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A deep interest will attach to the sale, at Sotheby's, of "Shakespeare's own Bible," especially if experts agree to admit the genuineness of either or both the signatures. There are extant only two or three signatures of the Bard that are unquestionably his, and to possess the Book of Books, with his name written by his own hand, would be a treasure indeed. It is certain that the Bible to be offered is not that from which Shakespeare learnt his Scripture knowledge. It was apparently printed in 1613, and bears the imprint of the second edition of King James' Bible, our authorized version, the first issue of which was in 1611. In 1611 Shakespeare's dramatic work was done. It is doubtful if anything proceeded from his pen after that date except, perhaps, "Henry VIII.," which is only in part his, "The Tempest" and "Cymbeline." But, apart from this consideration, there is now little if any doubt that the Bible of the poet's youth and manhood was the Genevan version turned into English by the Reformers, first smuggled into this country in 1567, and afterwards freely and widely distributed. It was translated by Coverdale, Whittingham, Gilby, Goodman, Sampson Cole, and probably John Knox. Being cheap and specially favored by the Puritans, no fewer than 160 editions passed into circulation between 1560 and the Civil war. The Bibles which Shakespeare might have known were Coverdale's, the Bishops Wyclif's, Tyndale's, Cranmers, the Rheims New Testament, and the Genevan; but the Rev. Dr. Carter, of Croydon, has proven almost beyond controversy that the version he actually knew and referred to was the Genevan.

Granting that the Genevan Bible was in all probability that from which the great dramatist learnt his earliest Scripture lessons, this in no way invalidates the belief that when the Authorized Version appeared he bought a copy.

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THE SUNDAY SCHOOL.

LESSON X, FOURTH QUARTER, INTERNATIONAL SERIES, DEC. 4.

Text of the Lesson, II Chron. xxix, 18-31—Memory Verses, 28-30—Golden Text, I Sam. ii, 30—Commentary Prepared by Rev. D. M. Stearns.

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The lesson today tells of the cleansing of the temple and the re-establishment of the worship of God in the reign of Hezekiah, for his father, Ahaz, did not right in the sight of the Lord, but worshiped Baal and the gods of the kings of Syria and put altars to idols in every corner of Jerusalem and in the cities of Judah and destroyed the vessels of the house of God and shut up the doors of the house of the Lord, so that the Lord brought Judah low because of Ahaz, king of Israel. He was not king of the ten tribes, but of the two, yet he is called the king of Israel (chapter xxviii, 2, 19, 23, 24) perhaps because Israel is always one nation before God.

When King Hezekiah kept his great passover, although he was not king of all Israel, yet he sent to all Israel and Judah to come to Jerusalem to keep the passover, and, while some only laughed and mocked, there were many of Asher and Manasseh and Zebulun who humbled themselves and came to Jerusalem (chapter xxx, 1, 10, 11). When Hezekiah began to reign he began at once to do right in the sight of the Lord by opening the doors of the house of the Lord and repairing them in the very first month of his reign (verse 3), and, calling the Levites, he said, "Hear me, ye Levites; sanctify now yourselves and sanctify the house of the Lord God of your fathers and carry forth the filthiness out of the holy place" (verse 5). They were obedient to the word of the king and began at once, but they were eight days cleansing the temple proper and eight more before they finished the work (verses 16, 17).

At least ten times in this chapter we have the expression "the house of the Lord," once "the habitation of the Lord" and once "the temple of the Lord," making twelve in all, so that we see at once the heart of the chapter, and the great work in hand is the cleansing and sanctifying of the house. The practical suggestion comes to each believer, Am I clean before God as His temple? If not, how shall I, as His temple, be clean and fit for His service?

