



LESSON VI.—NOVEMBER 6.

Hezekiah's Great Passover.

II. Chron. xxx., 1-13.—Memory verses 10-13. Compare II. Chron. xxxv., 1-9.

Golden Text.

'Yield yourselves unto the Lord, and enter into his sanctuary.—II. Chron. xxx., 8.

Home Readings.

- M. II. Chron. xxix., 1-19.—'Hezekiah did that which was right.'
- T. II. Chron. xxix., 20-36.—Hezekiah offering solemn sacrifices.
- W. II. Chron. xxx., 1-27.—Hezekiah's great passover.
- T. II. Chron. xxxv., 1-19.—Josiah's solemn passover.
- F. Num. ix., 1-14.—The command to keep the passover.
- S. Luke xxii., 7-20.—Jesus keeping the passover.
- S. Isa. lv., 1-13.—'Our Lord . . . will abundantly pardon.'

Lesson Story.

Hezekiah, the son of Ahaz, the good son of a bad father, began to reign over Judah when he was twenty-five years old. He was one of the noblest and most perfect kings that ever reigned; Isaiah was his chief counsellor and adviser. Immediately upon coming to the throne he set to work to have the temple repaired, and the whole service put in thorough working order again, as it had quite fallen out of use during the idolatrous reign of Ahaz.

When Hezekiah had restored the temple and its service, he rejoiced, and the people rejoiced with him. And then he wrote letters to all Israel and Judah, and to the strong tribes of Ephraim and Manasseh to invite them to Jerusalem, to keep the 'passover unto the Lord God of Israel.' The passover was ordained to be held in the first month, but it had taken several weeks to get the temple service in perfect order and to send out the letters of invitation, so it could not be held until the second month. In the meantime the posts were hastening through the country with the letters of King Hezekiah to the twelve tribes of Israel. 'Ye children of Israel, turn again unto the Lord God of Abraham, Isaac, and Israel, and he will return to the remnant of you, that are escaped out of the hand of the kings of Assyria. And be not ye like to your fathers, and like your brethren, which trespassed against the Lord God of their fathers, who therefore gave them up to desolation as ye see.

'Now, be ye not stiffnecked as your fathers were, but yield yourselves unto the Lord, and enter into his sanctuary which he hath sanctified for ever: and serve the Lord your God, that the fierceness of his wrath may turn away from you. For if ye turn again unto the Lord, your brethren and your children shall find compassion before them that lead them captive, so that they shall come again into this land: for the Lord your God is gracious and merciful, and will not turn away his face from you, if ye return unto him.'

Many of those who received this loving message mocked at it, and treated the messengers with scorn. Nevertheless, quite a number from Asher, Manasseh and Zebulon came to Jerusalem to humbly confess their past neglect and renew their covenant with Jehovah. Also the people of Judah all came up to Jerusalem, and they kept the feast for fourteen days, with great joy and gladness of praise.

Lesson Hints.

We have now come to the thirteenth king of Judah, the one who was most like his ancestor David. His father Ahaz was called the worst of all his line, but Hezekiah is called next to the best. This good king took as his friend and counsellor the prophet Isaiah, thus adding a source of strength to his already strong and upright character. Praying friends are strong friends.

'Israel and Judah'—including in his invita-

tion the original twelve tribes. This revival took place in Judah just before the final captivity of Israel. Israel was doing secretly those things which were not right against the Lord their God.' (II. Kings xvii., 9.) Well would it have been for them had they joined Judah in this renewal of the covenant with Jehovah.

'At Jerusalem'—the place chosen by the Lord (Deut. xii., 13, 14; I. Kings xi., 13.)

'The passover'—(Ex. xii., 1-14.)

'Second month'—the months dated from the original passover, and the feast was always to be held in the middle of the first month of the year. But the temple had only been opened in the first month, (II. Chron. xxix., 3) and the priests were not ready yet to perform the services, (Num. ix., 10, 11.)

'Beersheba to Dan'—the most southern town of Judah to the most northerly town of Israel.

'A long time'—there had been no such reunion of the tribes since the days of Solomon, about two hundred and fifty years before.

'The posts'—the postmen or messengers, those who carried letters quickly.

'Laughed them to scorn, and mocked them'—it was almost their last message from God offering a free pardon to all who would return to him. But they mocked at it. They laughed at the very idea that God would destroy them in punishment for their wickedness, yet they clung to their sin so that they had to be in a way destroyed with it. (II. Chron. xxxvi., 15-17.)

Questions.

