendent will adopt just so many features as may seem advisable in order to work the scheme most successfully under the conditions found in his particular congregation.

Strathroy, Ont.

Lesson Calendar: Third Quarter

STUDIES IN THE OLD TESTAMENT FROM ISAIAH TO MALACHI

- | | | |
|-----------------------|----------------------------------|--------------------------|
| 1. July 2..... | Sennacherib's Invasion. | 2 Chron. 32 : 9-23. |
| 2. July 9..... | Hezekiah's Prayer. | Isa. 38 : 1-8. |
| 3. July 16..... | The Suffering Saviour. | Isa. 52 : 13 to 53 : 12. |
| 4. July 23..... | The Gracious Invitation. | Isa. 55 : 1-13. |
| 5. July 30..... | Manasseh's Sin and Repentance. | 2 Chron. 33 : 1-13. |
| 6. August 6..... | Josiah's Good Reign. | 2 Chron. 34 : 1-13. |
| 7. August 13..... | Josiah and the Book of the Law. | 2 Chron. 34 : 14-28. |
| 8. August 20..... | Jehoiakim Burns the Word of God. | Jer. 36 : 21-32. |
| 9. August 27..... | Jeremiah in the Dungeon. | Jer. 38 : 1-13. |
| 10. September 3..... | The Captivity of Judah. | 2 Chron. 36 : 11-21. |
| 11. September 10..... | The Life-Giving Stream. | Ezek. 47 : 1-12. |
| 12. September 17..... | Daniel in Babylon. | Dan. 1 : 8-20. |
| 13. September 24..... | REVIEW. | |

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2 Chronicles 34: 1-13. Commit to memory vs. 1-3.*

GOLDEN TEXT—Remember now thy Creator in the days of thy youth.—Ecclesiastes 12: 1.

1 Josiah was eight years old when he began to reign, and he reigned 31 in Jeru'salem 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 Jeru'salem from the high places, and the groves, and the carved images, and the molten images.

4 And they brake down the altars of Ba'alim 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 upon them.

5 And he burnt the bones of the priests upon their altars, and cleansed Ju'dah and Jeru'salem.

6 And so did he in the cities of Manas'seh, and Ephraim, and Sim'eon, even unto Naph'tali, with their mattocks round about.

7 13 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 Jeru'salem.

Revised Version.—1 thirty and one years in Jerusalem; 2 eyes; 3 turned not aside; 4 or; 5 Asherim; 6 graven; 7 i.e.; 8 sun-images; 9 he wed; 10 purged; 11 in their ruins round about; 12 And he brake; 13 beat the Asherim and the graven images; 14 and returned; 15 Omit when; 16 and delivered; 17 he delivered it into; 18 delivered it into; 19 Omit they gave it to; 20 gave it to amend and repair; 21 carpenters and to the builders; 22 make beams for; 23 set forward all that did the work in every manner.

LESSON PLAN

I. Following a Good Example, 1-3(a).

II. Destroying False Worship, 3(b)-7.

III. Repairing God's House, 8-13.

DAILY READINGS

(By courtesy of I. B. R. Association)

M.—Josiah's good reign, 2 Chron. 34: 1-13. T.—Prophecy of Josiah, 1 Kgs. 13: 1-6. W.—Moses destroying the idol, Deut. 9: 13-21. Th.—Young Samuel's call, 1 Sam. 3: 1-10. F.—'Come, ye children,' Psalm 34: 1-11. S.—Christ's call, Mark 10: 13-21. S.—In the days of youth, Eccles. 12: 1-7.
Shorter Catechism—Ques. 89. How is the word made effectual to salvation? A. The Spirit of

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 Azai'ah, and Mase'ah the governor of the city, and Jo'ah the son of Jo'ahaz the recorder, to repair the house of the Lord his God.

9 And when they came to Hilkiah 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 Manas'seh and Ephraim, and of all the remnant of Is'ra'el, and of all Ju'dah and Ben'jamin; and they returned to Jeru'salem.

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 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 the 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 Obadiah, the Le'vites, of the sons of Mera'ri; and Zechari'ah and Meshu'lam, of the sons of the Ko'hathites, to set it forward; and others 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.

God maketh the reading, but especially the preaching of the word, an effectual means of convincing and converting sinners, and of building them up in holiness and comfort, through faith, unto salvation.
The Question on Missions—30. Why is Erromanga called the "Martyr Isle"? Erromanga is called the "Martyr Isle" because John Williams, the first missionary who visited the island, his companion, Harris, and our own missionaries, Rev. George N. Gordon and his wife, and his brother, Rev. James Gordon, were all cruelly murdered by the natives.

Lesson Hymns—Book of Praise, Ps. Sel. 97 (Supplemental Lesson); 358: 403; 122 (Ps. Sel.); 387 (from PRIMARY QUARTERLY); 389.

EXPOSITION

By Rev. James Wallace, B.D., Lindsay, Ont.

Time and Place—640 to 622 B.C.; Jerusalem.

Connecting Links—Manasseh's son, Amnon, who succeeded him, did that which was evil in the sight of the Lord. Fortunately for Judah, his reign was short-lived. After a brief, disastrous reign of two years, he was assassinated, and his little son, Josiah, came to the throne. (See ch. 33: 21-25.)

I. Following a Good Example, 1-3(a).

V. 1. Josiah was eight years old. Called to the throne, while yet a mere child, he would likely be under guardianship. Doubtless the reforming party at court seized the oppor-

tunity of influencing the youthful king for the betterment of conditions in the state. His mother, Jedidah, "beloved" (2 Kgs. 22: 1), also, may have turned the boy's affections toward good and holy things. The effects of home training cannot be overestimated. Compare Joash (ch. 24: 1), Samuel (1 Sam. 2: 26), John (Luke 1: 80), Jesus (Luke 2: 52), Timothy, 2 Tim. 1: 5.

Vs. 2, 3(a). *Did...right in the eyes of the Lord* (Rev. Ver.). Josiah's conduct was right in the eyes not only of men, but of God, who sees and knows all things. *Ways of David his father*; a very high tribute to Josiah, for

*The Scripture Memory Passages of the Supplemental Lessons are recommended as a substitute for those given here Sabbath by Sabbath. They will be found in the Supplemental Lesson Leaflet

David was the ideal king for the Israelites, their noblest example of piety and uprightness in the kingship. *Turned not aside*, etc. (Rev. Ver.). Following a narrow path is a common figure for an upright life (see Matt. 7 : 14). *In the eighth year*; at sixteen years of age, just entering upon manhood. *While he was yet young*. We learn : (1) That a boy is not responsible for his up-bringing, but he is responsible for what he makes of himself as he comes to the years of maturity. (2) That an unfavorable environment—as Josiah's so largely was—in early days need not prove an unsurmountable barrier to the boy who is determined to rise to better things.

II. Destroying False Worship, 3(b)-7.

V. 3(b). *In the twelfth year*; when he was twenty. He was now at an age to take independent action in public affairs. 2 Kgs. 22 : 3 dates the beginning of Josiah's doings in "the eighteenth year." In Kings also (ch. 22) the repairing of the temple and the finding of the law (vs. 8-28), and the renewal of the covenant with Jehovah (vs. 29-32), are placed before the destruction of idols throughout the land, vs. 3-7. The explanation may be that Kings, by way of anticipation, gives the date when the campaign against idolatry was completed, while Chronicles gives the date of its commencement, *To purge* ("cleanse") *Judah and Jerusalem*; beginning, as all true reform must begin, at home. It extended afterwards until it reached the northern regions of Palestine. *High places*; elevations where altars were erected to heathen gods. *Asherim* (Rev. Ver.); that is, wooden poles planted beside the altars as symbols of deities. These could be carved to bear the emblem of a special god or goddess, for example, Ashtoreth, the vile Phœnician goddess.

Vs. 4, 5. *Baalim*; plural of Baal, referring to the different forms under which he was worshipped. *Sun-images* (Rev. Ver.). See Light from the East. *Made dust of them, and strowed it upon the graves*. Compare Ex. 32 : 20; 2 Kgs. 23 : 6. "These graves were of course 'unclean,' and the sacredness of the ancient emblem inhering even in its ashes could be effectually destroyed only in some such way as this." (Smith's Old Testament

History.) *Burnt the bones*. See 2 Kgs. 23 : 15, 16. "The aversion to the burning of a corpse depended originally on the belief that the soul even after death was united with the body. The spirits of the unburied dead must ceaselessly roam about and even in Sheol their condition is pitiable." (Benzinger.) Compare the burning of the bones of Wycliffe, the English reformer and martyr. The burning of the priests' bones on the altars would defile them, so that they could never again be used for idol worship.

Vs. 6, 7. Josiah, as a true successor of David, wished to restore his kingdom to its ancient limits. He asserted his authority over the Northern Kingdom, where the places here named were situated, and so many of whose inhabitants had been carried captive into Assyria about a hundred years before.

III. Repairing God's House, 8-13.

Vs. 8-10. *In the eighteenth year*. Josiah was now twenty-six. *When he had purged the land, and the house*. Probably the cleansing of the temple had been Josiah's earliest work. Repairs, too, seem to have been carried on here for some time. Now certain royal officers are sent to inspect progress and to hand over to Hilkiah, the high priest, "the money . . . gathered" (v. 9) for the temple repairs, which had been placed in Shaphan's charge. (Compare the repairing of the temple by King Joash, two centuries earlier, 2 Kgs. 12 : 14-16.) *Shaphan*; finance minister for Josiah. *Maaseiah*; the "mayor" of the city. *Joah*; possibly the court historian, or a sort of confidential clerk to the king. Josiah's success was perhaps in very large measure due the fact that he surrounded himself with upright and able men. *They returned* ("had returned") *to Jerusalem*; that is, "the Levites," who had gathered "the money" all over the land.

Vs. 11-13. The temple had been neglected during the reigns of Manasseh and Amon. See Haggai 1 : 4 for an instance of how people who are comfortably housed themselves, may neglect the house of God. *The men did the work faithfully*; as in the days of Hezekiah and Joash, ch. 31 : 12; 2 Kgs. 12 : 15. So all work ought to be done (see Eph. 6 : 6; Col. 3 : 22, 23). No attempt to palm off an

inferior article, or to "kill time" here. *Bearers of burdens . . . overseers . . . scribes* ("transcribers of the law") . . . *officers* (corresponding to our magistrates) . . . *porters* (keepers by night and day of the temple doors). A work for everybody, and everybody at work. Nothing gives greater scope for the exercise of our varied talents than the work of the church. None felt his work was too menial, and none of the highest regarded himself as anything but a servant before God, and the best servant was he who served best (compare Luke 22 : 24-27).

Light from the East

By Rev. James Ross, D.D., London, Ont.

IMAGES, THAT WERE ON HIGH (Rev. Ver., "sun-images,")—Were probably metallic representations of the sun's disk, hung up over the altars of Baal-hammon. The worship of the sun, as the most prominent and powerful agent in nature, was common in the nations near Israel. They looked at his move-

ments, and his influence on life, and thought him a living thing. His worship, at least in Israel, was always connected with the adoration of the symbols of reproduction. Several of the Egyptian deities were only different conceptions of the sun, as the giver of life, or the dispenser of darkness, or as a being dying to-day and rising again to-morrow. The early Arabians worshipped him directly by kissing their hands to him, or making some other movement towards his position in the heavens. On the monuments of Egypt and Assyria his disk is often represented, and the different objects offered to him also appear. One of the Pharaohs spent his life in trying to make the worship of the sun supreme, and had to abandon his capital and nearly lost his kingdom over it. Among some Eastern tribes, horses were sacrificed to him, and horses and chariots were dedicated to him during the moral decadence of Judah, were actually lodged in the temple, and were used in festival processions.

APPLICATION

By Rev. Clarence McKinnon, B.D., Winnipeg, Man.

Eight years old when he began to reign, v. 1. Picture this mere boy, placed upon the throne, with all the temptations to use his power for selfish and evil ends. But he did not fail. Nor will any one fail who learns, as Josiah did thus early in life, to trust in a wisdom and power higher than his own. The weakest and most inexperienced need not fear the difficulties of any path into which duty calls him. For, ready to help him at every step, is the counsel that never errs and the might that knows no defeat.

While he was yet young, he began to seek after the God of David his father, v. 3. At sixteen, the larger life of the man or woman, with its greater responsibilities,

At Sixteen opens out before the boy or girl.

It is at this age that a new sense of the need of God's help rushes in upon the soul with almost overwhelming force. Happy the life that yields then to the impulse to surrender itself to divine direction. Never again will it be so easy to make the decision that means so much. Professor Coe found that the average age of conversion

among 1,784 men was 16.4 years. Professor Starbuck, from wide and careful information, lays it down as a law that from 12 or 13 to 18 or 19 there is a period of religious awakening among boys and girls. They seem to hear God's voice at this period with great clearness. Oh, that all might heed and obey! There is a loving invitation into the kingdom of God for the child with his flaxen curls and the old man with his gray hairs; but to the boys and girls especially the Saviour is holding out his arms with anxious tenderness.

In the twelfth year (that is, at twenty) *he began to purge Judah and Jerusalem, v. 3.* There is a splendid energy in young manhood

that is constantly seeking an

At Twenty outlet. It is among the young

that we find the most burning enthusiasm for the reform of "this old world"; and no more fatal mistake can be made by church or state than to repress with a supercilious smile this moral ardor of dawning manhood. And there is a still abundant place for the young man's splendid intolerance of wrong. True, no longer do the high places, the groves, the altars of Baal, the sun image

or the molten image, mar the worship of the Lord and degrade the morals of the nation; but there are corrupt trees still, at whose root the axe should be laid; customs and institutions that are a blemish on our fair soil—the saloon, the gaming table, bribery, falsehood, oppression, greed. No better use of youthful fire than to destroy them.

Even to the artificers and builders, v. 11. Wise master-builder he, who knows how to distribute the work. There are more churches

Machinery and Sunday Schools suffering from too little than from over much organization. This great task of temple repairing went merrily on, because to each was allotted his share, small or great. Don't be afraid of machinery. No undertaking in which many unite is sufficiently organized until each has his part clearly marked out. What is to be dreaded, is lack of power to make the machinery go. But the source of power for God's work is infinite, and is easily accessible. There is but one source, the Spirit of the Almighty poured into the hearts of His servants.

And the men did the work faithfully, v. 12. In a modern battle, the general in command sits in the rear, receiving reports from different parts of the field, and issuing his orders by messenger or by telegraph or telephone. But of what use would be all his careful planning and skilful direction, unless each subordinate from the highest officer to the humblest private in the ranks, could be depended upon to do the part assigned to him? We may not

The Rank
and File

be able to plan a campaign or direct a battle, but we can stick to our post and obey orders. And when the victory is won, there will be laurels, not only for commanders, but also for faithful ones in lowly places.

All that could skill of instruments of music, v. 12. What cheer and power there is in music. How briskly the faltering regiment steps out when the band begins to play. It was the sound of the pibroch that brought hope to the sickening hearts at Lucknow. In the great Welsh revival the music has been a marked feature. We want in our churches music that will thrill. And the music that thrills is not that of the mere professionals, however skilled, but that which comes from the hearts of the people. We may not have had much training in music, but we can help to swell the glad outburst of praise that is so sweet in the ears of God, and has such power over the hearts of men.

