

ary last, and in Earl of Beehive lose his old bull inter.—Scientific

CIRCUIT.

intelligence are fore a few words best fields of toil any readers. The in a moderately ing special ser- was accomplish- seasons of great Holy Spirit, pro- of the worshippers d were revived, e have been hold- meeting; in ad- a love feast was ent administered. spiritual good. As all the congrega- expected to attend. pant service at all with much profit selves as being he solemn occas- impressive and concerning finan- outlook when the ealed its amount ad hearts under amily needs. I see en have been able eople, for which e bread and the arts will rejoice. But during Xms t to the Parson- articles among ortable overcoat. elicure congrega- church, spending manner, with short mental and vocal rry as a marriage chairman present- with the very 0, \$39.33 being in success and shows e can do if they blessing of the on all the liberal ys, "He which reap also spar- withth boundfully ally. Every man eth in his heart, so rily as of neces- cheerful giver, and grace abound to ys having all suf- y abound to every 8. Alway a word ovement here is honored old West- doing good work; ing delivered un- trust was ably de- h of Sackville on owned it the best The Reform Club rk here holding constantly adding bers. ous, EDWIN MILLS. 1878.

RY.

LIFE. 28, New London aged 82, Jane, re- e. Sister Fyfe was with her husband 820. Her conver- about ten years under the blessing of leading sister to decision for a member of the n, then residing at besides holding accustomed to call point them to the as at one of these e was awakened to e received "remis- ade " a child of ore her death the age and feebleness ing on the "Rock ing in hope of the

this it is easy to ents, the spiritual e of mortality for ing years may not ur late sister they varied experience- ident to a settle- the care and re- family, and the v- which ever beset the enabled to "adorn her Saviour," and unto death," may e of Him who ce is sufficient for S.

INTERNATIONAL BIBLE LESSONS.

FIRST QUARTER: STUDIES ABOUT THE KINGDOM OF JUDAH.

B. C. 870. LESSON VII. JOASH REPAIRING THE TEMPLE; or, Willing Workers. 2 Chron. 24. 4-13. Commit to memory verses 8-10. February 17.

EXPLANATORY.

JOASH. The great grandson of Jehoshaphat, and youngest of all the kings of Judah. His reign began B. C. 878 and lasted forty years. Minded. The mind determines the deed. All great events grow from the seed of a thought and a purpose. St. Peter's Church stood in Michael Angelo's mind years before it rose in marble. He beheld its glory even while it lay unbewn in the quarry. [Teacher, urge that the mind, from which is evolved all action, cherish noble purposes.] To repair. Not only must evil institutions be destroyed, but good ones should be established. The iconoclast has a mission, but that of the builder is higher. The house of the Lord. God's cause is left in human hands, for he honours men by making them co-workers with himself. There was a debt of gratitude which Joash felt toward the temple in which he had been secretly preserved during the usurpation of Athaliah.

THE PRIESTS AND THE LEVITES. These were the officers of the church, who might be expected to feel a deep interest in the temple. Money. Not a voluntary contribution, but the assessment of half a shekel (about thirty cents) to each individual in the nation, for the expenses of the public worship. Hastened it not. So careless that they would rather see their temple drop into decay than take the trouble to collect money for its repair. When the ministers of religion have turned from their loyalty to God, it is as if the forts, for a land's defense are held by its foes. We notice through all the history of Israel the slowness of the priesthood in religious reforms. Mere formal ritual services have no power to impart earnestness, and tend to death rather than life.

THE KING. We see the energy of one man overcoming the apathy of an entire order. One man with purpose, enthusiasm and wisdom, can move a million or a mountain. [Teacher, urge your boys to be leaders in good, and not followers in evil. He who begins by mastering lessons and temptations in school prepares to rule well in life.] Collection. The requirement of law had been neglected, or else the funds had been misappropriated by the priests. For the tabernacle of witness. That is, for its support. Sons. Not only Abaziah and his brothers, but all who were under her influence and followed her evil example. Athaliah. Daughter of Abah and Jezabel, and wife of Jehoram. She brought into Judah all her mother's force of character, hatred of God and passion for idolatry. She ruled the counsels of her husband and her son, and finally grasped the scepter itself, which she held, to the ruin of the nation, until slain by Jehoiada. See in her case the law of hereditary transmission of character. Mothers, oftener than fathers, implant their traits in their children. Broken up. Not content with leaving it to decay, they had plundered it to enrich the idol shrines. Baalim. A general term for idols, but especially a Phoenician form of worship, introduced by Jezabel into Israel, and by her daughter into Judah.

