



## LESSON VII.—NOV. 13.

## Joash Repairs the Temple

II. Kings xii., 4-15.

## Golden Text.

We will not forsake the house of our God.  
Nehemiah x., 39.

## Home Readings.

Monday, Nov. 7.—II. Kings xii., 4-15.

Tuesday, Nov. 8.—II. Chron. xxiv., 15-26.

Wednesday, Nov. 9.—II. Chron. xxxiii., 3-17.

Thursday, Nov. 10.—II. Kings xxii., 3-14

Friday, Nov. 11.—II. Chron. xxiv., 3-13.

Saturday, Nov. 12.—II. Chron. iii., 1-13.

Sunday, Nov. 13.—II. Chron. xxiv., 1-14.

(By R. M. Kurtz.)

## INTRODUCTION.

As soon as Joash had been made king and the wicked Athaliah had been slain, the people went to the house of Baal and destroyed it, and slew the priest of Baal.

Jehoiada, the wise and forceful high priest, realized that this was the opportunity to strike at the idolatry that had become so strongly entrenched in Judah. Thus while the people were so exultant over the new king, in the place of the murderess who had usurped the throne, Jehoiada bound them with a covenant that they should be the Lord's people. They had just seen his success, as a priest of God, in giving them their rightful ruler, and at the same time ridding the land of Athaliah, a worshipper of Baal. Naturally they were in a mood to follow Jehoiada's advice.

Joash was also brought from the temple to the royal palace by the military and the people, and the land again rejoiced, with the worship of God restored at Jerusalem, and a descendant of David on the throne.

But the temple had suffered during the period of Athaliah's influence. Stanley says of it, 'The temple became a quarry for the rival sanctuary. The stones and the sacred vessels were employed to build or to adorn the temple of Baal, which rose, as it would seem, even within the temple precincts, with its circle of statues, and its sacred altars.'

In this lesson we have the account of the repairing of the temple. Like the first, this is rather a historical lesson. Joash began to reign about 878 B.C., according to Ussher. Jehu was king of Israel, and Hazael king of Syria. Read also the account in II. Chronicles xxiv. The king's name is spelled 'Joash' and 'Jehoiash.'

## THE ROYAL ORDER.

1. 'And Jehoiash said to the priests, All the money of the dedicated things that is brought into the house of the Lord, even the money of every one that passeth the account, the money that every man is set at, and all the money that cometh into any man's hand to bring into the house of the Lord.

5. 'Let the priests take it to them, every man of his acquaintance: and let them repair the breaches of the house, whosoever any breach shall be found.'

Joash seems to have been much under the influence of Jehoiada, the high priest, to whom he owed so much, but he doubtless had a genuine love for the temple, which had been to him a haven of refuge during the life of Athaliah. It was natural, also, that the restoration of the worship of God should be followed by the repairing of the damaged temple.

The first thing was to secure funds, and Joash directed the priests, and according to

Chronicles, the Levites, to collect money. Not only were voluntary gifts to be secured, but a regular tax collected.

In Chronicles we are told that the king not only commanded these things, but he urged haste in the matter.

## THE ORDER DISOBEYED.

6. 'But it was so, that in the three and twentieth year of king Jehoiash the priests had not repaired the breaches of the house.

7. 'Then king Jehoiash called for Jehoiada the priest, and the other priests, and said unto them, Why repair ye not the breaches of the house? now therefore receive no more money of your acquaintance, but deliver it for the breaches of the house.

8. 'And the priests consented to receive no more money of the people, neither to repair the breaches of the house.'

The king's order was not obeyed, and when Joash had reached the twenty-third year of his reign, matters were yet at a standstill. We do not know how long he had reigned before the repairing of the temple was ordered, but presumably it was several years, as he himself was old enough to outline the plan himself.

It is not charged that the priests misapplied any money, but they did not raise it fast enough. There may have been several reasons. The temple had now stood for a century and a half, and extensive repairs may have been needed in addition to the damage done by the Baal worshippers. Then, the people had not wholly turned to God, still sacrificing in the 'high places,' and probably were not very enthusiastic givers.

So Joash took matters out of their hands, and they turned over what they held for the purpose and ceased to collect any more.

## A NEW METHOD.

9. 'But Jehoiada the priest took a chest, and bored a hole in the lid of it, and set it beside the altar, on the right side as one cometh into the house of the Lord: and the priests that kept the door put therein all the money that was brought into the house of the Lord.

10. 'And it was so, when they saw that there was much money in the chest, that the king's scribe and the high priest came up, and they put up in bags, and told the money that was found in the house of the Lord.'