In any manner of service, v. 13. In a Mohammedan legend, a bright angel stood before the throne in the morning, to receive his directions for the day. King Solomon One of the duties given him and the Ant was to remind the great King Solomon of the morning hour of prayer. Another was to help an ant on Mount Ararat to carry a grain of sand. The angel went with equal readiness to do service to the king and to the ant. It mattered to him, only that in each case he was doing God's will. And that is the thing of real importance in our lives.

TEACHING HINTS

This section embraces teaching material for the various grades in the school.

For Teachers of the Older Scholars

By Rev. W. H. Smith, Ph.D., Sydney, N.S.

Trace the chronological steps in the succession, and study 2 Kgs., chs. 21 to 23 for additional facts. Review 2 Chron., ch. 33 to understand the atmosphere of Josiah's boyhood. Note the contemporary prophets who influenced him (see From the Library). His father and grandfather were wicked men. Consider the possibility of young men rising superior to and overcoming the worst environment. Was Josiah's mother careful

concerning her boy? Bring out the help he received from Shaphan, Hilkiah, Shallum and Jeremiah, all kindred spirits. He evidently had good training.

1. Note the principle he early adopted as his ideal, v. 2. As a result, he began reforms which were epoch-making in the history of the national religion. Recall the fact that the prophetic party which was powerful under Hezekiah lost its influence under Manasseh. Its opportunity came again under Josiah, and it was due to the energy and zeal of this party that the king accomplished so much.

2. Deal with the fact that he overthrew the power of idolatry, vs. 3-7. Bring out the magnitude of the task. This is seen in what he attempted to do. The order is uncertain. 2 Kgs. ch. 22 gives the repairing of the temple and the finding of the law before the destruction of the idols. How explain? (See Exposition, p. 368). Notice his thoroughness in the destruction of the very symbols of idolatry. Call attention to his execution of the idolatrous priests and compare him with Elijah (1 Kgs. 18 : 40), and Jehu (2 Kgs. 10 : 18-28). Note the extent of his work, v. 6. Why from the extreme north to the extreme south? Was there a political motive in seeking a union of the kingdoms?

3. Follow his great undertaking in repairing the house of the Lord. Bring out the fact that his work was positive, supplanting idolatry with devotion to true religion. His method is noteworthy. He selected careful assistants. Why Shaphan? (See Jer. 26 : 24; 2 Kgs. 25 : 22.) He attended to the revenue (v. 9), engaged proper workmen (vs. 10, 11), proper overseers over all the work. Note the organization, enthusiasm and common sense which was displayed. Compare his reform with Asa's (2 Chron. 14 : 1-7), Jehoshaphat's (2 Chron. 17 : 1-9), Joash's (2 Chron. 24 : 1-14), and Hezekiah's (2 Chron., chs. 29-31.)

Having brought out the leading facts, turn to the main teaching, namely, the principle and method of true reform. The best time is youth. Get young Josiahs, and reformation follows. Make a strong appeal to the young to surrender themselves to Christ. Again, note that forms suggestive of evil should be destroyed or removed from public gaze. Here is good material for the legal aspect of the saloon and kindred associations. Their public recognition is a menace to true prosperity. Further, deal with the fact that the basis of true reform is positive, and is the logical and necessary outcome of a revival of pure religion. No one can live on prohibitions. This is the social remedy for many popular evils. Supply a better environment, and the battle is almost won for righteousness. Lastly, the necessity of enthusiasm and business methods in reform. The kingdom of God should have our best in every respect.

For Teachers of the Boys and Girls

By Rev. E. Douglas Fraser, M.A.

For children the most interesting statement in the lesson is, probably, that of the first two lines—a *boy of eight, king*. Let the hint be taken. The attention is arrested by the very reading of it, and may be held by using as catch-words, or rather as fulcrums for a strong leverage:—AT EIGHT—AT SIXTEEN—AT TWENTY—AT TWENTY-SIX. (Do not announce these beforehand. Let them come as surprises.)

AT EIGHT. "Began to reign." How brought up? Ch. 33 : 21-24 gives a vivid and terrible picture of Josiah's father and grandfather, and of their sinful ways. It was out of a whirlwind of trouble and bloodshed (see also ch. 33 : 25) that the boy king emerged. A white lily may spring from a black bog; for, read v. 2. What of his mother? For her name see 2 Kings 22 : 1; it means "darling", and her mother's name, again, "Jehovah has adorned." (Josiah's own name means "supported," or healed, "by Jehovah".) The mother had likely kept true to God even amid the idolatry and wickedness of the court and king. Happy boy to have had the training of such a mother! Well begun is half done. A good childhood is usually followed by a good manhood, as v. 2 declares, and as we shall further see.

AT SIXTEEN, v. 3(a). That is the age when boys begin to think for themselves,—girls, perhaps, a little younger. In Application under this verse, find some interesting figures (more fully in Professor Murray's Teacher Training Handbook, From One to Twenty-One). In which direction does this sixteen-year-old boy head? Dwell on the question, and then make the answer ring into every conscience and heart, "After the God of David his father." The Psalms will help here; such a God as the God of Psalm 23, Psalm 15, Psalm 19, Psalm 27.

AT TWENTY, vs. 3(b)-7. A grown man now, with a man's energy and enthusiasm; and the privilege of being his own master. How did he use these? Apparently, to destroy, just as the surgeon probes and cuts in the case of a deadly growth; but with the same purpose,—to heal. Go through vs. 3 (latter part), 4, 5, item by item: the explan-

ation in Light from the East will help with the details. He made a clean sweep. It is the only way to deal with sins in the heart. If you leave a root, they will sprout again. How thorough he was v. 6 tells: find the place on the map. (In the **TEACHERS MONTHLY** and **HOME STUDY QUARTERLY** see the figures at the lower right-hand corner.) How long did it take him? V. 8, compared with v. 3(b), answers. But that is another story.

AT TWENTY-SIX, vs. 8-13. The king has been eight years pulling down. It is now time to build. Idols and idol-worship have been destroyed. God's house must be repaired, v. 8. Note, first, what a good organizer the king is. He calls able men to his help. The Exposition, v. 8, tells who each

of the helpers was. They were the Building Committee. V. 9 tells how the money was gathered, and vs. 10, 11 explain how the work was arranged for and what the building materials were. We learn how business-like we should be in carrying on God's work. V. 12 tells how faithfully the men wrought, and how carefully their work was directed. Explain that the Levites were those who had charge of the temple. See Exposition under v. 13 for the duties of the three classes named.

"It will be a long time till I am twenty-six," some scholar will say. "Will you have accomplished as much for God as this young king?" the teacher may likely reply; and add "If you are to do so, you must take time by the forelock, and begin to serve God young,—now."

ADDED HINTS AND HELPS

In this section will be found further assistance under various headings.

Lesson Points

By **Rev. J. M. Duncan, B.D.**

Public office is not a prize, but an opportunity. v. 1.

A noble ancestry demands of us noble conduct. v. 2.

Seeking God and fighting evil—like two sides of a shield, these always go together. v. 3.

Sin is to be destroyed, not by lopping off the branches, but by digging up the roots. v. 4.

The law cannot change evil desires in men, but it can remove the opportunity of gratifying them. v. 7.

He multiplies himself who sets others at work. v. 8.

Money spent for God will bring us rich returns to the end of time and throughout eternity. vs. 9, 10.

There is no more powerful sermon than an honest day's work. v. 11.

Co-operation, not competition, is the law that rules in work for God. v. 12.

Choosing Christ as our Master means leaving to Him the choice of our service. v. 13.

From the Library

Roused by the earnest preaching of Zephaniah and Jeremiah, and, it may be, by secret

friends of the ancient faith in the palace, Josiah had openly shown a religious bias, from the eighth year of his reign, when he was sixteen, the age at which Hebrew kings attained their majority.—Geikie.

There was a circle of remarkable persons in or around the palace and temple, who, possibly driven together by the recent persecutions, had formed a compact band, which remained unbroken till the fall of the monarchy itself. Amongst these the most conspicuous at this time were Shanhan the secretary, Hilkiah the high priest, and Huldah the prophetess, who, with her husband Shallum, himself of the priestly race, and keeper of the royal wardrobe, lived close by the temple precincts. Within this circle the king had grown up, with another youth destined to be yet more conspicuous than the king himself—the prophet Jeremiah.—Dean Stanley.

There are no fewer than twenty words in Hebrew for idols; a proof of the number and variety of these abominations worshipped over the land.—Geikie.

For the heart of the reformer we look to youth. It is then that ideals are noblest; they have not been lowered in obedience to the world's demands for compromises and expediences. There is a healthy impatience. Youth does not mean to acquiesce in wrong

as inevitable. It will hear no counsels of despair. It is intolerant of delays and hesitations. With youth, "Now is the accepted time, Now is the day of salvation." It may possibly expect to achieve too much, but that is better than expecting nothing at all. —C. Silvester Horne.

Prove from Scripture

That our work will be tested.

Lesson Questions

[From the HOME STUDY QUARTERLY]

Juniors—Who became king of Judah after Manasseh? How long did he reign?

1-3 (a) What kind of father had Josiah? How old was he when he became king? Whom did he please? Whose example did he follow?

3 (b)-7 What did many of Josiah's people worship? How did the king treat the idols? At what age did he begin to do this?

8-14 What building did Josiah repair? Had there been any things in the temple used for idol worship? What had the king done with these things? Where had money been gathered for repairing the temple? To whom was it given?

Seniors and the Home Department—When did Josiah reign? Describe the character and fate of Amon.

1-3 (a) Who was Josiah's mother? What

wise choice did he make? When should we make the same choice? (Josh. 24 : 15.) What is told us of Jesus' boyhood? (Luke 2 : 52.)

3 (b)-7 What reformation did Josiah make? From what should we seek cleansing? (Isa. 1 : 16.) What cleansing fountain does Zechariah speak of? (Zech. 13 : 1.)

8-14 What other youthful king had repaired the temple? How long before Josiah's time? Whose temple are our bodies? (1 Cor. 6 : 19.)

The Catechism

By Rev. J. M. Duncan, B.D.

Ques. 89. *How the Word of God saves.* One of the "outward means" of salvation, we learned in the last Question, is "the Word" of God. Now we are told how the Word saves. This it does in two ways. First, it "convinceth" and "converteth" the sinner. That is, the reading and preaching of God's Word shows the sinner that he has been doing wrong, and so changes his heart that he begins to love and seek after what is good. Then, by its teaching it guides him and helps him to do right day by day, as one stone of a building is laid upon another, till the whole is complete. In this way we become all that God would have us be. And it is the Holy Spirit that gives the Word power to do all this.

FOR TEACHERS OF THE LITTLE ONES

By Mrs. Jessie Munro Johnston, North Bay, Ont.

Lesson Subject—God keeping His people by sending them a good king, who loved God's house. This king, Josiah, from his boyhood loved and served God.

Introduction—Yes, I am drawing a picture of a church. Even the very smallest of you can tell me whose house we call the church. Why do we go to church? What does the minister tell us about? Why do we sing and pray?

What would you think if our king should order a great wooden idol to be put in our church, and should say that everybody must pray to it? Would not God be angry with the king, and with the people who worshipped the idol? You remember our



Lesson last Sunday told us of a king who did this very thing—ordered an idol to be placed in the great, beautiful temple at Jerusalem, and ordered the people to worship it, and made a lot of other houses and places to worship idols. We'll print the name of this wicked king—MANASSEH (Recall Lesson).

Lesson—Manasseh died, and we are going to hear to-day about his grandson JOSIAH. He was a very young king, only eight years of age. Let all repeat after you, "For in the eighth year of his reign, while he was yet young, he began to seek after the God of David, his father."

Josiah soon found work to do for God. Let us see what he did with the idols his father, Amon (ch. 33 : 21-25), and grandfather, Manasseh, had set up, vs. 4-7. What had happened to God's house—the temple—in all these years of idol worship? The bad kings had allowed it to be ill-used, had caused the walls and floors to be broken, and many other things to be destroyed. The young king now sends men to see about repairing God's house. These men took all the money that was found in the treasury box in the temple (explain) to Hilkiah, the high priest (minister), to be used in paying for stone and timber and workmen to repair the temple. The workmen did their work faithfully,

and the house of God was once more made a beautiful place of worship.

Golden Text—Who made you? Did God make anything else? He is the Maker or Creator of all things. Repeat Golden Text. Do not put off till you are older and bigger. Love and obey and serve God now. Jesus wants your fresh young life given to him now, so that none of your life may be wasted; but that He may use you, and that you may

G^R_R^A_C^E in and in the knowledge and love of our Lord and Saviour Jesus Christ. "Those that seek me early shall find me," Prov. 8 : 17. Josiah began to

S^E_E^E_K and **G**^O_D while he was yet young.

What can we little ones do to show love for God's house? Attend services. Be reverent while there. Take care never to injure or destroy anything about God's house. Give our

P^E_N^N_I^E_S and **R**^A_X^E_R^{S to help on God's work. None are too small to love God's house.}

Something to Draw at Home—Draw a picture of your own church.

Something to Remember—Good people love God's house.

SUPERINTENDENT'S BLACKBOARD REVIEW

JOSIAH — EIGHT ?
 — SIXTEEN ?
 — TWENTY ?
 — TWENTY-SIX ?

We are told in the Lesson what JOSIAH (Print) did at four periods in his life. Get the scholars to tell you about this, as you print on the blackboard. At EIGHT? (Print.) Point out that this young king started right. And that of course we must do if we are to reach a good end. At SIXTEEN? (Print.) Ah, this was the age when he was entering on the life and work of a man. Look at the first "began" in v. 3. To do God's holy will, that is one side of the best life we can any of us live. The other side we shall see in a moment. At TWENTY? (Print.) Here is the second "began." It points to the king's destroying of the things in his land that God hates. Are there such things in our hearts? At TWENTY-SIX? (Print.) Picture the repairing of the temple. Point out that Josiah began right and kept on doing right. In this he is our example.

Lesson VII.

JOSIAH AND THE BOOK OF THE LAW August 13, 1905

2 Chronicles 34 : 14-28. Commit to memory v. 21. Read chs. 34, 35, and 2 Kings, ch. 22.

GOLDEN TEXT—I will not forget thy word.—Psalm 119 : 16.

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

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

16 And Sha'phan carried the book to the king, and ²brought the king word ³back again, saying, All that was committed to thy servants, they do it.

17 And they have ⁴gathered together the money that was found in the house of the LORD, and have delivered it into the hand of the overseers, and ⁵to the hand of the workmen.

18 ⁶Then Sha'phan the scribe told the king, saying, Hilki'ah the priest hath ⁷given me a book. And Sha'phan read ⁸it 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 Hilki'ah, and Ahikam the son of Sha'phan, and Ab'don the son of M'eah, and Sha'phan the scribe, and Asah'ah a servant of the king's, saying,

21 Go, ¹⁰enquire 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 ¹¹after all that is written in this book.

Revised Version.—¹the ; ²moreover ; ³Omit ; ⁴rather in ; ⁵the king's servant ; ¹⁰ye, inquire ; ¹⁵Tokhath ; ¹⁶second quarter ; ¹⁷said unto ; ¹⁸is ; ²²As touching ; ²³hast humbled ; ²⁴hast rent ;

22 ¹²And Hilki'ah, and they ¹³that the king had ¹⁴appointed, went to Hul'dah the prophetess, the wife of Shal'tum the son of ¹⁵Tik'vath, the son of Has'rah, keeper of the wardrobe ; (now she dwelt in Jeru'salem in the ¹⁶college :) and they spake to her to that effect.