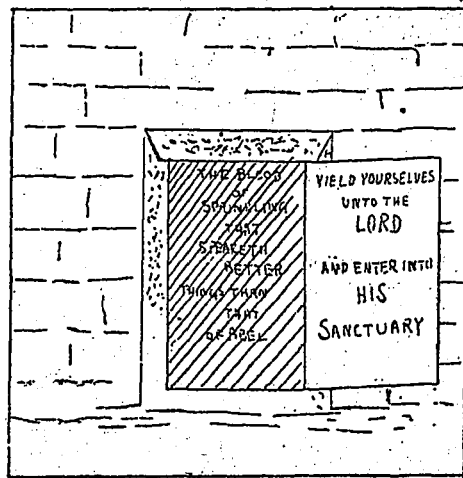
1. Whom did King Hezekiah take as his friend and counsellor?
2. What was Hezekiah's character?
3. What did he do in the first year of his reign?
4. To whom did Hezekiah send invitations to the passover?
5. How did the people treat the messengers and their invitation?
6. How do you treat God's invitation and messengers?

Suggested Hymns.

'Come ye that love the Lord,' 'Who is on the Lord's side?' 'Call them in,' 'When the roll is called up yonder,' 'Come to the Saviour,' 'Revive us again,' 'Jesus is tenderly calling thee home,' 'Why not now?'

Lesson Illustrated.

The blood-sprinkled door-way tells again the passover story, as we enter the sanctu-



ary with Hezekiah, and hear his call to the feast going out over all Judah and Israel. The verses of the shadowed doorway remind us of that blood sprinkled for us, under whose shelter alone we are safe.

Practical Points.

A. H. CAMERON.

The kingdom of Israel always prospered when the king did right in the sight of the Lord. As it was in the days of King Hezekiah, so it is in the days of Queen Victoria. Verses 1, 2.

There is great reward in keeping God's commands, whether it be to fast or feast, to pray or preach, to run on his errands or rest in his love. Verses 3-5.

Solemn warning and earnest entreaty often fail to make the sinner turn from his evil ways. Verses 6-10.

Yet there are always some whose hearts

are melted by the old, old story, and who are not too proud to yield their will to the rule of Jehovah. Verses 11, 12.

The Lord will never be without witnesses in the house of prayer, and blessed are they who forsake not the assembling of themselves together. Verse 13; Psa. lxxxiv., 10. Tiverton, Ont.

Christian Endeavor Topics.

Nov. 6.—'The good fight.'—I. Tim. vi., 11-16; II. Tim. iv., 7, 8.

Infinite Might.

'The world does not yet know what God can do through a fully consecrated man,' America's greatest evangelist heard a passer-by on the street remark to another. And that remark influenced, and in a way, transformed his whole life. The world does not yet know what God can do through a fully consecrated organization. O Endeavorers, hear that, and realize its vast import! It is for you to show what God can do through a movement dedicated unselfishly to him. We have the infinite might of the infinite God to use, We have Omnipotence to draw upon. Ask and ye shall receive.

'Men lived for generations on the lid of the world's great diamond vault in South Africa, and never knew of the priceless gems beneath their feet. The gold fields of the Rand have been ready for centuries to yield up the key of their untold treasure to the intelligent discoverer. Electricity has been a mighty but dormant power in this world since Adam first walked in Paradise, but, until Franklin flew his kite, no man realized that there was a subtle, unsecured power, sufficient to turn every wheel, and drive every car, and light every city in the wide world. But so it was. O Christian Endeavorers, there is a mine of undiscovered wealth on whose edge you are treading! There is a might inconceivable which you may have for the asking. It is the treasure of the Spirit's abiding presence; it is the might of God's power, which he offers to the humble and contrite heart. Will you take it? Will you use it for the coming of the Kingdom?—Dr. F. E. Clark.

Escorting as Well as Inviting.

Half-doing is no better in the Sunday-school than anywhere else. Inviting is often only half doing, if not followed by escorting. A young men's bible-class in New York is not the only one which has learned this. Its records show that the number of new members who have come to the class by themselves, simply on invitation, is a small percentage of the whole number invited. On the contrary, nearly all new members have been escorted, usually by the same persons who invited them. 'I will call for you on Sunday at such an hour,' carries with it a definite, urgent, and personal invitation not easily resisted. But even when there is no resistance, when there is a willingness to accept the invitation, much is gained by courtesy and fellowship if the inviter goes after the invited, and brings him in as a companion, and not merely as a stranger. This is true for all classes. When the primary teacher gets on the track of possible new members, and gives the cordial invitation, she must often wisely arrange so that she or her assistants, or some of the young people, shall call for the new children, and for their mothers, perhaps, to escort them to school. The reality and the earnestness of the invitation are made plain in this way, and the relations of teacher, scholar, and parents are made closer from the first. Without this escorting, many will not come at all. 'Sunday-School Times.'

For Jesus's Sake.

Dr. Paton tells of one of his teachers who suffered persecution and death for Christ's sake. He was placed at the nearest village, and there led a pure and humble Christian life. One morning as he knelt in prayer, a savage priest—who had attacked and nearly killed him a short time before—sprang upon him with a great club, and left him in a dying condition. His pain and suffering were great, but he bore all quietly as he kept saying, 'For the sake of Jesus! For Jesus's sake!' and praying Jesus to forgive his persecutors, he passed away.