

Jehoshaphat began his reign well, appreciating and imitating the excellent in the lives of his forefathers. "The Lord was with him, because he walked in the first ways of his father David"; just as far as David followed God, and no further. The limit of our imitation of our forefathers or Christian teachers is defined by Paul: "Be ye followers of me, as I also am of Christ." There seems to be every evidence that in his early career Jehoshaphat's outward walk corresponded with his inward life. He manifested sincerity by practical obedience. Both in the capital and throughout the country he destroyed the machinery of idolatry and established again the worship of the true God. As a result, his throne was established, his subjects loyally and cheerfully contributed to the revenue, and he had greater riches and honor than any king since the days of David and Solomon. The effect upon himself was "that his heart was lifted up."

Great success often leads to a lifting up of the heart in evil ways. "Before destruction the heart of man is haughty." Uzziah's heart was lifted up to his destruction; for he transgressed against the Lord his God, and was smitten with leprosy. It was a charge against the Prince of Tyrus. "Thine heart is lifted up, and thou hast said, I am a god, and sit in the seat of God." But there is no fear of having the heart "lifted up" too high, if like Jehoshaphat's it is "lifted up in the ways of the Lord."

There were three forms of worship practiced by the people—that of Jehovah, that of "the calves," and that of "Baal." Jehoshaphat chose the cause of Jehovah. He soon saw that the people could not be kept in loyalty to the true God unless they were instructed and trained in the knowledge of the "law of the Lord." Therefore, he sent out five princes, nine Levites, and two priests, named in the seventh and eighth verses as teachers, and their text-book was "the law of the Lord." This system was a sort of itinerant state-aided Sunday-school.

The fruits of this policy were seen in many directions. Within the kingdom, judges and courts were established, administering the law in justice without fear or favor, encouraging the good and opposing the evil (2 Chron. 19). Outside the boundary of his own land "fear fell upon all the kingdoms," and peace was preserved. The nation was blessed and made a blessing.

The great lack of our own time, in our own land, is not so much an increase of our knowledge of the Word of God as the practical application of it in our daily life. I have read somewhere of two botanists who were travelling together in South America in the interests of science. The one was of mature age and great attainments; the other was younger in years, of less experience, but with keen powers of observation. One day the young man complained of pain in his head, which was almost more than he could bear. They were searching for botanical specimens among the vegetation that bordered the Amazon river. "What is this, professor?" asked the elder, pointing to an herb on which the young man had been treading just before. He answered by telling its name, and stating certain wholesome properties it possessed as a medicine, and then flung the leaf away. "Your knowledge is correct," said his friend with a smile; "but you should not have thrown it away. Here," he continued, picking it up again, "Bruise it, and apply it to those aching temples of yours." The young man did so, and found great and instantaneous relief. You see, he had knowledge, but it was not applied; when the knowledge was applied, it brought him present help. That is wonderfully and richly true of the Word of God.

Jehoshaphat had little more than the law. We have in addition, the completed prophecies and the New Testament, with its full, clear light on life's duties, as affecting the individual, the home, the church, and the state. Have you applied the knowledge? Are you applying its principles now? There should ever be a close connection between knowing and doing.

There is no excuse for not knowing in this nineteenth century and in this highly-favored country. Ignorance now is not a misfortune, but a sin, deepening into crime. If you have no teacher to lead you into the possession of the wealth of God's Word, you can "give attention to reading"; you can "search the Scriptures," and pray, "Open Thou mine eyes, O Lord, that I may behold wondrous things out of Thy law."

In the Bible we can find a key to unlock all life's problems—social, political, diplomatic, and economic. It must be, however, not the truth known only, but the truth applied. "In all thy ways acknowledge Him, and He shall direct thy paths."



### LESSON 3.—OCTOBER 16, 1898.

#### The Temple Repaired.

(Lesson Text: 2 Chron. 24: 4-13. Memory Verses: 9-11.)  
(Read 2 Kings 11 and 12.)

GOLDEN TEXT.—"And the men did the work faithfully."—2 Chron. 34: 12.

DAILY READINGS.—Monday: 2 Chron. 24: 4-13. Tuesday: 2 Kings 12: 1-12. Wednesday: 2 Chron. 34: 1-12. Thursday: Exod. 30: 11-16. Friday: 1 Chron. 29: 6-17. Saturday: Mark 12: 38-44. Sunday: Psa. 84.

#### The Heart of the Lesson.

Jehoshaphat was one of the best kings that had sat on the throne of Judah. He was in early life a zealous promoter of true religion. From motives of worldly policy he formed an alliance with Ahab, the ungodly king of Israel, and Jehoram, his son, was married to Athaliah, the daughter of Ahab. As the marriage of Charles I. to Henrietta Maria of France brought untold trouble to England, so this ungodly alliance was disastrous to the kingdom of Judah. A temple to Baal was raised in or near Jerusalem (2 Chron. 24: 7). Of this king it is written he "departed without being desired." Ahaziah, the son of Jehoram and Athaliah, was slain after he had reigned one year, and all his children were murdered except one baby boy about two months old.

We have more than one story showing God's watch-care over a little child that was to become the champion of a great cause: Moses in a basket by the riverside, saved from a cruel death by the daughter of the king; the child Jesus, guarded by God and His angels, taken to Egypt to be saved from Herod's slaughter of the innocents to become our example and sin-bearer; and the story of the providential preservation of the infant Joash by his aunt, who hid him "in the house of God." Neither Pharaoh, nor Herod, nor Athalia can thwart Jehovah's plans.

When Joash was seven years old, Jehoiada headed a revolt against the queen, who was punished for her sins, and the young lad was anointed and crowned (2 Chron. 23: 17). Jehoiada's influence over the royal youth was wholesome and strong. "Joash did that which was right in the sight of the Lord all the days of Jehoiada the priest."

For a century and a half the kings of Judah had paid more attention to building idolatrous shrines than to keeping the temple in repair; the result was the building became sadly dilapidated. The king,