23 And she ¹⁷answered them, Thus saith the LORD ¹⁸God 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 ¹⁹my wrath shall be poured out upon this place, and ²⁰shall not be quenched.

26 ²⁰And as for the king of Ju'dah, who sent you to enquire of the LORD, ²¹so shall ye say unto him, Thus saith the LORD ²²God of Is'ra'el ²³concerning 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 ²⁴humbledst thyself before me, and ²⁵didst rend thy clothes, and ²⁶weep before me ; I ²⁶have 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 ²⁷of the same. So they brought the king word again.

back ; ⁴emptied out ; ⁵into ; ⁶And ; ⁷delivered ; ¹¹according unto ; ¹²So ; ¹³whom ; ¹⁴commanded ; ¹⁵my wrath poured out ; ¹⁹it ; ²⁰But unto ; ²¹thus ; ²²wept ; ²³I also have heard thee, saith ; ²⁷thereof.

to be read and heard, that it may become effectual to salvation ? A. That the word may become effectual to salvation, we must attend therunto with diligence, preparation, and prayer ; receive it with faith and love, lay it up in our hearts, and practise it in our lives.

The Question on Missions—31. What of Eromanga to-day ? Eromanga is now almost entirely Christian. The children of those who were cruel, brutal savages, murderers and cannibals, are now worthy, humble members, and some of them office-bearers, of our church.

Lesson Hymns—Book of Praise, Ps. Sel. 97 (Supplemental Lesson) ; 119 : 105 ; 91 (Ps. Sel.) ; 559 (from PRIMARY QUARTERLY) ; 161.

LESSON PLAN

I. A Great Discovery, 14-18.

II. A Deep Impression, 19-22.

III. A Divine Revelation, 23-28.

DAILY READINGS

(By courtesy of I. B. R. Association)

M.—Josiah and the Book of the Law, 2 Chron. 34 :

14-21. T.—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, Psalm 119 : 1-16.

Shorter Catechism—Ques. 90. *How is the word*

EXPOSITION

Time and Place—622 B.C. ; the temple and king's palace at Jerusalem.

Connecting Links—This Lesson is a continuation of our last, and tells how Hilki'ah, the high priest, found a copy of Moses' writings in the temple while it was being repaired.

I. A Great Discovery, 14-19.

V. 14. *And when they* ; that is, those appointed by Josiah to supervise the repairing of the temple (see Lesson VI.). *Brought out the money.* The money had been stored away in some recess of the temple for safe keeping. Now it was brought out to pay the workmen, v. 10. *Hilki'ah the priest found the book* (Rev. Ver.) ; not a book like the ones we use, for these did not then exist,

but a roll. It may have been in the cleansing of the temple that Hilki'ah lighted upon the book, or when bringing out the money laid away. In either case the reform was to end in greater good for the people and for Josiah than they could ever have hoped for. *Of the law of the Lord.* Scholars are generally agreed that "there can be no manner of doubt that this book corresponded to a work practically identical with the main portion of Deuteronomy (chs. 5 to 26, 28)." (Hastings' Bible Dictionary.)

Vs. 15, 16. *Hilki'ah answered.* The Hebrew word for "answered" is often used where no question has been asked. Hilki'ah naturally informs *Shaphan the scribe* (secr-

tary to the king) of his find, because the latter was inspector of the work they had taken in hand. Moreover, Hilkiah was not one to keep to himself what he knew would be so great a blessing to others. *Shaphan carried the book to the king; but did not forget present duty in the face of sudden and unexpected good news.* He calmly tells the king of the work of repair, before mentioning the finding of the book. *All that was committed to thy servants, they do it; a testimony worthy of the ambition of every church worker.*

Vs. 17, 18. *They have emptied out the money* (Rev. Ver.). This likely refers to the pouring out of the offerings from a chest by Hilkiah and Shaphan, to see what amount had been provided. *Have delivered it; to those in charge of the work. The book* (Rev. Ver.). See under v. 14. Shaphan had already read the book (see 2 Kgs. 22 : 8), and knew its contents. *Read therein* (Rev. Ver.); that is, portions of it.

II. A Deep Impression, 19-22.

Vs. 19, 20. *When the king had heard.* Read Deut. ch. 28 : 15 and onward for a sample of the curses pronounced in that book upon the forgetful and disobedient. It seems (see 2 Kgs. 22 : 19) that Shaphan read to the king some such passage as that chapter. *He rent his clothes; "a sign of grief. 'Clothes' is in the plural, because both inner and outer garments are meant."* (Cambridge Bible.) The effect upon the king was immediate and pronounced, and he at once took steps to discover the mind and will of Jehovah. *Commanded, etc.* Josiah chose noble men as his companions and counsellors, and the success of his reign was largely due to this fact.

V. 21. *Go, enquire of the Lord.* Josiah would know at once what Jehovah would have him do. Here was something of more immediate concern than the repairing of the temple, and to it he would apply himself without delay. *For me.* As king, he felt a special responsibility in the matter. *For great is the wrath of the Lord.* Note the pious king's firm faith in God's word, and his feeling that his people by their wickedness had justly brought upon themselves the awful curses he had just heard.

V. 22. *Huldah the prophetess.* See From

the Library. *Wife of Shallum. keeper of the wardrobe; likely the vestments of the priests, though the word is also used of the royal garments. Shallum was in all probability a Levite. In the second quarter* (Rev. Ver.); perhaps a suburban portion of the city known by this name. It probably lay west of the temple mount.

III. A Divine Revelation, 23-28.

Vs. 23, 24. *Thus saith the Lord;* the common phrase used by the prophets as a credential for the genuineness and certainty of fulfilment of their message. *Tell ye the man.* Huldah's prediction of punishment upon Judah had to wait but 36 years for its fulfilment. Then the people of this kingdom were carried captive to Babylon, as their Northern neighbors had been a hundred years before. *I will bring evil upon this place;* that is, upon Jerusalem, including the whole land of which it was the centre. *All the curses.* See Deut. 28 : 15-68, and compare Lev. 26 : 14-39. Sin bears in its own bosom the instrument of its own punishment and destruction.

V. 25. *Because, etc.* Their sin was (1) a turning away from Jehovah, a forgetting of Him, and (2) idolatry. The two go together, for as surely as men begin to turn from God and to forget Him, so surely will they become idolaters. Men must have some object to worship, something must always be placed first in their lives. *My wrath shall be poured out.* The wrath of God "is the zeal of God for the maintenance of His holiness and love, when these are threatened by the ingratitude, rebellion, and wilful disobedience or temerity of the creature." (Hastings' Bible Dictionary.)

Vs. 26-28. *But unto the king . . . say* (Rev. Ver.). A special message is sent to the king, because, according to the light he had, he had set to work to reform the abuses of his time, and at the same time was eagerly seeking more light. *Because thine heart was tender, etc.* Responsiveness of heart and humility were Josiah's two outstanding virtues, and he never compromised these. For such a person God has ever a special message of favor. *Thou shalt be gathered to thy grave in peace.* The punishment of Judah is inevitable, but it will be delayed till after Josiah's

death, and therefore he could be said to have died in peace, though he was slain in battle, ch. 35 : 20-24.

Light from the East

BOOK—It is possible that this book, which is now generally admitted to have been Deuteronomy, may have been known before this time, but lost. There are many parallels to this in later times in the East and elsewhere. In Mohammed's day the New Testament was an unknown book in Bible lands—he knew it only through second-hand sources. Dr. Wright quite recently questioned many of the Christian priests of the Hauran, that is, the district south of Damascus, and he found that very few of them had ever seen

a Bible. In some nominally Christian villages, he found, that, not only was the Bible a strange book, but many of the villagers had never heard of Jesus Christ. St. George and the Virgin Mary were the beings worshipped and spoken of. Before the Reformation, the Bible was almost unknown throughout Christendom. Now if this was possible after the discovery of printing, and in the sixteenth century after Christ, it need not be wondered at in the seventh century before Christ. When learning was so rare and copying so difficult, the number of copies of the law must always have been few, and it is not surprising that it dropped out of sight. It does not require a forgery on the part of Hilkiah to account for it.

APPLICATION

I have found the book of the law in the house of the Lord, v. 15. How true an experience this, for many Christians! Not that they

A Great Discovery

had never seen a Bible in their lives before. From earliest infancy, indeed, they had been familiar with its rich binding, its quaint old illustrations, and the names and order of its parts. They had treated it differently from any other book, with an almost superstitious veneration. Nevertheless, it had not become the law of God to them until one memorable day in the house of the Lord. Under the powerful impression of a sermon, the Spirit flashed its illuminating message into their hearts. From that moment it became a new book, the dearly loved record of God's revelation of Himself. After that precious discovery, they needed no further human argument to prove that it was inspired.

All that was committed to thy servants, they do it, v. 16. A rarely good report for a public officer. He could answer clear for himself,

Duty Done

and for those under his direction. Fortunate is the sovereign or the state with such servants; and fortunate, too, for the church, whose leaders and members can give a good account to their Lord and Master of responsibilities discharged.

He rent his clothes, v. 19. The sinner will not turn to the Saviour or ask for pardon unless the evil of his life has been shown to

him. So true and wise is His love to us,

The Soul's Mirror

that God in His Word holds up before us a mirror in which we may behold our real condition. The sight may fill us with grief and sorrow. But the pain will be blessed, if it leads us out into the joy of forgiveness.

Went to Huldah the prophetess, v. 22. It is a true saying, that he that will learn of none but himself, is sure to have a fool for his

Counsel Givers

master. When troubled with doubts in the soul, or with difficult questions about religious truth, a wise person will talk them over with some one of larger knowledge and experience than himself, that he may the more clearly understand what the mind of God is. How needful that he be clear in his own mind and that he make his meaning clear to others! Like the mother wren, that warbles over and over again with great distinctness the notes she would teach the little birds, ever patient to begin anew where they have failed to imitate, so should we, who teach, linger over the eternal truths of our faith, until the feeblest has firmly and clearly grasped them.

Behold, I will bring evil . . . because they have forsaken me, vs. 24, 25. When deadly poison has had time to run through the veins to

God's Warnings

every part of the body, no skill of the physician, however great, no remedy, however powerful, is of any avail. By God's law written in the

book of nature, the victim of poison must die. And in God's other book of revelation, He has written the law that sin will bring suffering and at last destruction. This law cannot be broken any more than the laws of nature. How great is the mercy that has written, as in letters large and distinct, in all the history of the past, the warnings that are meant to save us. We have but to give heed to these and we shall be in the way of safety.

Therefore my wrath shall be poured out, v. 25. Imagine a kingdom where the king allowed all sorts of crime to go unpunished. We should not care to live under such a government. Or think of a family in which a father never punished the faults of his sons. There would be reason to fear for the future of children so indulgently treated. But God is both a King and a Father. Shall we think it strange if He is resolved to punish sin in His subjects and children?

The Lord God of Israel, v. 26. The God who comes to the rescue, as the story of Jacob at Peniel tells (Gen. 32). Which of us has not been, or shall not be, in like plight—in the face of anxieties and peril, not knowing what the next step or the next day may bring? The least cry to God will bring Him to our side, as did Jacob's

God to the
Rescue

prayer; it may be to wrestle with us, as He did with Jacob. But never mind; the hardest thing is merciful, if it but throws us on God for help and guidance.

Because thine heart was tender. . . *I have even heard thee*, vs. 27, 28. Look! There is a train of cars standing on the track, and another seems rushing down upon it. We watch with bated breath for the dreadful collision.

But before the moving train reaches the other it is turned off on another track. This only required the moving of a switch lever. The lesson is plain. God has given us the lever of penitence and prayer. We have but to touch this, and in a moment the punishment our sins deserve will be averted from us.

Behold, I will gather thee to thy fathers, v. 28. Each of God's servants has in this life a work to do, a battle to fight. He may find inspiration and courage in

The Coming
Glory

the lives of those who have gone before. Their task is done, their victory won. Now they are enjoying their glorious reward. And there is a place among them for all who have been faithful and true. In the joy that we shall share with them we shall forget all the hard and discouraging things we have had to meet here. Every trial of the present will only add to the gladness of the blessed time to come.

TEACHING HINTS

This section embraces teaching material for the various grades in the school.

For Teachers of the Older Scholars

To realize the scope of this Lesson, study 2 Chron., chs. 34, 35, and 2 Kgs., ch. 22, 23. It forms part of the general reform movement referred to in last Lesson. The finding of the book of the law was an event of supreme importance in the religious and social life of the people. Note the steps leading to its discovery by Hilkiah. Note its title. Scholars are agreed that this book was the Deuteronomic Code, but are not agreed regarding details. See Deut. 31 : 26, and 2 Chron. 35 : 3, for light on the place where it was kept; also vs. 18, 30, for its size, and Deut., chs. 5 to 26 and 28, for parallels. In advanced

classes this is a favorable opportunity to discuss the history of the Old Testament text and its probable formation. The scarcity of written texts and the prominence of oral tradition among the people should be noted. Compare Europe before the Reformation.

Note the fact that the neglect or disappearance of the law reveals a very low state of religious life. Idolatry had practically overwhelmed the normal life of the nation.

Consider Josiah's attitude to the book of the law, and consequently its power over him, vs. 17-28. (Compare John 3 : 20 for the moral law underlying human conduct.) The revelation of the law overwhelmed him, v. 19. He felt that the law of God was the standard of national life, and that the nation's

sufferings were due to its disobedience. Next bring out the earnest desire of Josiah to know fully the meaning of this law, vs. 20-22. What light does this throw on the function of the prophet? Who was Huldah? Compare her with Miriam (Ex. 15: 20, 21), and Deborah (Judg. 4: 5). Consider the details of the message. Retribution would fall on the wicked (vs. 24, 25), and salvation would be the reward of the penitent king, who would be spared the horror of the doom of the impenitent, vs. 26-28.

In order to bring the full value of the Lesson to the class, notice briefly the consequences of the power of the law in the history of the people: (1) The king exalted the law, and had it taught publicly, vs. 29, 30. (2) He made a solemn covenant to live by the law, vs. 31, 32. (3) He cleansed the land from heathen abominations, v. 33. (4) He re-instituted the great festivals, beginning with the Passover, ch. 35: 1. Thus the acceptance of the written code was the first step in the formation of a canon of scripture—Judah became a people of the law.

The truth to be enforced is the transforming power of God's law when accepted as the supreme authority in life. Bring out the claims of the Word of God regarding its inherent power, and verify these in the history of nations and individuals. Note its profound influence on life, and the testimony of great men to its unique character. How is it lost to-day? By neglect or misuse. How can it be found? Make this a "Bible study" day, emphasizing the duty of knowing and doing God's will. The relation of the Bible to present day problems—intemperance, idolatry, indifference, is a practical application. It swept away the abnormal element in Josiah's day—it only requires its true place to-day to do the same.

For Teachers of the Boys and Girls

The Lesson is a chain of eight links. The scholars will be glad to do the counting. This may help to make its truths memorable.

Link 1. A boy king, brought up (likely by a good mother) amongst wicked surroundings, begins early to seek and serve God (last Lesson).

