

whose childhood had found a safe asylum within its precincts, desired its restoration, and began the work some time after his marriage (2 Chron. 24: 3). The selfishness of human nature made the first effort a failure. The sluggishness and inaction of the priests left the building still broken down in the twenty-third year of his reign. There had been either deliberate embezzlement or half-hearted, languid work, which always means failure. Christian workers are fretted continually by the indifferent who, while not in direct opposition, act the part of brakemen on the train of every forward movement.

By a new arrangement the king's scribe was appointed to check the receipts and payments, and the king and the high priest were to act jointly in hiring the workmen and in paying them for their labor. This inspired fresh confidence and the people gave liberally. This is the first recorded instance of a contribution-box in Bible history. The givings filled the box "day by day until they made an end. They left no mortgage; not even a floating-debt. They made an end, not by tickling the palates of the saints with rich suppers, or by bribing them with questionable entertainments, but by giving, proportionately and systematically, "the collection that Moses, the servant of God, laid upon Israel in the wilderness."

We should make sacrifices to give. David did. "Neither will I offer burnt offerings unto the Lord my God of that which doth cost me nothing." Alfred the Great gave half his revenue to sacred purposes, and he was one of the most honored sovereigns that ever reigned in Britain.

They gave cheerfully. Service given grudgingly is no service at all, and money given without gladness because of the opportunity of giving is not, in the truest sense, given at all. If we do not "rejoice" to give to God's cause our hearts are not right. Praying and singing in church mean but little from a person who is unwilling to give anything into the Lord's treasury. A free Gospel includes a freedom of giving as much and as often as the need requires.

This revival continued "all the days of Jehoiaada." Why not all the days of Joash? Because Joash's religion had been external; it came from good advisers and good companions, rather than from a good heart; and when the princes of Judah came with the fashionable religion of Baalism, "the king harkened unto them."

There is something more important than building or repairing temples of wood and stone. "Your body is the temple of the Holy Ghost." Have any of the stones fallen out, such as love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance? Have you replaced them with hatred, envyings, drunkenness, and revelings? God alone who converted and transformed the Corinthians can aid you in the restoration (1 Cor. 6: 11) and make you a temple in which the Holy Ghost shall delight to dwell.

LESSON 4.—OCTOBER 23, 1898.

Isaiah Called to Service.

(Lesson Text, Isa. 6: 1-13. Memory Verses, 5-8.)
(Read Ezek. 2 and 3.)

GOLDEN TEXT. — "I heard the voice of the Lord saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me."—Isa. 6: 8.

DAILY READINGS.—Monday: Isa. 6: 1-13. Tuesday: Exod. 3: 7-15. Wednesday, Ezek. 2: 1-8. Thursday, Jonah, 3. Friday, Luke 10: 1-16. Saturday, John 4: 31-38. Sunday, 1 Cor. 3: 1-11.

The Heart of the Lesson.

"In the year that King Uzziah died." There is something significant in using this fact to fix the

date of a vision. Jerome says "this was the year that Romulus was born." Uzziah had had a long spell of kingship as kings go. Few royal personages are permitted to see the jubilee of their coronation day. The royal state, as a rule, is not favorable to long life. The cares of the kingdom and the tendency to self-indulgence tend to shorten the tenure of office. The reign of Uzziah had been exceptionally prosperous; but that is generally lost sight of on account of one great sin which he committed. Alas! how true. One act of sin and folly may cast a shadow over a long and useful life. Instead of being humbly thankful to God and seeking to glorify Him, he became proud, bad-tempered, self-willed, and tried to glorify himself. For presumption Nebuchadnezzar was sent to herd with wild beasts, and Herod was smitten with worms. The ancients illustrated the folly of presumption and pride by the fable of a young woman who, being a most clever weaver, boasted that she could beat Minerva, the goddess of wisdom and the arts. Minerva acknowledged her wonderful skill and changed her into a spider, which had to be forever spinning.

Probably the pride which was the cause of Uzziah's fall came in by degrees. We do not know exactly why he wanted to burn incense in the temple, usurping the prerogative of the high priest, unless his proud heart, chafing at restriction, determined him to carry his royalty into the temple of God. For this daring act he was smitten with the brand of a leper, and by-and-by the "king of terrors," which is also the terror of kings, stripped him of all his honors and sent him down the common way to death and the grave. His brilliant career ended in disgrace.

Whatever changes take place among individuals and nations, God lives. He is "the same yesterday, to-day, and forever." In no battle is He defeated. In no national disgrace is He humbled. His throne is eternal. Ezekiel saw this throne and the likeness of a man upon it. The occupant of the throne was none other than the Lord our Righteousness, the Brother of our humanity, the Friend of sinners, and the Saviour of mankind. We also may see the Lord, not in Eden with its blight and curse, not on the steeps of Sinai amid the thunders of the law, not on the great white throne surrounded by the tokens of judgment, but in the temple, on the throne of grace, to which we are invited to come boldly that we may find mercy and help. At the sight of Divine Majesty, Isaiah, a prince, a priest, a prophet, and a poet all in one, felt his uncleanness and exclaimed, "Woe is me; for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips." If there could be a physical effect as there is a moral effect of sinful words, there would be a sad disfigurement of many of the human race.

Isaiah's sin was purged; his lips were cleansed. A foul tongue cannot present a pure Gospel. From the altar came the coal that touched his lips. We have an altar and a sacrifice such as Isaiah never knew for himself. He prophesied better than he experienced. The divine fire since the day of Pentecost is for the universal church. It is to give, not only fitness, but power for service.

Many men have received an inward call. To but few, however, is given an outward call, such as was given to Isaiah direct from the throne of God. "I heard the word of the Lord saying, Whom shall I send? Who will go for us?" This mixture of the singular and the plural is good theology; it is in perfect accord with Genesis. "And God said, Let us make man in our image." "And the Lord God said,