The last verses of the previous chapter show us the condition of things which is all too common today—conformity to this present world, notwithstanding the commands here plainly given—and that in Rom. xii, 1, 2, "Be not conformed to this world, but be ye transformed (transfigured) by the renewing of your mind that ye may prove what is that good and acceptable and perfect will of God." By the precious blood of Christ the sinner receiving Him is cleansed and made fit for the presence of God (Col. i, 12-14; Eph. i, 6, 7), but, then, there is a daily cleansing needed to fit us for His daily service, for it is as true of us as it was of the Levites, "The Lord hath chosen you to stand before Him, to serve Him, and that ye should minister unto Him and offer sacrifice" (verse 11, margin), the last clause having an explanation in Heb. xiii, 15, 16. This necessary cleansing reminds us of the request in our Lord's prayer, "Sanctify them through Thy truth; Thy word is truth" (John xvii, 17), and of Eph. v, 26, "That He might sanctify and cleanse it with the washing of water by the word."

When the Levites reported the cleansing completed, the king rose early and gathered the rulers and went to the house of the Lord and offered sin offerings and burnt offerings for all Israel (verse 24). If we had the spirit of Hezekiah, we would not think so much of our church or denomination as of the church, the body of Christ, of which we form a part if we are true believers and which we are here to hasten to its completion, for the church will be completed and presented to Himself a glorious church, holy and without blemish. Then all Israel shall be saved and after that the whole earth filled with His glory.

The sin offering speaks of Christ made sin for us, and the burnt offering points to Christ wholly for God (II Cor. v, 21; Heb. x, 6, 7). We must see Him as our sin offering before we can have fellowship with Him as the burnt offering. In connection with the burnt offering the singers sang and the trumpeters sounded until the burnt offering was finished (verses 27 and 28), for the Lord requires joyful service on the part of His people. Our Lord Jesus could say, "I delight to do Thy will, O my God." Even Paul could say by the grace of God, "I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses, for Christ's sake" (II Cor. xii, 10), and since He could take pleasure in these things that the power of Christ might rest upon him all believers should be able at least to "serve the Lord with gladness" (Ps. c, 2). They used the words of David and of Asaph and sang praises with gladness (verse 30).

Then Hezekiah said, "Now ye have consecrated yourselves unto the Lord come near and bring sacrifices and thank offerings into the house of the Lord" (verse 31). So the service of the house of the Lord was set in order, and the king and all the people rejoiced that the Lord had so prepared their hearts (verses 35 and 36). It is the Lord's pleasure that His joy should be fulfilled in us (John xvii, 13); that His joy should be our strength (Neh. viii, 10); that we should rejoice in the Lord always (Phil. iv, 4), but this cannot be so long as we tolerate any filthiness of the flesh or spirit.

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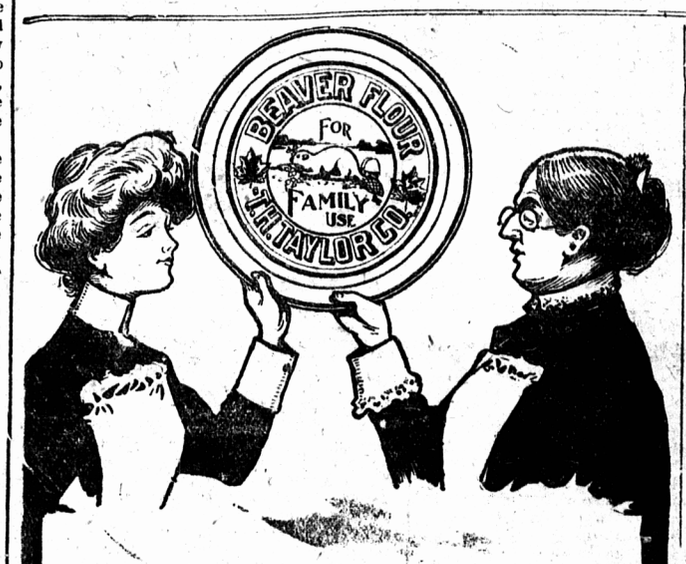

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