Link 2. Become a man, he throws down the images and altars of the idols, and sets men at work to repair God's house (last Lesson).

Link 3. As they are repairing the temple, they find a copy of God's law, v. 14. See what good comes to people who are in the way of duty. (See Exposition and For Teachers of the Older Scholars, for explanation as to what the "book of the law" was, and how it had got lost.) Perhaps the chief reason for its loss was because the people were so set on sinning that they had grown careless of God's word. They did not care to read it or hear it. That is true nowadays at any rate; those who want their own way, have no use for a book which insists on God's way.

Link 4. A good man always wants to share a good thing with others; and so v. 15.

Link 5. Perhaps Hilkiah, the priest, meant that Shaphan, the king's secretary, should carry the book to the king, for it had much to say about the nation. At any rate Shaphan did so, v. 16. Be sure to note how careful he was to have his accounts straight first. An honest and honorable man, Shaphan! Then he read the book to the king. It needed courage, for the book had many dreadful things to say about the fate of a wrong-doing nation; for instance, in such passages as Deut. 28: 15, etc. But a good man does right, come what will.

Link 6. The king sends to Huldah. Who was she? V. 22 answers: a "prophetess" was a woman entrusted with a special message from God. Why did the king send to God's spokesman? Go back a little. Why did he rend his clothes (v. 19)? V. 21 answers the two questions together. A straight look at our sins fills us with grief and horror. That is, so far, good. But it is useless to be sorry, if we stop short of seeking to be better. (See Ques. 87, Shorter Catechism.) That is what the king did; and he took the only way to be better—to learn what the Lord would have him do (compare Acts 9: 3-6).

Link 7. Huldah told God's messenger. It was like a shield with an iron and a silver face. The iron face was very grim, vs. 24, 25. The sum of it is,—sin must and will be punished (Ezek. 18: 4), and God's righteous anger is

unquenchable against unrepented-of sin, Rom. 2 : 8, 9. The silver side—a word of mercy for the king. *He* had been penitent; therefore God will spare him the worst of the troubles that were to come, vs. 27, 28. How and when he died, is told in the Exposition, on these verses. How the destruction came on the nation is told in ch. 36 : 16-20.

Link 8. The king did what he could to bring the people back to God. Tell the scholars in a few sentences the substance of vs. 29-33.

Now, let the links be counted up, and what each one stands for, and show how closely Link 1 and Link 8 are joined together—a child that begins right, and a man that ends right.

ADDED HINTS AND HELPS

In this section will be found further assistance under various headings.

Lesson Points

In the doing of our duties towards God, we are sure to discover more of His will. v. 14.

Those who have found truth are under obligation to make it known. v. 15.

Like the flower in the seed, blessedness is wrapped up in obedience. v. 16.

Repentance is setting our feet in the ways of righteousness. v. 19.

No draft of the penitent soul on the divine mercy was ever dishonored. v. 21.

The mark of true friendship is not flattery, but fearlessness. v. 23.

Sin and suffering grow in the same soil, and spring from the same root. vs. 24, 25.

God's punishments move with leaden feet, His pardons with the wings of the wind. v. 26.

The cry of the humble is always heard in the court of heaven. v. 27.

If we live for God here, it is certain that we shall live with God forever. v. 28.

From the Library

I owe my conversion simply to the reading of a book. A book? Yes, an old, homely-looking book, modest as nature and as natural as it; a book that has a workaday and unassuming look, like the sun that warms us, like the bread that nourishes us, a book that seems to us as familiar and as full of kindly blessing as the old grandmother who reads daily in it with dear trembling lips and with spectacles on her nose. And the book is called quite shortly, the Book—the Bible.—Heinrich Heine.

The value of the Bible results from its connection with Christ. He is the supreme ultimate revelation of God, and the Bible, being the amber in which He is preserved

for man, is as inviolable and unique as He. . . It cannot be too often repeated that the element in the Bible which differentiates it is not the supreme and unrivalled excellence of all its constituent parts, nor that in it alone God speaks to man, but that it is the record of His supreme manifestation in Jesus Christ.—Dr. Marcus Dods.

1. Many might read the Bible who do not have it. This is the case of the heathen generally, and of numbers at home. An argument for missions. 2. Many have the Bible, yet do not read it. An argument for preaching. 3. Many have the Bible, but cannot read it. This is the case of those who through defective education or blindness are unable to read. An argument for Christian philanthropy. 4. Many have the Bible and read it. A happy experience.—Pulpit Commentary.

The Rabbinical tradition is, that the book was found beneath a heap of stones, under which it had been hidden when Ahaz burnt the other copies of the law. It may be, however, that it had lain hid in the ark itself, which Manasseh had thrown aside into one of the many cells (see 1 Chron. 18 : 11, 12) or chambers round the temple.—Geikie.

Except Miriam the sister of Moses, who is called "a prophetess" in Ex. 15 : 20, and Deborah (Judg. 4 : 4) in the days of the Judges, Huldah is the only woman spoken of in the Old Testament as endowed with prophetic gifts.—Cambridge Bible.

It has been thought surprising that the prophet Jeremiah was not consulted on this occasion. But Jeremiah was still a young man (Jer. 1 : 6), and probably little known in the capital. Although he had for five

years been conscious of his vocation, there is nothing to show that he acquired much public influence till long after these events. Huldah on the other hand, must have been a prophetess of established reputation.—The Century Bible.

Prove from Scripture

That God's law is our guide.

Lesson Questions

[From the HOME STUDY QUARTERLY]

Juniors—What building was being repaired? Who found a book? What was it?

14-18 What was the book like that Hilkiah found? By whom had it been written? To whom did Hilkiah give it? To whom did Shaphan bring the book? Did he read it to the king?

19-22 How did the reading of the book make Josiah feel? How did he show his grief? What did he wish to know? To whom did he send?

23-25 For whom did Huldah speak? What did she say would happen to the people of Judah?

26-28 What promise was made to Josiah?
Seniors and the Home Department—Give the date of the Lesson. What discovery did Hilkiah make?

14-18 By whom was the Pentateuch written? What does John say was given by Moses? (John 1: 17.) What by Jesus

Christ? How does Christ sum up the law? (Matt. 22: 37-40.)

19-22 What part probably was read to Josiah? Should God's delay to fulfil His threatenings lead us to despise them? (2 Pet. 3: 9, 10.)

23-28 Through whom did God reveal His will to Josiah? By whom has He spoken to us? (Heb. 1: 1, 2.) How should this influence us? (Heb. 2: 1.)

The Catechism

Ques. 90. *How we should read and hear God's word.* Question 89 tells us that the Holy Spirit gives the word read and preached power to save us. But there are some things we must do for ourselves: (1) We must "attend" to the word, that is, give our minds to it. And in our attention there must be "diligence," the earnestness we show in seeking things we love; "preparation," as we make ready the ground to receive the seed; and "prayer," for God's blessing on what we read and hear. (2) We must "receive" the word, trusting it with all our heart ("with faith"), and delighting in it ("with love"). (3) We must "lay up" the word "in our hearts," that is think about it, ponder over it. (4) We must "practise" the word. This is most important of all. For it is the "doer of the work" who "shall be blessed," James 1: 25.

FOR TEACHERS OF THE LITTLE ONES

Lesson Subject—God keeping His people by giving them His word.

Introduction—Show your Bible. Have you each a Bible of your own? Print some of the other names by which the Bible is known. Some of you can tell me what a Bible looked like long ago before books were printed. (Show a strip of brown paper attached at each end to a roller.) The men who wrote on these parchment rolls were called scribes, meaning writers.

Tell something of the wonderful work of the British and Foreign Bible Society, whose object is to send the printed Bible to every country in the world, in the language of every people, to let them know that one King is



over all the world—KING JESUS, and that all men should worship and obey Him. Recall last Lesson.

A Treasure Found—Some children were playing amongst the ruins of a building. In the dust and rubbish they found some pieces of silver money. How pleased they were! They ran home showing their treasure.

Lesson—When the high priest, Hilkiah, was getting the money out of the temple to pay the workmen, he found, amongst the rubbish in the old building a very great treasure. It was a part of the Bible—a book of the Law of the Lord—a portion of one of the books written by Moses (name the books on your fingers). Books were scarce then—all written by hand—and very precious. Hilkiah gave the book to the scribe Shaphan. He took it to the king. Josiah had not known all God's laws, and when he heard the book read, he feared God would be angry at him and his people, because they had done so many things that God's Law forbade their doing. (Describe his grief.) Tell of the great gathering at the temple (v. 30)—many children among them no doubt—listening to the reading of God's word.

JOSIAH H EARD
EDED

A Guide—In climbing high mountains in Switzerland, or in going through the dark

Catacombs of Rome, or in the dense forests in our own land, people must have a guide of some kind (explain). Ships at sea have a compass for a guide. Going down the rapids on our St. Lawrence River, a special pilot (or guide) is needed.

Here is the secret of getting safely through all dangers :—OBEY the GUIDE.

A little girl lay dying. She took her Bible from under her pillow and said to her brother : "Take this, Georgie, it is your sister's Bible. It is God's word. I am sure of this, for it has shown me the way to heaven."

Golden Text—Our Golden Text says, "I will not forget thy word." Let us each make this beautiful promise to God.

Two of the Best Things in the World—The young king Josiah loved two of the best things in the world. Were these money and pleasure? No! What then?

God's { HOUSE
WORD

A Safe Hiding Place—Let me tell you a place to hide God's word, so that you will never lose it. (Outline a heart.) King David said, "Thy word have I hid in my heart", Ps. 119 : 11. What did he mean?

Something to Draw at Home—Draw a roll. Print Golden Text.

Something to Remember—God's word is my guide.

SUPERINTENDENT'S BLACKBOARD REVIEW

GOD'S WORD

FOUND
FEARED
FULFILLED

Begin with a little talk about discoveries, such as Columbus' discovery of America, the finding of gold in the Yukon, etc. Ask the scholars who, in the Lesson, made a discovery? What was it? (Print GOD'S WORD FOUND.) Ah, here is a man rending his clothes in grief. Who is he? What has he heard? Yes, God's Word has just been read to him. And he is in sore trouble, because he knows that his people have greatly sinned, and God's Word says that sin will be punished. So we now see God's Word FEARED (Print). Next, we see a woman, a prophetess. King Josiah has sent messengers to her to find out what is to happen to his people and to himself. What is the woman's name? What does she say about the people? About the king? In these two ways God's Word is to be FULFILLED (Print) in punishment and in blessing. Emphasize the thought that God hates sin and loves goodness. We should choose what He loves.

Lesson VIII. JEHOIAKIM BURNS THE WORD OF GOD August 20, 1905

Jeremiah 36 : 21-32. Study the chapter. Commit to memory vs. 22-24, Read ch. 26.

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

21 So the king sent Jehu'di to fetch the roll : and he took it out of ¹ Elisha'ma the scribe's chamber. And Jehu'di read it in the ears of the king, and in the ears of all the princes which stood beside the king.

22 Now the king sat in the winter-house in the ninth month : and *there was a fire* ² on the hearth burning before him.

23 And it came to pass, ³ that when Jehu'di had read three or four leaves, ⁴ he cut it with the penknife, and cast it into the fire that *was* ² on the hearth, until all the roll was consumed in the fire that *was* ² on the hearth.

24 ⁵ Yet they were not afraid, nor rent their garments, *neither* the king, nor any of his servants that heard all these words.

25 ⁶ Nevertheless Elnathan and Delai'ah and Gemari'ah had made intercession to the king that he would not burn the roll : but he would not hear them.

26 ⁷ But the king commanded Jerah'meel the ⁸ son of Ham'melech, and Sera'ah the son of Az'riel, and Shelem'ah the son of Ab'deel to take Ba'ruch the scribe and Jeremi'ah the prophet : but the Lord hid them.

27 Then the word of the Lord came to Jeremi'ah, after that the king had burned the roll, and the words

Revised Version.—¹the chamber of Elishama the scribe ; ²and ; ³Moreover ; ⁴And ; ⁵king's son ; ⁶concerning Jeremi'ah ; ⁷concerning

which Ba'ruch wrote at the mouth of Jeremi'ah, saying.

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

29 And ⁹thou shalt say to Jehoi'akim king of Ju'dah, Thus saith the Lord ; Thou hast burned this roll, saying, Why hast thou written therein, saying, The king of Baby'lon shall certainly come and destroy this land, and shall cause to cease from thence man and beast ?

30 Therefore thus saith the Lord ¹⁰ of Jehoi'akim king of Ju'dah ; He shall have none to sit upon the throne of Da'vid : and his dead body shall be cast out in the day to the heat, and in the night to the frost.

31 And I will punish him and his seed and his servants for their iniquities ; and I will bring upon them, and upon the inhabitants of Jeru'salem, and upon the men of Ju'dah, all the evil that I have pronounced against them ; but they hearkened not.

32 Then took Jeremi'ah another roll, and gave it to Ba'ruch the scribe, the son of Ner'i'ah ; who wrote therein from the mouth of Jeremi'ah all the words of the book which Jehoi'akim king of Ju'dah had burned in the fire : and there were added besides unto them many like words.

Revised Version.—¹in the brasier ; ²Omit that ; ³that the king ;

LESSON PLAN

- I. Prophecies Destroyed, 21-26.
- II. Prophecies Re-Written, 27-29.
- III. Prophecies Fulfilled, 30-32.

DAILY READINGS

(By courtesy of I. B. B. Association)
 M.—Jehoiakim made king, 2 Chron. 35 : 25 to 36 : 8.
 T.—God's message, Jer. 36 : 1-10. W.—Effect 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 : 33-48.
 Shorter Catechism—Ques. 91. How do the

sacraments become effectual means of salvation ? A. The sacraments become effectual means of salvation, not from any virtue in them, or in him that doth administer them ; but only by the blessing of Christ, and the working of His Spirit in them that by faith receive them.

The Question on Missions—32. Who are our present missionaries in the New Hebrides, and on what island ? Rev. Dr. and Mrs. McKenzie, on Efate ; Rev. Dr. and Mrs. Robertson, on Erromanga, appointed 33 years ago ; and Rev. Dr. and Mrs. Annand, on Santo, appointed one year later.

Lesson Hymns—Book of Praise, Ps. Sel. 97 (Supplemental Lesson) ; 168 ; 136 ; 90 (Ps. Sel.) ; 582 (from PRIMARY QUARTERLY) ; 162.

EXPOSITION

Time and Place—605 B.C. The temple and King Jehoiakim's palace, Jerusalem.

Connecting Links—King Josiah, having taken up the cause of Assyria against Necho, the Pharaoh of Egypt, was slain at Megiddo, in the plain of Esdraelon, 609 B.C. (See 2 Kgs. 23 : 29.) For his successors, see For Teachers of the Older Scholars. Jeremiah (see ch. 36 : 2) had been prophesying for twenty-three years, since about 626 B.C., the thirteenth year of Josiah, ch. 1 : 3. Moved by faithfulness to God and love of country, he warned Jehoiakim and his people against their growing wickedness, urging them to repent, lest God should punish them by the hand of the Babylonians or Chaldeans. At God's command he causes Baruch to write his warning prophecies in a book or roll and read it to the people. This was reported

to the princes, and in turn to the king (see vs. 1-20).