THE KING'S COMMANDMENT. The matter was taken from the hands of the Levites, who had lost the confidence of the people, and managed directly by the officers of the crown. A chest. Into which each contributor might drop his money, with no "middle man" between him and the treasury. At the gate. Thus appealing to the sympathies of the worshippers, as they remembered the former magnificence, and contrasted it with the evident decay. Of the house of the Lord. There is Bible warrant for the "collection" at public worship. Those who are benefited by the services of religion should cheerfully contribute to its expenses. Proclamation. When the congregation know the needs of the church they are generally ready to respond to its call. All the princes and all the people. The lofty ones did not despise the call because it belonged to "the masses;" nor did the people leave it to the purses of the princes. The gifts of the rich and of the poor should be side by side in God's treasury. Rejoiced and brought in. As a contribution it was—1. Wisely conducted; 2. Generally entered into; 3. Willingly, cheerfully made. Nothing makes a congregation happier than a large collection.

THE CHEST. The plan embraced checks upon mal-administration, and left no chance for covetousness. 1. The chest

was taken to a public place the king's office. 2. It was opened, in presence of witnesses, by the king's scribe, as representative of the crown, and the high-priest's officer in behalf of the hierarchy. 3. It was expended under the personal direction of the king and Jehoiada. 4. It was used directly for the object proposed. God's money should ever be held a sacred trust, and never diverted from its legitimate purposes. The work was perfected. Every giver could feel a personal interest in the progress of the work. Let young people be trained early to contribute to the interests of religion. In his state. As the temple represented God's dwelling-place, and preached to Israel by its very stones, there was a need of costly materials and rich workmanship, which may be dispensed with at the present. Ornate architecture is lawful when it can be afforded without unduly burdening the congregation. But no church has a right to pay for its steeple by cutting down its missionary contribution.

GOLDEN TEXT: Joash was minded to repair the house of the Lord. 2 Chron. 24. 4.

DOCTRINAL SUGGESTION: Consecration of property. The next lesson is 2 Chron. 26, 16-23.

REMEDY FOR BACKSLIDING.

Old brother T. the other morning, at experience meeting said, "Brethren, I joined the church at the old stone meeting house in Cincinnati in 1828. I was converted in a way that I knew I was saved. When I left there Bishop Morris gave me a letter, and I thank God I have never been out of the church a single day since I joined and never expect to be. At one time in my religious life, I got into darkness, and I did not know what was the matter with me. All seemed to be lost, but I determined to take the old way, to see if I could not get my peace again. So I fasted and prayed. After about twelve hours of agonizing prayer, God poured salvation into my soul, like a flood of light and glory, and I was in no doubt at all as to where it came from; I knew it was from God, and I have ever since been able to maintain a clear evidence of my acceptance with him." Doubting soul, backslider from the grace of God, go thou and do likewise.

THEOLOGY.

Where the philosophy ends, theology begins: The former is the knowledge of the natural, the latter is the knowledge of the supernatural. The one is the science of reason, the other is the science of revelation. But the natural points to the supernatural as the only rational explanation of its existence. So the body points to the soul, which animates and uses it as its organ; the law pre-supposes a law-giver, the creature is inconceivable without a Creator. Reason's highest function is to prove the necessity of revelation. Philosophy teaches that there may be a God, and that there ought to be a God; that man may be immortal and ought to be immortal. Theology knows that there is a God, and that man is immortal for weal or woe. Physiology cannot deny the terrible fact of sin and the moral disorder of the universe; but it cannot explain it, and still less, remedy it. Theology knows both the poison and the antidote. To him who knows from experience that he is a sinner, justly exposed to the wrath of a holy God, and who believes that Christ is his Saviour, who satisfies all his spiritual wants and aspirations, the objections of infidelity have as little weight as water upon a rock or paper balls upon a fort.—Dr. Schaff.

Every man stamps his value on himself. The price we challenge for ourselves is given us. There does not live on earth a man, be his station what it may that I despise myself, compared with him. Man is made great or little by his own will.—Schiller.

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