Raising money for the building of the Lord's house has never been a very easy task, and as the first plan did not succeed, another was tried. In Chronicles we are told that Joash reminded Jehoiada of the collection that Moses took for the tabernacle, when he inquired of him why this money for repairing the temple had not been raised.

So a chest was provided and a hole made in the lid, and they issued a proclamation that the people should bring in the collection called for by Moses.

This was followed by a glad response as we see by Chronicles, and the money in abundance was soon gathered, the chest having to be emptied repeatedly, and the money counted.

## THE MONEY APPLIED.

11. 'And they gave the money, being told, into the hands of them that did the work, that had the oversight of the house of the Lord: and they laid it out to the carpenters and builders, that wrought upon the house of the Lord.

12. 'And to masons, and hewers of stone, and to buy timber and hewed stone to repair the breaches of the house of the Lord, and for all that was laid out for the house to repair it.

13. 'Howbeit there were not made for the house of the Lord bowls of silver, snuffers, basons, trumpets, any vessels of gold, or vessels of silver, of the money that was brought into the house of the Lord;

14. 'But they gave it to the workmen, and repaired therewith the house of the Lord.

15. 'Moreover they reckoned not with the men, into whose hand they delivered the money to be bestowed on workmen: for they dealt faithfully.'

The money that was now so abundantly collected was not kept lying in the treasury, but at once applied to the work for which it was intended. Those who had charge of the workmen were provided with the money to pay them, and to buy materials for building.

In verse 13 you will notice that it says

that of the money there were not made the various vessels and instruments used in the temple; yet in II. Chronicles xxiv., 14, it says: 'They brought the rest of the money before the king and Jehoiada, whereof were more vessels.' This is not a contradiction as to fact, though at first sight the wording gives it that appearance. The idea is that the money was applied to the temple repairs until they were all complete, none being held back for the vessels, etc. After the work on the building was finished, however, the remainder was used for these furnishings.

So heartily and faithfully was the work being performed that the overseers, to whom the money was entrusted, were not obliged to render an account.

Thus did Joash repair the temple of the Lord, that had been to him a house of refuge, and in this way was he helped by his people. It would be pleasant if we could read of his having the same zeal for the Lord's interests during the remainder of his life, but we cannot. Read the rest of the story of Joash.

The lesson for November 20 is, 'Isaiah's Message to Judah.' Isaiah i., 1-9, 16-20.

## C. E. Topic.

Sunday, Nov. 13.—Topic—Our partnership and fellowship. I. Cor. xii., 28-31; xii., 1-13.

## Junior C. E. Topic.

## GOD'S POWER.

Monday, Nov. 7.—The hard-hearted king. Ex. vii., 1-13.

Tuesday, Nov. 8.—A river turned to blood. Ex. vii., 14-25.

Wednesday, Nov. 9.—The plague of frogs. Ex. viii., 1-15.

Thursday, Nov. 10.—Two more punishments. Ex. viii., 16-32.

Friday, Nov. 11.—Pharaoh's hard heart. Ex. ix., 1-35.

Saturday, Nov. 12.—More trouble. Ex. x., 1-29.

Sunday, Nov. 13.—Topic—A wilful king and an all-powerful God. Ex. xi., 1-10; xii., 29-33.

## Boys Who Get Out The Absentees.

There is a class of eight boys connected with the new Congregational Church of White Plains, New York, which has run for six months without a single absence, and would have held the roll of honor for eight months if one boy had not been absent and kept at home two Sundays with the mumps. So intense is this interest in the standard of attendance that one boy who was away for a week came back thirty miles to attend the session; and another boy, who is working every other Sunday for a druggist, goes in his lunch hour to report as present. If a boy is tardy, a delegation of the boys go out and hustle after him. A boy is only permitted to join the class upon his solemn pledge that he will try to keep up the standard of attendance. The class has been formed into a club called the Perry Club, taking for its standard the thought of stick-to-it-iveness in Commodore Perry's words, 'Do not give up the ship, boys.' They have had a club meeting one evening each week. One evening a month is given to a debate, another to reading some standard work or playwright such as Shakespeare, and another to a talk on some practical subject.

Events of the world are discussed, and each boy writes one hundred words on the life of some man of prominence in the business world. These meetings are conducted according to parliamentary rules, and have been very interesting. At the close of each meeting a social half-hour is spent in games, etc. The Sunday-school lessons are followed, but some lesson of practical value to the boys' life is drawn from the lesson, and emphasized by the teacher, Mr. W. S. Phillips; an architect. At the review of each quarter's lesson each boy in the school is expected to answer for himself what he considers had been to him the most helpful thought of each lesson. This class of big boys is the banner class of the school,—a very unusual sight indeed, as they are at the age that boys usually leave the Sunday-school.—Frank W. Over, New York City, in the 'S.S. Times.'