I. Prophecies Destroyed, 21-26.

Vs. 21, 22. *So the king*; that is, Jehoiakim, in character "frivolous, and superficial in regard to the highest things of life, despotic in temper, and brutal in the measures he used to rid himself of those who crossed his humors." (Hastings' Bible Dictionary.) *Sent Jehudi*; one of his officers. *To fetch the roll*. See Connecting Links and Light from the East. *Elishama the scribe's chamber*; where it had been left by the princes (see v. 20). Elishama was secretary to the king. *And Jehudi read it*. The weal or woe of the king and his nation hung upon that moment. The blessing and the curse were to be set before him, and he must choose. *Winter-house*; that is, in that part of the royal palace

which was arranged for use in winter (compare Amos 3 : 15). *Fire on the hearth.* See Light from the East, under "Winterhouse."

V. 23. *Three or four leaves;* literally, "folding doors." Columns is perhaps the best translation. *He (the king) cut it with the penknife;* literally, "the scribe's knife," used for sharpening the reed pens used in those days. *All the roll was consumed;* so scornful was the king, so determined to get rid of the words that troubled his conscience.

Vs. 24-26. *Yet they were not afraid.* garments. Contrast the conduct of Josiah, the king's father, 2 Chron. 34 : 19-21; or even Ahab, 1 Kgs. 21 : 27. *Nevertheless Elnathan, etc. had made intercession.* These were some of the princes. Elnathan had been among those who had pursued the prophet Urijah into Egypt and brought him back to be slain by Jehoiakim, ch. 26 : 22. By this time he had changed his mind, as he was now altogether on the side of Jeremiah. *But he would not hear.* Through the influences of the princes God would have drawn the king back from his wickedness. All the heavier therefore his guilt. *Commanded. to take Baruch. and Jeremiah;* as if destroying or persecuting God's messengers could make their message any the less true—a common mistake of tyrants. *The Lord hid them;* where we do not know, nor by what means, but God has always a place of safety for His servants.

II. Prophecies Re-Written, 27-29.

Vs. 27-29. *The word of the Lord. to Jeremiah.* God's servant was not to be hidden by Him and then to be forgotten (compare the prophet Elijah, 1 Kgs., ch. 17). *Take thee again another roll, etc.* Jeremiah's enforced seclusion was to be used for the writing of a new and more extended roll. "The first result of this enforced seclusion reminds us of Martin Luther's Bible work in Wartburg. . . as in the case of Tyndale's New Testament, a new and improved edition issued, as it were, from the flames." (Cheyne.) Compare Paul's letters from the Roman prison, and John Bunyan's work in Bedford jail. *The king of Babylon (Nebuchadnezzar) shall . . . come, etc.* The king of Babylon had already come and made Judah tributary to

him (2 Kgs. 24 : 1), but he would come again a few years later, when at the end of Zedekiah's reign the city was to be sacked, and the land laid desolate, 2 Kgs. 25 : 1-10.

III. Prophecies Fulfilled, 30-32.

V. 30. *Thus saith the Lord;* the Lord whose warnings through the prophet the king had despised, and whose wrath he must now feel. *He shall have none to sit upon the throne;* regarded as a great calamity. He was, it is true, succeeded by Jehoiachin, his son, but after a reign of only three months Jerusalem was besieged by Nebuchadnezzar, and he was carried away to Babylon, 2 Kgs. 24 : 8-12. *His dead body shall be cast out.* (Compare ch. 22 : 19); not only death, but death with dishonor. 2 Chron. 36 : 6 says that Nebuchadnezzar put Jehoiakim in chains to take him to Babylon. "Most probably, therefore, he died soon after he had been thrown into chains, either of pestilence or of a broken heart, and his body was dragged away without any marks of respect. Nothing is even said of his being buried." (Cook.)

Vs. 31, 32. *Jerusalem. Judah.* The people, since they have shared in the king's sin, must share also in the punishment (compare ch. 19 : 15; 35 : 17). *They hearkened not;* notwithstanding all the means God had taken to warn them (see Prov. 29 : 1). *Then took Jeremiah another roll;* patiently obedient to his Lord's command. *Added besides. many like words.* The king was not the gainer, but the loser by his attempt to destroy God's word. He only brought on himself the heavier condemnation.

Light from the East

WINTERHOUSE—The ninth month corresponds to our December. The cold weather sets in then, and continues through January and February. The deep valleys will be green with flourishing grass and grain, but on the mountains round Jerusalem there will be much cold rain, sleet, hail, and even snow. The houses there are built for the summer, and even yet one suffers much from the cold. There is usually no means of heating a room, except a brazier, or chafing dish full of charcoal, such as sat before the king.

The poor people huddle around a dish of embers, made from wood or roots, in a room without any outlet. A fellow traveller of mine took pneumonia and nearly died in Jerusalem.

LEAVES—The books of the ancients were long pieces of parchment with a roller at each end. The writing was traced in columns

of varying width across the strip, and as the reader finished one or two columns he wound them up on one roller and unrolled the unread part. The law is still written in this fashion among the Jews and Samaritans, and a full copy covers about sixty prepared sheepskins. Single books, however, are often written on a parchment for convenience.

APPLICATION

So the king sent Jehudi to fetch the roll, v. 21. Sir William Champney in the reign of Henry III., was, it is said, the first to build a turret on his house, that he might overlook his neighbors. Not long after he was smitten with blindness, so that he could see nothing at all. As useless as the turret to the blind man will the Bible be to us, unless we are ready to obey its teachings. The obedient, and they alone, will find in it peace, happiness, blessings that will brighten all their way through life, and the pure, unending joys of heaven. It is the willing heart that sees the way of life.

He cut it with the penknife, v. 23. There have been many attempts to destroy the Bible, since Jehoiakim first used his penknife.

It has been prohibited by pagan rulers. It has been banned and burned by the very church that was built upon it. Infidelity, ridicule, scorn have attempted to tear it page from page. But like the oak tree on the wind-swept mountain side, these blasts have but driven its roots the deeper into our human life. The penknife that has injured it most of all is the indifference that has left its leaves unturned and its truths unknown in the nominal Christian's home.

Yet they were not afraid, v. 24. Said an infidel, "There is one thing that mars all the pleasures of life. I am afraid the Bible may be true. This fear is a thorn that stings me, a sword that pierces my very soul; for then I am lost forever." While there is such a respect for truth still left, there is hope that salvation may yet come. But, alas! are there not many who, like the courtiers of Jehoiakim, can calmly see the word of God reduced to ashes in the brazier and yet not tremble? If the fear of the Lord is the be-

ginning of wisdom, the absence of such fear is the last extremity of folly.

The Lord hid them, v. 26. The faithful man who lifts his voice valiantly for the truth has in the times of persecution a place of shelter, where even the wrath

A Safe Shelter

of kings cannot follow him. David in the hostile Philistine court cried unto the Lord and found deliverance. Elijah was preserved by the brook Cherith and fed by the ravens. An angel led Peter from his prison-house. While Paul and Silas sang and prayed with their feet fast in the stocks, God sent an earthquake and gave them freedom. When it is God's will to preserve his own, none can pluck them out of His hand.

Take thee again another roll, v. 28. Think what might have been written on this second roll. It might have recorded that the king

What Might Have Been

of Judah and his people had listened to the prophet's warnings and repented of their sins. Then God would have rolled back the invading hosts of Babylon, and His people would have been free and happy. How is it with us when we read and hear the word of God? Is it written of us that we heed and obey? Or that we despise and reject? Everything really worth while depends on this record.

All the evil that I have pronounced against them, v. 31. Jehoiakim could destroy the roll, but he could not alter the curse that was contained in that roll. All the Truth Eternal evil pronounced against him was as true a prediction after as it was before. That a book on geology should be lost does not change the various strata of the rocks; that a chemical formula has been forgotten does not affect the combining properties of the elements; that the ostrich buries her head in the sand and can

see no one, does not stay the swift-footed pursuer; and that the Bible should be destroyed, banished, or ignored, does not annul the just judgment of God against every sin, or remove His abhorrence to all unrighteousness. All truth is eternal.

But they hearkened not, v. 31. Blessed be God! it is not said that He did not hearken. Of this we may be very sure, that not a soul will ever be lost because He *They, not He* will not listen to its cry for mercy and pardon. Many a time, alas! we have not hearkened to His warnings and invitation, but when we turn to Him again, swifter than the light comes the message of forgiveness straight from His loving heart.

There were added besides unto them many like words, v. 32. We are told that the whole sky is bright because small particles of matter in the air oppose the sun's light and reflect it everywhere. Otherwise the sun would float in a black heaven. So all opposition to God's word has served to widen its influence. For example, the persecution of Christians in Jerusalem after Stephen's martyrdom scattered them throughout Judæa and Samaria to preach the gospel. Again Paul's being taken to Rome a prisoner gave him the opportunity of preaching Christ in that great centre. In all ages those who have tried to hinder have in the end helped the spread of the Scriptures.

TEACHING HINTS

This section embraces teaching material for the various grades in the school.

For Teachers of the Older Scholars

Trace the connection of events since last Lesson. (See Connecting Links.) Josiah had been defeated by Pharaoh-Necho at Megiddo in 610 or 609 B.C. Jehoahaz succeeded his father, but reigned only three months. The king of Egypt deposed him and made his brother Eliakim king, naming him Jehoiakim. Judah during his reign was in a degenerate condition. The idolaters returned and, supported by the king, heathen worship was again organized. For additional light on Jehoiakim see Jer. 22 : 13-19; 25, 26, 35; chs. 45 to 46 : 12.

1. Trace the origin of this writing of Jeremiah. For years he had been teaching orally, but the people were indifferent. By command of God he wrote his message, v. 2. Notice his assistant, Baruch. This furnishes suggestive hints concerning the manner in which the Old Testament writings have been preserved and handed down, and the part the "scribe" played. Originally the prophecies were verbal utterances, and only the substance seems to have been recorded. Advanced classes should be familiar with these problems. Note the occasion of reading the law in public (vs. 6-9), and the effect on the princes.

2. Study the conduct of the king, vs. 21-26.

Bring out his temper. Note the word "cut," imperfect tense, shewing repetition of his action. Observe the indifference of the onlookers. There was no fear or dread. Compare Josiah (2 Kgs. 22 : 11), Ahab (1 Kgs. 21 : 27) and the princes, v. 9. Note the faithful protest and the result. Compare ch. 26 : 20-23 for the murder of the early prophet who warned him. Shew why the king was angry, v. 29. He hated to be warned of danger. What does this show concerning his conscience and character?

3. Observe that the prophecies were rewritten, enlarged, and made permanent, vs. 27-32. The additions possibly had reference to the king. The two things noted were : (1) The king would die childless and disgraced (compare ch. 22 : 18,19); (2) The people would be punished for their iniquity (compare chs. 19 : 15; 35 : 17).

The important truth to be taught is twofold. First, the permanence of the Word of God. The attempts to destroy it are noteworthy. History will furnish many instructive instances; such as the orders of Antiochus Epiphanes for the destruction of the law, and of the Roman Emperor, Diocletian, for that of the sacred writings of the Christians. Other forms of assault are infidelity, destructive criticism. These have been persistent and malicious. Point out that they have failed. Trace the growing popularity of the Bible. The reports of the

Bible Societies will be helpful. The second truth is the doom of those who disregard the law of God. One does not escape the rocks by destroying the lighthouse; rather he deprives himself of valuable help in avoiding danger. To shut the Bible out of life is to close the soul to the noontday glory of light and to leave it to starve in barren fields. The practical lesson is, to be warned by Jehoiakim's conduct, and embrace the Word of God as our personal guide.

For Teachers of the Boys and Girls

Here are five Scenes (and five is the number of scenes in a Tragedy.) Let the teacher master the details by reading and re-reading the Lesson passage, and by going carefully through the Exposition and Light from the East.

Scene 1. THE SENDING FOR THE ROLL. The winter palace; time, December; the king (what can the scholars tell about him?); his courtiers (v. 21: called "servants" v. 24); the princes who had just finished their story:—what was it? vs. 1-16—about the book the prophet Jeremiah (who was he?) had written, and all the terrible things (what were they?) which it contained; the king all on edge to see the book, angry already in his heart against the man who wrote it, perhaps against the Lord who had caused it to be written;—"The king sent Jehudi to fetch the roll."

Scene 2. THE PEN-KNIFE AND THE FIRE. Jehudi unrolls the book and reads three or four leaves. It is not the fire on the hearth (describe) alone that causes that crimson flush on the king's cheek: it is his anger (ask why angry); there is a flash of the scribe's knife (explain) which the king hastily snatches, and, bit by bit, the roll is thrown on the living

coals till it is all shrivelled up (it was a parchment, sheepskin) and consumed. Two brave, God-fearing men (v. 25) had tried to stay the king's hand, but in vain; king and courtiers are unabashed and unashamed.

Scene 3. THE SEARCH. For the scribe and the prophet, the man who had written, and the man who had dictated, the book. Jerahmeel, Serajah, and Shelemiah, (likely three strong, keen, knowing men; there is room for imagination in the details of the scene). But there is a great Hand between (whose hand? see last clause of v. 26). No fear that they will find them until the Lord so permits.

Scene 4. THE FRESH MESSAGE. Where it was given, none can tell: none but Jeremiah himself heard God speak. But what a word it was!—"Re-write the roll, and add new woes for the king's new sin" (vs. 29, 30), and that of his people," v. 31. By way of contrast, show the scholars such messages from God as these: Isa. 1: 18; 55: 6, 7; Matt. 11: 28.

Scene 5. THE RE-WRITING OF THE ROLL. In the fourth Scene there were two persons, Jehovah and Jeremiah. In this, again, two, Jeremiah and the scribe Baruch. Jehovah has commanded. Jeremiah obeys. The first writing cost Jeremiah persecution and pursuit; the second may cost his life. One would not judge so to look; for he is calm and collected. Is he not doing God's business? And he trusts in God's care. Look into the book. It is the same message as before, for God does not change. He is always angry at sin. "Many like words" are added; for, as mentioned above, the new sin of king and princes brought down new judgment. The way of safety for the king, his people, for us all, is in the Golden Text.

ADDED HINTS AND HELPS

In this section will be found further assistance under various headings.

Lesson Points

The higher our position, the greater our need of wisdom from above. v. 21.

Human opposition is the impotent waves, heaven's purpose the steadfast rock. v. 23.

Foolhardiness is not courage, nor is a wise fear cowardice. v. 24.

Obstinacy is the counterfeit of firmness. v. 25.

God's "buts" are bulwarks to those whose trust is in Him. v. 26.

Evil may succeed in a single battle, but it can never win in the war. vs. 27, 28.

Every blow aimed at goodness recoils on the striker. v. 29.

At the word of the Lord the wicked wither. v. 30.

Those who will not heed the warnings of God must feel the weight of His penalties. v. 31.

God uses men's mutilation of His Word as a means of multiplying it. v. 32.

Prove from Scripture

That the Lord's word will be fulfilled.

Lesson Questions

[From the HOME STUDY QUARTERLY]

Juniors—What king is spoken of in the Lesson? What prophet?

21. 22 Whom did the king send on an errand? What was it? Of what was the "roll" made? Whose prophecies were written on it? By whom? Where was the king sitting? In what month was it? What time in our year would this be?

23-26 Who read to the king? What did the king do? For whom did he send? Wherefore? Who protected Jeremiah?

27-29 What was Jeremiah now told to do? What foreign king had come against Judah? Was he to come again? What would he do?

30-32 What does the Lord say He will do to Jehoiakim? Were any others to be punished besides the king? Why?

Seniors and the Home Department—

When was King Josiah slain? Who succeeded him? How long did this king reign? Who dethroned him? Whither was he taken? Who then became king? What great prophet lived at this time?

21-26 Describe the "roll." What had God promised Jeremiah concerning His Word? (ch. 1: 12.) What does Peter say of the Word of God? (1 Pet. 1: 23-25.) How was the king affected by hearing the prophet's message? Recall a king otherwise affected by God's law. What two effects has hearing the gospel upon men? (2 Cor. 2: 15, 16.)

27-29 Was Jeremiah naturally a bold man? (ch. 1: 6.) Who made him bold? (ch. 1: 18, 19.)

30-32 How was Jeremiah's prophecy fulfilled? Are God's words always effectual? (Isa. 55: 11.)

The Catechism

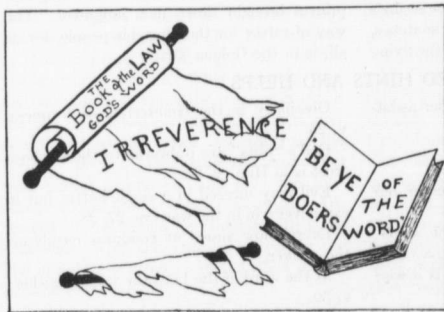
Ques. 91. *The Sacraments—their value.*
This is the first of seven questions which have to do with the sacraments. There are two mistakes about the sacraments against which we are here warned. The one is to suppose that the water of baptism or the bread and wine of the Lord's Supper have any power in themselves to save. The other is to think that the person who administers the sacraments, is able as a priest to save. The blessing received in the sacraments comes from Christ alone. And it comes through the Holy Spirit, who helps us to believe in Christ. We are to put our trust, not in any form nor in any mere man, but only and wholly in the Saviour who is made known to us in the gospel.

FOR TEACHERS OF THE LITTLE ONES

Lesson Subject—God keeping His people by requiring of them obedience.

Introduction—Let us look at a very strange picture:—a large room; in the middle of it

a fire burning in a big pan or hearth. Around the fire sit a number of men. On the head of one we'll place a crown. Yes, he is a king. He is doing something that looks like child's play. He is cutting up long strips of paper with a penknife, and throwing them on the fire, and watching them burn. Look closely at the paper. It is a scroll like the one we heard about last Sunday. Some of the other men are begging the king not to burn the scroll. We'll see what the picture means. Recall last Lesson.



God's Warning—Josiah died, and his son Jehoiakim became king. He was not a good boy, and bad boys make bad men, you know. The people again forgot God. At this time God told Jeremiah, His prophet, to take a roll and write, etc., v. 2. Picture Jeremiah sitting beside the scribe, Baruch, telling him what to write.

Baruch carries the roll into the temple, and reads it to all the people gathered there. Some of the men of the king's household hear it, and go home and tell the princes about it. They send, asking Baruch to come to the palace, and read it to them. He goes. They are afraid when they hear of the punishment God will send upon all who disobey His laws. They say, "We'll go and tell the king about it." They go into the winterhouse of the king, where a fire is burning. The king orders the roll to be brought to him. One of the princes reads it to him. He does not want to hear nor obey God's laws.

Our picture tells us what he did with the roll, v. 23. Did this destroy God's word? God says, "Heaven and earth shall pass away, but My words shall not pass away," Matt. 24 : 35. (Others have tried to destroy it, but in vain.)

God gave many messages to good men,

and told them to write them on these rolls. In time there were a great many rolls, and when men learned to print books, these were all printed and formed what we call the Bible.

R^{EFUSE}
R^{ECEIVE} Which will you do ?

Golden Text—Among the words on this roll were those of our Golden Text. Amend means make better. Be more obedient ("Children obey your parents"); more kind ("Be kindly affectioned one to another"); more unselfish ("In honor preferring one another"); more gentle ("A soft answer turneth away wrath"). (Give simple illustrations showing how a boy or girl did this.)

Irreverence—Are there ways in which we sometimes show almost as great irreverence as Jehoiakim showed? Do boys and girls ever talk and laugh while God's word is being read or taught? Do you obey what you hear? Do you always handle your Bible gently? One day I saw a boy tearing the leaves in his Bible in church. Sometimes they lie neglected and dust covered. These are some of the ways in which we may fail to honor God's Word.

Something to Draw at Home—Draw an open Bible. Print "BE YE DOERS OF THE WORD."

Something to Remember—I should obey God.

SUPERINTENDENT'S BLACKBOARD REVIEW

<p style="font-size: 2em; font-weight: bold; margin: 0;">JEHOIAKIM'S</p>	<p style="margin: 0;">F OLLY I RREVERENCE R ECKLESSNESS E NMITY</p>
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In our Lesson to-day we are told about a FIRE (Print vertically as above). Where was it? Yes, in JEHOIAKIM'S (Print) palace. What did the king burn in it? The Word of God written by Jeremiah, part of our Bible. Now we are going to see some of the sticks that went to make up the fire. Would this roll have done the king harm or good if he had read and obeyed it? Could he prevent its being written again? By such questions as these bring out the FOLLY (Print) of the king's act. This is the first stick in the fire. Who had written the roll or book? And who had told Jeremiah to do this? Get the scholars to realize the greatness and majesty of God and the IRREVERENCE (Print) of Jehoiakim. This is a second stick. In like manner bring out the RECKLESSNESS (Print) of the king, and his ENMITY (Print) against God's prophet. Point out the warning to ourselves in the Lesson.

Jeremiah 38 : 1-13. Commit to memory vs. 8-10. Read chs. 37 to 39.

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

1 ¹ Then Shephat'ah the son of Mat'tan, and Gedaliah the son of ² Pash'ur, and Ju'cal the son of Shele'miah, and ³ Pash'ur the son of Malch'ah, heard the words that Jerem'ah ⁴ had spoken unto all the people, saying,

2 Thus saith the LORD, He that ⁴ remaineth in this city shall die by the sword, by the famine, and by the pestilence : but he that goeth forth to the Chalde'ans shall live : ⁵ for he shall have his life for a prey, and ⁶ shall live.

3 Thus saith the LORD, This city shall surely be given into the hand of the ¹ king of Bab'ylon's army, which shall take it.

4 ⁸ Therefore the princes said unto the king, ⁹ We beseech thee, let this man be put to death : ¹⁰ for thus he weakeneth the hands of the men of war that remain in this 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 ¹¹ Then Zedek'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 Jerem'ah, and cast him into the dungeon of Malch'ah the ¹² son of Ham'melech, that was in the court of the ¹³ prison : and they let down Jerem'ah with cords. And in the dungeon there was no water, but mire : ¹⁴ so Jerem'ah sunk in the mire.

Revised Version—¹ And Shephatiah ; ² Pashhur ; for ; ⁶ he ; ⁷ army of the king of Babylon, and he ; ¹⁰ forasmuch as ; ¹¹ and Zedekiah ; ¹² king's son ; ¹⁶ Omit for hunger ; ¹⁷ because of the famine ; for ;

LESSON PLAN

- I. Jeremiah Accused, 1-4.
- II. Jeremiah Condemned, 5, 6.
- III. Jeremiah Rescued, 7-13.

DAILY READINGS

(By courtesy of I. B. R. Association)

M.—Jeremiah imprisoned, Jer. 37 : 11-21. T.—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.

Shorter Catechism—*Ques. 92. What is a*

EXPOSITION

Time and Place—Shortly before 587 B.C.; Jerusalem.

Connecting Links—Jehoiachin succeeded his father Jehoiakim, but after a reign of about three months he was carried away to Babylon, and with him was transported the flower of the nation, 2 Kgs. 24 : 14-16. Nebuchadnezzar then set upon the throne Zedekiah, a full brother of Jehoahaz (2 Kgs. 24 : 17-20); he reigned for eleven years (598-587 B. C.). "Early in the reign of Zedekiah an epidemic of revolt ran through all the states west of the Euphrates." (Dav. son.) Zedekiah joined the confederacy, and revolted from the Chaldeans or Babylonians. The result was that Jerusalem was besieged in 589 B.C., and in 587 B.C. was captured and

7 Now when E'bed-mel'ech the Ethio'pian, ¹⁵ one of the eunuchs which was in the king's house, heard that they had put Jerem'ah in the dungeon ; the king then sitting in the gate of Ben'jamin ;

8 E'bed-mel'ech 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 Jerem'ah the prophet, whom they have cast into the dungeon ; and he is like to die ¹⁶ for hunger in the place where he is : ¹⁷ for there is no more bread in the city.

10 Then the king commanded E'bed-mel'ech the Ethio'pian, saying, Take from hence thirty men with thee, and take up Jerem'ah the prophet out of the dungeon, before he die.

11 So E'bed-mel'ech 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 Jerem'ah.

12 And E'bed-mel'ech the Ethio'pian said unto Jerem'ah, Put now these old cast clouts and rotten rags under thine armholes under the cords. And Jerem'ah did so.

13 So they drew up Jerem'ah with ¹⁴ cords, and took him up out of the dungeon ; and Jerem'ah remained in the court of the ¹⁵ prison.

³ spake ; ⁴ abideth ; ⁵ and his life shall be unto him shall ; ⁸ Then ; ⁹ Let this man, we pray thee, be ; ¹³ guard ; ¹⁴ and Jeremiah sank ; ¹⁵ an eunuch ; ¹⁸ the.

sacrament ? A. A sacrament is a holy ordinance instituted by Christ ; wherein, by sensible signs, Christ, and the benefits of the new covenant, are represented, sealed, and applied to believers.

The Question on Missions—33. What have the children of our church specially done to help mission work in the New Hebrides ? The children of our church have assisted in raising funds to provide native teachers, and to build a vessel for the use of the mission. This vessel, "The Dayspring," sailed from Nova Scotia, October, 1863, carrying three ordained missionaries. A steamer now plies between Australia and the islands.

Lesson Hymns—Book of Praise, Ps. Sel. 97 (Supplemental Lesson) ; 250 ; 246 ; 34 (Ps. Sel.) ; 255 (from PRIMARY QUARTERLY) ; 251.

destroyed. Jeremiah regarded Zedekiah's action as foolhardy, and urged surrender to the Babylonians. His attitude made him extremely unpopular with the war party, who were in the majority. He was imprisoned, but afterwards released by the king, ch. 37 : 11-21. Our Lesson tells us of a second arrest.

J. Jeremiah Accused, 1-4.

Vs. 1, 2. *Shephatiah. Gedaliah. Ju'cal. Pashur.* These four princes, who were foremost among Zedekiah's counsellors, were evidently leaders of the revolt against the Chaldeans, and were determined that Jerem'ah's mouth should be stopped. *Heard the words, etc.* Jeremiah was not afraid to

speak. He was not one of those who are "like dumb driven cattle." He was "a hero in the strife." After his liberation from his first arrest (see Connecting Links), he had been placed "in the court of the prison" (ch. 37 : 21), a public place where he could speak *unto all the people*. Thus saith the Lord. Not because he was lacking in patriotism, but because a divine command had been laid upon him, did the prophet speak as he did. *He that remaineth*, etc. Three dangers threatened them: (1) to be cut off by the sword; (2) to be starved out; or (3) to die from disease, as often happens in a time of siege. *He that goeth forth to the Chaldeans*. Who, the princes would say, but a traitor could suggest such an action? *Shall have his life for a prey*; that is, as "something snatched up hurriedly and borne away with him." The danger is imminent. The only hope is in surrender.

Vs. 3, 4. *This city . . . into the hand of the king of Babylon's army*. For the sins of its rulers and people God had determined to give Jerusalem and Judah into the hands of the Chaldeans. *Let this man be put to death*. Only death, they knew, could silence such a man. As long as he lived he would speak God's message. *For . . . he weakeneth the hands of the men of war that remain*; "showing that a good many had gone over to the Chaldeans, a fact which is implied also in v. 19." (Cambridge Bible.) Jeremiah was dispiriting them and, according to the politicians, playing into the hands of the enemy. One man, if he is sincere and zealous, can have a very great influence.

II. Jeremiah Condemned, 5-6

Vs. 5, 6. *Then Zedekiah the king*. "Zedekiah was a prince of good intentions, but weak and irresolute in character." (Davidson.) *Behold he is in your hand*. Zedekiah here confesses his own weakness. His great curse was that he had no moral backbone (compare John 12 : 43; Acts 24 : 27). He could not resist his princes, as Ahab could not stand out against Jezebel (1 Kgs. 16 : 31), or Herod against Herodias, Matt. 14 : 3, etc. *For the king*, etc. He had long since yielded to them the conduct of the war, and, though reluctant, he did not

now dare refuse them. *Then took they Jeremiah*; desiring his death, but too superstitious to strike the blow. *Cast him into the dungeon*; a subterranean cistern such as was found in every house in Jerusalem. So large were they, that when dry they served for prisons Zech. 9 : 11. (See Light from the East, and compare the story of Joseph, Gen. 37 : 20.) *Of Malchiah*; probably meaning that he was in charge of it. *In the court of the guard* (Rev. Ver.); a part of the king's palace (Neh. 3 : 25), probably where the royal guard had its quarters. *Sunk in the mire*. The long siege had exhausted the water supply.

III. Jeremiah Rescued, 7-13.

Vs. 7-9. *Ebed-melech*; a negro attendant attached to the court. *The king then sitting in the gate of Benjamin*; on the north side of the city, the place most exposed to the besiegers. The king was not wholly lacking in courage. *Spake to the king*. "Assistance, prompt, courageous, and effectual was on its way when (and whence) the prophet least thought it." *He is like to die . . . where he is*; literally, "he is dead by hunger on the spot." The meaning is that the prophet is already at death's door. *No more bread in the city*. "All private stores were consumed, and therefore unless Jeremiah could draw a soldier's rations as he had done hitherto, from the magazine (ch. 37 : 21), he must inevitably die of hunger." (Cook.) (Compare the siege of Samaria, 2 Kgs. 6 : 25.)

Vs. 10, 11. *Take . . . thirty men*. The large number of men shows that the king feared opposition from his generals, whose acts he was now reversing. *Before he die*. The king was not without tender feelings, but had no strength of character. *Into the house . . . under the treasury*. The place was a room under the king's storechamber, a sort of lumber room. *Took . . . old cast clouts and old rotten rags*; that is, rags from torn and worn out garments. Even rags may be useful.

Vs. 12, 13. *Under thine armholes*. Otherwise, the cords might cut him; and Jeremiah's strength was so spent that he could not have supported himself by clinging to the cords. *Drew up Jeremiah*. It looked for a time as if he would be left to perish miserably in the pit, but again as in last Lesson (ch. 36 : 26)

his work was not yet finished, and God delivered him. He was restored to his old quarters, where he would receive his due share of food. See how completely Ps. 40 : 2 suits Jeremiah's experience.

Light from the East

PESTILENCE—Is the name of a violent disease, extremely fatal, sent as a divine punishment on large masses of people. It is almost certain that it was the bubonic plague, which has been known in Syria for 2,000 years, and which at different times has depopulated whole districts. One-fifth of the population of London died of it in the seventeenth century, and it has swept some parts of India several times in recent years. It seizes its victim four hours after exposure

Thus saith the Lord, v. 2. The high walls and barred gates, the men of war with their shields and armor, the swords and spears and bows of the soldier—it was in these that the princes of Judah trusted. Ah, how little they had learned of the true secret of safety. It all lay in that little phrase, "Thus saith the Lord." The way to peace and prosperity is the way of obedience to His will. And this is just as true in the twentieth century after Christ, as in the sixth century before Christ. To honor God and obey His commands is the best defence for any nation. It is better for a country to have a righteous people than a big army and navy. We want Canada to be safe and prosperous. Then let us help to make Canada good.

He that goeth forth to the Chaldeans shall live, v. 2. Sometimes a limb must be lost to save the life. The choice has frequently to be made between a serious operation and certain death. In such a case the wise man does not hesitate. The limb must go. The operation must be performed. Idolatry and other evils were threatening the very life of God's people. To save them, they must be carried away to a strange land, where they would learn to trust God only. It may be so with us. There may be some evil that is like poison in our lives. To get rid of it we may

to infection, and death occurs within twenty-four hours. In a single village 311 out of 534 died in three days.

DUNGEON—Prisons were generally in some strong fortress, with heavy walls, a place which could resist assaults from without as well as efforts to escape from within. In addition there were often dungeons, chambers or shafts, sunk into the solid rock, into which the prisoner was lowered with cords. Sometimes an empty cistern was used for this purpose, whose smooth sides sloping inward afforded no opportunity of escape. Such a prison is that of the Bass Rock, where the Covenanters were immured, and the double chambers, one above the other, still shown in Rome, where the apostle Peter is said to have been confined.

APPLICATION

have to give up certain companions, or to forsake some occupation. Unless we do this we are doomed. Cling to these companions? Stick to that occupation? Who would be so foolish?

He weakeneth the hands of the men of war, v. 4. How like to this accusation are those brought in our own day against workers in a good cause. For example, few greater blessings could come to our land than the removal, root and branch, of the traffic in drink. But temperance advocates, it is said, would interfere with personal liberty, they would impair the revenue of the country, they would encourage hypocrisy and perjury. But the accusations of his enemies did not prevent Jeremiah's words from coming true. And if we just "peg away" in any good work, we are sure to succeed.

The king is not he that can do anything against you, v. 5. The king cannot! A shameful confession! Yes, it was in Zedekiah's case. But it is not al-

The King's "Cannot" ways a shame for a king to say, "I cannot." It is a familiar story, that of King Canute causing his throne to be set down by the sea and commanding the waves not to approach. As the waves licked the foot of the throne, despite the royal order, the flattering courtiers were taught that even the king could not do any-

thing save as God permitted and enabled him. And king or common man, the one who realizes his dependence on the Almighty and trusts Him is not the one to say "I cannot," when he is called to resist some evil proposal. He who recognizes most fully God's authority will stand most steadfastly against those who would lead him into a wrong path.

Jeremiah sunk in the mire, v. 6. God will sometimes let the persecutor go a long way against his faithful servant. Just as Jer-

miah was flung at last into an empty well for a dungeon and permitted to sink down in the muddy slime at its bottom, so Christians may find themselves the victims of slander and enmity, caught in some cunning device of the enemy, and besmirched in the public mind, and feel themselves helplessly sinking in the mire. But God never deserts them. As Gregory Nazianzen exclaimed, "Do they cast us out of the city? They cannot cast us out of that which is in the heavens. So long however as they cannot do this, they are but pelting us with drops of water or striking us with the wind."

Ebed-melech the Ethiopian, v. 7. Despite his black skin, he was one of the whitest men in the city. It takes no little heroism to stand by the condemned. Summer friends quickly desert one

on the day of adversity. Like the butterflies that leave the bush when the bloom is gone and the bleak winds blow through its leafless branches, they turn to

This section embraces teaching material for the various grades in the school.

For Teachers of the Older Scholars

Try to get a clear idea of the man Jeremiah. Locate his birthplace and family connections, ch. 1 : 1. He prophesied for over forty years, (626 to 586). He became prominent after the death of Josiah. Study his character, the enemy of insincerity, paganism and immorality. Naturally timid (ch. 1 : 6), through God's grace, he was made brave, ch. 1 : 18.

It is well to remember that Jeremiah was opposed to the policy of the national party. He declared that the Chaldeans would cap-

more remunerative quarters. It is men of principle and justice like this Ebed-melech that approve themselves as the most steadfast friends in the hour of calamity. They will not fail those who depend upon them.

Old cast cloths and old rotten rags, v. 11. They had once adorned royal shoulders, or added to the charms of beautiful princesses.

Now they were relegated to Old Clothes the rubbish heap. But though their day of glory may have

been over, their day of service was not yet done. A kind heart will still find ample use for old clothes. Rather than let the moths consume them in some neglected attic, give them away that in some measure they may minister to the comforts of others. There are enough old clothes hoarded up to keep the half clad homes in warmth. All that is required is the thoughtfulness of some Ebed-melech to bring them out for the use of the needy.

So they drew up Jeremiah with the cords, v. 13. Those cords linked the prophet sunk in the mire with the strong arms and willing

hearts above. And we by nature are away down in the depths of sin. But above us stands the mighty and loving Saviour. Where is the cord by which he may draw us up? It is just our faith. We have but to trust Him, and He will bring us up from the darkness and the defilement, into the light and purity of a holy life. No strain is too great for His strength.

TEACHING HINTS

Jerusalem and destroy the temple, and that his people should submit. The national party formed an alliance with Egypt, and refused to accept Jeremiah's teaching. His position brought him many enemies, as the priests (ch. 20), the townspeople (ch. 11 : 21), the king (ch. 36 : 26), and the military, ch. 38 : 4. It is well to consider his prophecies in their widest bearings.

Note the time. Follow the chronology since last Lesson. Jehoiachin reigned three months (2 Kgs. 24 : 8), and was a prisoner thirty-seven years, 2 Kgs. 25 : 27-30. Nebuchadnezzar made his uncle king, and named him Zedekiah, 2 Kgs. 24 : 17. He was the

last king of Judah. Note the story preceding the Lesson. Why did the Chaldeans come against Jerusalem? Why did they raise the siege temporarily? (ch. 37: 5.) Why was Jeremiah made prisoner? (ch. 37: 15.) How was he released?

1. Call out the reason why he was cast into the dungeon, vs. 1-4. What was his message, and the nationalists' hope? He was a true patriot, working for the good of his people. He was regarded as the enemy of his country. He had faith in the restoration. (See his land purchase, ch. 32: 6-15.) Discuss the principle of loyalty and the seeming conflict of duties. Consider the question of duty to God and to our country. Which did Jeremiah make supreme? What light does the New Testament give on this ethical problem? Call attention to the dungeon (vs. 6-9), and condition of prisoner in Old Testament times.

2. Notice the faithful Ethiopian, vs. 7-9. What was his position? Observe his boldness and success. How much one faithful individual can do in the interests of the suffering! Why was he so urgent? (ch. 37: 21.) Was only a soldier's supply possible? Notice his manly action and Jeremiah's appreciation, ch. 39: 18.

Jeremiah's word came true. He, with others, was carried to Ramah. By the kindness of the Chaldeans he returned home, ch. 39: 1-18. The Jews soon murdered the governor and fled to Egypt, taking Jeremiah with them much against his will. His death is unknown. Jeremiah is an illustration of the principle which should govern us in daily duty. Persecution for righteousness' sake is blessed. There are compensations. (Compare 2 Cor. 4: 16-18 for New Testament light.) Teach the necessity of loyalty to God. The temptation to go with the national party was strong. To side with majorities is common. Jeremiah stands as a man who put the will of God above party, or country, or majorities, or personal suffering, or death. He has his reward. Urge the necessity of loyalty to God as the supreme law in life. The practical problems of present day life will suggest many applications of this principle. Let the teacher study these carefully, and let the class be encouraged to present their difficulties and find their solution.

For Teachers of the Boys and Girls

A lesson in courage; a lesson in meanness; a lesson in mercy: this makes up the teachings of the passage.

A lesson in courage. Who said "coward"? Evidently officers very close to the king (the marginal references show this): men of high rank. But it takes more than rank to make men fair or wise. What was their accusation against Jeremiah? vs. 2, 3. Was it an accusation natural in war time? Wherein was the unfairness and unwisdom of the accusation? The scholars will talk it over freely. Bring them to discern the unfairness of wanting Jeremiah punished because the Lord had put an unpopular message in his mouth, and the unwisdom of these men's setting themselves up against God. Have them note the folly, also, of thinking that by killing God's messenger they could defeat God's plan (the scholars who are studying history can give other examples of similar folly). But what about the lesson of courage with which we started? Does it require courage to take the unpopular side, to seem unpatriotic, and in so doing to run the risk of death? The scholars will have but one answer; and Jeremiah is a shining example. For another example, see Heb. 11: 23-27. The bravest are not always those who are in the forefront of the fight. They are often those who stand still, or hold back.

A lesson in meanness. It is a king that shows meanness. V. 5 tells the tale. Zedekiah knew better. And he had done better, as the story of ch. 37: 15-21 reveals. He now goes back on his friend. Why? To save his own head; for the princes were determined to get Jeremiah out of the way. Why does all the world despise Judas, our Lord's betrayer? Zedekiah is base after the same fashion. Let the scorn for such meanness take a strong hold on the scholars. Ask them what is to be said of those who turn their backs on the Friend of friends, when His enemies assail Him?

A lesson in mercy. Some talk about prison dungeons, and then a look into the vile place into which Jeremiah was thrown; no door—let down from above by cords; therefore also deep; no water to drink; and as v. 9 tells, no food to eat; and the bottom a hog of filthy

mire. No mercy certainly in the prophet's foes, princes though they were. It remains for an alien, and a black man at that, to show compassion, v. 7. The color of the skin is not necessarily the color of the heart. What a brave man was this Ebed-melech! He accuses the princes boldly, vs. 8, 9. But how tender is he (last part of v. 9)! The king's better nature shows itself again; which teaches that no one is ever altogether bad. There is some little good in the very worst of men.

The scholars will follow Ebed-melech and his "thirty men" (v. 10)—why were so many as thirty men needed?—with keen interest. What an odd search! The palace rag-bags;

what a queer procession of the thirty men with the "old cast clouts and rotten (or frayed) rags"! But at the dungeon mouth the reason is seen. The scholars will readily work out the details of vs. 12, 13. Ebed-melech not only saved Jeremiah, but he brought him out of the horrible pit tenderly: he put a loving heart into the cords and rags.

Is it straining the illustration too greatly to compare our blessed, heavenly Lord with this loving, compassionate Ethiopian? The writer of the 40th Psalm had no doubt about God's tenderness (see vs. 1-3); nor had Saul of Tarsus, whom the very Lord whose servants he was hastening to harm, took in His arms and loved, Acts, ch. 9.

ADDED HINTS AND HELPS

In this section will be found further assistance under various headings.

Lesson Points

Life is God's gift and it depends on His conditions. v. 2.

No human power can prevail against heaven's plans. v. 3.

The true patriot seeks not to please, but to profit his people. v. 4.

The king who consents to injustice proves himself unworthy to reign. v. 5.

Saints may be shut in, but the Saviour cannot be shut out. v. 6.

The flower of kindness grows in every clime. v. 7.

Sympathy is spurious unless it is practical. v. 8.

Most people are willing to help when they know the need. vs. 9, 10.

Goodness is incomplete without gentleness. vs. 11, 12.

Where there is a loving heart there will be a helping hand. v. 13.

From the Library

There was no longer any doubt that prudence dictated immediate surrender. It was the only course by which the people might be spared some of the horrors of a prolonged siege, followed by the sack of the city. But the princes who controlled the government were too deeply compromised with Egypt to

dare to hope for mercy. With Jeremiah out of the way, they were able to induce the king and people to maintain their resistance, and the siege went on.—Expositor's Bible.

The first duty of a prophet was to Jehovah, and so, for that matter, was the first duty of every Israelite. Thus in the same way, the first duty of a Christian is to Christ. He who serves Christ most completely serves his country best. In such a service the Christian may be misrepresented, miscalled, stamped even as a traitor, but that only means that he is called to pass through Jeremiah's experience here.—Pulpit Commentary.

Ebed-melech ranks with the eunuch of Queen Candace (Acts 8: 27) as one who feared God and was accepted by Him. "Can the Ethiopian change his skin?" (Jer. 13: 23). True; but where is whiteness of soul to be found—in Ebed-melech or in the Jewish princes? In Livingstone's tender-hearted African bearers, or in the Arab slave-merchants? Jeremiah at any rate knew who was his true "neighbor". A short prophecy is devoted to Ebed-melech, closing with the words, "because thou hast put thy trust in me," Jer. 39: 18.—Cheyne.

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. 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 clouts.—F. B. Meyer.

Prove from Scripture

That suffering for the right brings blessing.

Lesson Questions

[FROM THE HOME STUDY QUARTELY]

Juniors—What foreign king besieged Jerusalem? Who was now the king of Judah?

1 How many enemies of Jeremiah are mentioned? What were they? What had been done to Jeremiah before? Where had the king ordered him to be kept?

2-4 For whom did Jeremiah speak? To whom had the Lord determined to give Jerusalem? What did Jeremiah's enemies ask?

5, 6 Did Hezekiah give Jeremiah to his enemies? What did they do to him? What did they wish to happen to him?

7-13 Who was Jeremiah's friend? To whom did he speak? What did he say? Was he allowed to help Jeremiah? How did he draw him up?

Seniors and the Home Department—Give a brief account of Zedekiah's reign. How long did the siege of Jerusalem last? Its result?

1-4 What charge was brought against Jeremiah? To whom do we owe supreme

obedience? (Acts 5: 29.) The Christian's armor? (Eph. 6: 11-18.)

5, 6 What other rulers did Zedekiah resemble? To whom should rulers be "a terror"? (Rom. 13: 3.) Describe Jeremiah's dungeon. Into what did his brethren cast Joseph? (Gen. 37: 24, 28.)

7-13 What proof of courage did Zedekiah give? How did Ebed-melech show his friendship? What did Christ do for His friends? (John 15: 13, 14.)

The Catechism

Ques. 92. *The Sacraments—their definition.* Three things are here taught us about the sacraments: (1) Their Author; (2) their materials; (3) their purpose. The Author of the sacraments is Christ, Matt. 26: 26; 28: 19. Only because He has commanded them are they binding on us. The materials are "sensible signs": that is, things which can be seen and handled, in baptism, water, and in the Lord's Supper, bread and wine. The purpose is threefold. In the sacraments the blessings of salvation are "represented," that is, pictured; "sealed," which means that they are a mark to show that these blessings belong to believers; "applied," brought into our lives, so that we actually enjoy them. The Question is careful to say that, not to all, but only to believers, do these blessings come.

FOR TEACHERS OF THE LITTLE ONES

Lesson Subject—God keeping His people by raising up friends for them.

Introduction—As you came to Sunday School, did you enjoy the sunshine and fresh air, and trees and flowers and singing of birds? Were you thankful to be out of doors? Do you ever think of the prisoners shut up in the prisons?

Jeremiah in the Dungeon—Is it always bad people who are put in prison? It is usually people who have broken some of the laws (explain). To-day we are to hear about a good prisoner. The prison is in Jerusalem. It is one of the darkest and worst kind of prisons, called a dungeon, away down under one of the buildings, muddy and ill



smelling; and the prisoner in this dungeon is Jeremiah the good prophet. What do you remember about him and his book?

King Jehoiakim, who burned up the Bible, is dead, and Zedekiah has become king. The soldiers of the king of Babylon were camped all round Jerusalem ready to take the city. Jeremiah, speaking in God's name, told the people of Jerusalem that they ought to give up to their enemies. Only in this way could they save their lives, v. 2. God meant to punish His people for their sins by giving them into the hands of the king of Babylon.

When Zedekiah's princes heard of this, they were very angry at Jeremiah. They said he was a friend of the soldiers of Babylon, and would frighten the soldiers of Judah. They made up their minds that Jeremiah should die, v. 4. So they took him, and put him down, down, into this terrible dungeon. (V. 6 tells us how they did it.)

A Keeper—Jeremiah had an unseen Keeper, mightier than any king. He could see and hear Jeremiah. Some one may print His name—"THE LORD IS THY KEEPER." Jeremiah did not fear.

A Kind Man—Tell of the kind-hearted black man, vs. 7-9. Tell of his thoughtfulness for the poor weak prisoner (the old rags

would keep the ropes from hurting him). Describe the way in which he was taken from the dungeon.

What Can We Do for Others?—God sent this friend to help Jeremiah. God has many ways of opening doors without using a key. God uses people, etc. Repeat "God is... a very present help in trouble," Ps. 46 : 1. His help always comes in time.

Jesus our Friend—You can all tell me of the Friend God sent to help us in all our troubles?—Jesus. Sin is all around us. Jesus can lift us up out of all impurity and unhappiness, out of the dungeon of sin into the light of God's love and forgiveness. We can safely trust ourselves to Him.

Golden Text—Repeat and explain. Everything we suffer for Jesus' sake, for the sake of right, will make us happier in the end. Tell of a boy who was ill-treated by his companions, because he would not join them in some naughty pranks, and of the happiness that came to him through doing what was right.

Hymn—Sing "What a Friend we have in Jesus," Hymn 404, Book of Praise.

Something to Draw at Home—Draw a prison window.

Something to Remember—Jesus is my best Friend.

SUPERINTENDENT'S BLACKBOARD REVIEW

A PROPHET'S FRIEND

Our Lesson to-day is from the writings of a great PROPHET (Print). The scholars will give you his name. It describes a city (What city?) surrounded by an army (Of what nation?). What counsel had Jeremiah given to his people? At whose bidding? Who were offended? What did they have done to Jeremiah? Picture him in the dungeon, dark and miry. But we have in the Lesson also a prophet'S FRIEND (Print). His name? His position? The color of his skin? What sort of heart had he? Show how unfair it is to judge a man by the color of his skin or his outward appearance. Bring out the courage, practical sense and gentleness of Ebed-melech. Direct attention now to our best Friend. Show how He saves us from sin. All we have to do is to trust Him, just as Jeremiah trusted his friend who let down the rope. Our Friend will never fail us, and will do for us all we need.

Bible Dictionary for Third Quarter, 1905

A'-haz. An idolatrous king of Judah, father of the good king Hezekiah. He became tributary to the king of Assyria.

As-syr'-i-a. A country on the river Tigris. For 700 years after 1300 B.C. it was the leading power in the East.

Ba'-al-im. The plural of Baal, the name of a sun-god. The setting up of his worship in Judah was one of the sins of Manasseh.

Bab'-yl-on. The capital of the Babylonian empire, a city on the river Euphrates, 500 miles east of Jerusalem.

Ba'-ruch. A friend of Jeremiah, who wrote out his prophecies (Jer. 36: 1-8) and read them before the people (v. 10), and afterwards before the princes, vs. 14 to 20.

Chal'-de-ans, or Chal'-dees. A people dwelling originally on the shores of the Persian Gulf, who conquered Babylonia, and afterwards gave their name to the whole of that country.

Dan'-iel. A Jewish youth carried captive to Babylon by Nebuchadnezzar. He rose to one of the highest positions in that kingdom.

E'-bed-mel'-ech. The Ethiopian servant of King Jehoiakim, who rescued Jeremiah from the dungeon.

E-li'-sha-ma. A scribe in whose chamber Jeremiah's prophecies were placed for safe-keeping.

En-eg'-la-im. Meaning, "fountain of two calves." A place on the Dead Sea.

En-ge'-di. A fountain and town in the wilderness on the western shore of the Dead Sea. It was in the strongholds of this vicinity that David took refuge from Saul (1 Sam. 23: 29). In one of the caves where he was hiding he cut off the skirt of Saul's robe, ch. 24: 1-22.

E'-phra-im. A name given to Israel, the Northern Kingdom, from its chief tribe. Josiah's officers went thither to gather money for repairing the temple.

Ged-al-i'-ah. One of the four princes who sought the life of Jeremiah. The others were Sheph-a-ti'-ah, Ju'-cal and Pash'-ur.

Hez-ek-i'-ah. King of Judah, from 726 to 697 B.C., a devoted servant of God, who began his reign by cleansing and repairing the temple.

Hilk-i'-ah. The high priest who found the book of the law in the reign of Josiah. He greatly aided King Josiah in his reformation of religion in Judah.

Hul'-dah. A prophetess to whom Josiah sent for instruction.

I-sai'-ah. A prophet of Judah, from about 760 to 720 B.C.

Je-hoi'-a-kim. Son of Josiah, who was made king of Judah in 609 B.C., by the king of Egypt in place of his brother Jehoahaz who was dethroned, 2 Kgs. 23: 31-34.

Je-hu'-di. The messenger sent by king

Jehoiakim to ask Baruch for the roll of Jeremiah's prophecies and afterwards employed to read it.

Jer-em-i'-ah. A great prophet of Judah, from about 629 to 588 B.C.

Jo-si'-ah. King of Judah, 640 to 609 B.C. He destroyed idolatry in his land and repaired the temple.

Ju'-cal. See Gedaliah.

Ko'-hath-ites. The Levite family whose duty it was to carry the sanctuary and its vessels in the wilderness.

La'-chish. A fortified town, 16 miles east of Gaza. It was besieged by Sennacherib, and it was from the camp in front of it that Assyrian officers were sent to demand the surrender of Jerusalem in the days of Hezekiah, 2 Kgs. 18: 14, 17.

Le'-vites. The descendants of Levi, son of Jacob. They were charged with the care of the sanctuary.

Ma-nas'-seh. King of Judah, 697 to 642 B.C., son and successor of Hezekiah.

Mel'-zar. From a Persian word meaning "steward." It is a title, not a proper name.

Me-ra'-ri. Son of Levi, and founder of one of the great Levitical families.

Naph'-tal-i. A tribe of Israel, whose territory lay in Northern Palestine. Josiah's religious reform extended thus far.

Neb-u-chad-nez'-zar. The king of Babylon who carried the people of Judah captive to Babylon in 587 B.C.

Pash'-ur. See Gedaliah.

Per'-sia. A country in Western Asia, whose king, Cyrus, conquered Babylonia in 539 B.C.

Sen-nach'-e-rib. King of Babylon from 705 to 680 B.C. He threatened Jerusalem with a siege in the reign of Hezekiah, but his army was destroyed. Twenty years later he was himself slain by his two sons, Adram-melech and Sharezer, who were, perhaps, excited against him because his favorite in the family was another brother, Esar-haddon, 2 Kgs. 19: 37; 2 Chron. 32: 21.

Sha'-phan. A scribe in the reign of Josiah. To him Hilkiah gave the book of the law. He read it privately, and afterwards to the king.

Sheph-at-i'-ah. See Gedaliah.

Zed-ek-i'-ah. The name given by Nebuchadnezzar to Mattaniah, one of Josiah's sons, when he made him king of Judah in the room of his nephew Jehoiachin, 2 Kings 24: 17. He reigned from about 598 to 587 B.C., when Jerusalem was destroyed and the people of Judah were carried captive to Babylon. Zedekiah's eyes were put out, and he was taken to Babylon in chains, Jer. 39: 6, 7.

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AN ORDER OF SERVICE : Third Quarter*OPENING EXERCISES****I. SILENCE.**

II. Superintendent. I will lift up mine eyes unto the hills,

School. From whence cometh mine help.

Superintendent. My help cometh from the Lord,

School. Which made heaven and earth.

III. SINGING.

In heavenly love abiding,
No change my heart shall fear,
And safe is such confiding,
For nothing changes here :

The storm may roar without me,
My heart may low be laid,

But God is round about me,

And can I be dismayed ?

—Hymn 193, Book of Praise

IV. THE LORD'S PRAYER. Repeat in concert.

V. RESPONSIVE SENTENCES. Isaiah 12 : 2, 5.

Superintendent. Behold, God is my salvation ;

School. I will trust, and not be afraid :

Superintendent. For the Lord JEHOVAH is my strength and my song ;

School. He also is become my salvation.

Superintendent. Sing unto the Lord ; for He hath done excellent things :

School. This is known in all the earth.

VI. SINGING. Ps. Sel. 97, Book of Praise. (It is expected that this Psalm from the Supplemental Lessons will be memorized during the Quarter.)

VII. PRAYER.

VIII. SINGING. Hymn selected.

IX. Bible Drill—from the Supplemental Lessons.

X. READING OF LESSON PASSAGE.

XI. SINGING. Psalm or Hymn selected. (This Hymn may usually be that marked "FROM THE PRIMARY QUARTERLY.")

CLASS WORK

(Let this be entirely undisturbed by Secretary's or Librarian's distribution, or otherwise.)

I. ROLL CALL by teacher.

II. OFFERING, which may be taken in a class envelope, or class and report envelope.

III. RECITATION. 1. Scripture Memory Passages from the Supplemental Lessons, or Memory Verses in Lesson Helps. 2. Catechism. 3. The Question on Missions from The Supplemental Lessons.

IV. LESSON STUDY.

CLOSING EXERCISES

I. ANNOUNCEMENTS.

II. SINGING. Hymn selected.

III. REVIEW FROM SUPERINTENDENT'S DESK ; which, along with the Blackboard Review, may include one or more of the following items :—Recitation in concert of Verses Memorized, Catechism, Question on Missions, Lesson Title, Golden Text and Heads of Lesson Plan.

(Do not overload the Review : it should be pointed, brief and bright.)

IV. SINGING.

Zion's King shall reign victorious,

All the earth shall own His sway ;

He will make His kingdom glorious,

He shall reign in endless day.

Nations now from God estrangèd,

Then shall see a glorious light ;

Night to day shall then be changèd,

Heaven shall triumph in the sight.

—Hymn 449, Book of Praise

V. RESPONSIVE SENTENCES. Ps. 125 : 1, 2.

Superintendent. They that trust in the Lord shall be as mount Zion,

School. Which cannot be removed, but abideth for ever.

Superintendent. As the mountains are round about Jerusalem,

School. So the Lord is round about His people

Superintendent and School. From henceforth even for ever.

VI. BLESSING OR CLOSING PRAYER.

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Further information regarding scholarships, medals, etc., may be obtained from the Calendar, or on application to the Secretary.

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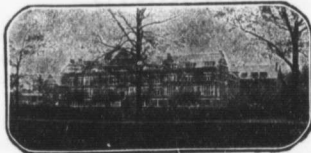
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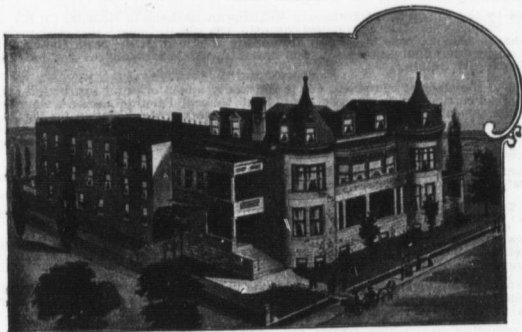
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THE BOOK PAGE

"Little Books on the Devout Life," excites the expectation. With F. B. Meyer as the general editor, that expectation should not be disappointed; and most certainly it is not in **The Devotional Use of the Holy Scriptures** (National Council of Evangelical Free Churches, Thomas Law, London, 135 pages, 50c.), which is No. IX. of the series, and by the well known Rev. Dr. J. Monro Gibson, of London, England. Dr. Gibson has the two cardinal qualifications for the writing of such a book—he is devotional, and he knows the scriptures. "The idea of the book," as Dr. Gibson says in the preface, "has grown out of the author's pastoral experience." The first five chapters deal with the devout life—the most striking of them being that on The Tragedy of the Undevout Life. Then follows the practical part, the newest and most suggestive portion of this being the chapters devoted to how to use the various portions of the scriptures devotionally, beginning with the Lord's Prayer, the prayers of the saints, and the Psalms, and going through the Gospels, the history and biography, the Epistles, the prophets, etc.

How to Conduct a Sunday School: By Marion Lawrance (Fleming H. Revell Company, New York and Toronto, 279 pages, \$1.25 net) is the very newest in its class, and one of the best. Mr. Lawrance, in his modesty, says the title was chosen by the publishers. It was an inevitable title, for who should better know, and be better able to tell, how to con-

duct a Sunday School, than a man of Marion Lawrance's native strength and vigor, who for eight-and-twenty years has been superintendent of a Sunday School, which under him has come to be known the continent over, and who served for ten years as General Secretary of a great State Sunday School Association, and for the past six years has been General Secretary of the International organization. The whole ground, so far as method is concerned, is traversed—the school, the pastor, the teacher, the scholar, the course of study, the practical activities of the school. He would be a well instructed Sunday School officer or teacher who could not find much that is new and valuable; and to the many thousands who are seeking their way to higher attainments in effective work, the book will prove a trusty guide. The list given in the Appendix of one hundred good books for Sunday School workers, is fairly complete. This new volume is on the market just at the right time to satisfy the demand sure to have been created by the International Convention in Toronto.

Egerton R. Young and J. E. Laughlin are names to conjure with, when it comes to Indian lore. Mr. Young writes, and Mr. Laughlin draws, to the life. It is this combination which will secure a welcome and wide sale for **Children of the Forest: A Story of Indian Love** (Fleming H. Revell Company, Toronto 282 pages, 16 full page plates, \$1.25). Every phase of the life of the Redmen of the woods is set forth; love, jealousy, conflicts with the wild beasts, tribal war, the transforming power of the religion of

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The holder of the Duff Lectureship on Evangelistic Theology, founded, as is well known, in honor of the famous Scottish Missionary to India, for the session 1903-4, was Dr. John Smith, of Edinburgh. The lectures, now published under the title of **The Magnetism of Christ** (Hodder and Stoughton, London, Upper Canada Tract Society, Toronto, 336 pages,

\$1.75) deal with what the author calls home mission problems. Its field is Christendom, not heathendom. The church in so-called Christian lands finds itself surrounded by multitudes hostile or indifferent to it. How shall the church draw men to itself? Dr. Smith answers this question by showing how Christ drew men. The methods of the Master are exhibited as the model for his followers. For example, we have chapters on, "Christ Dealing with Individual Inquirers," and, "Christ Meeting Questioners and Opponents." Ministers and Christian workers generally will find here both guidance and stimulus in their evangelistic efforts.

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